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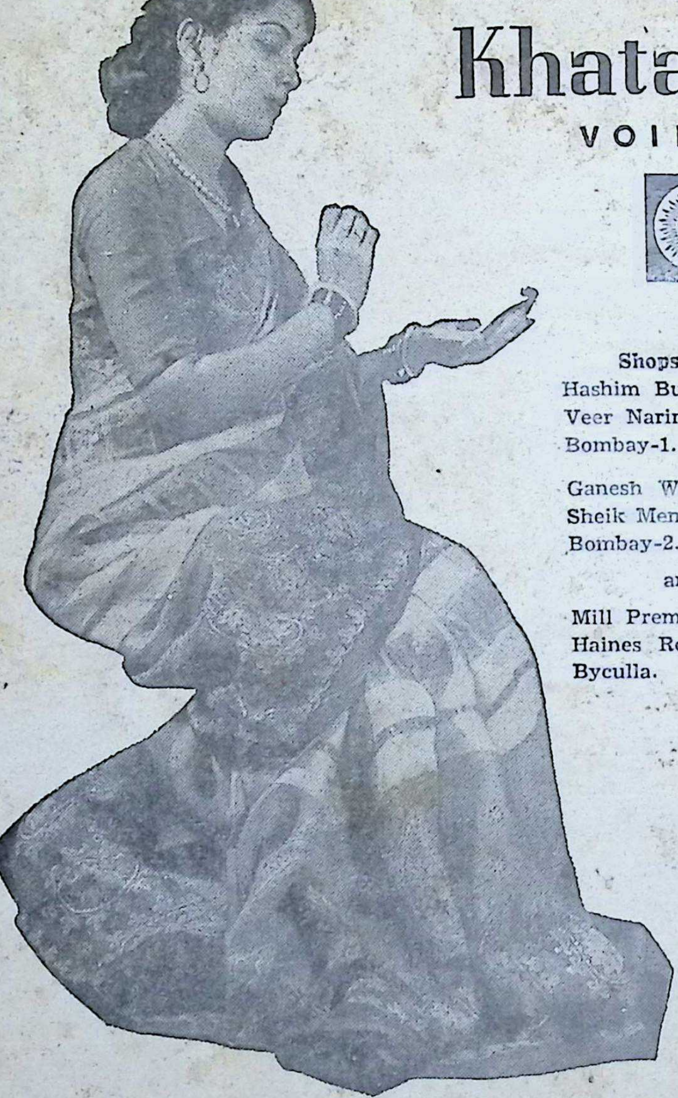

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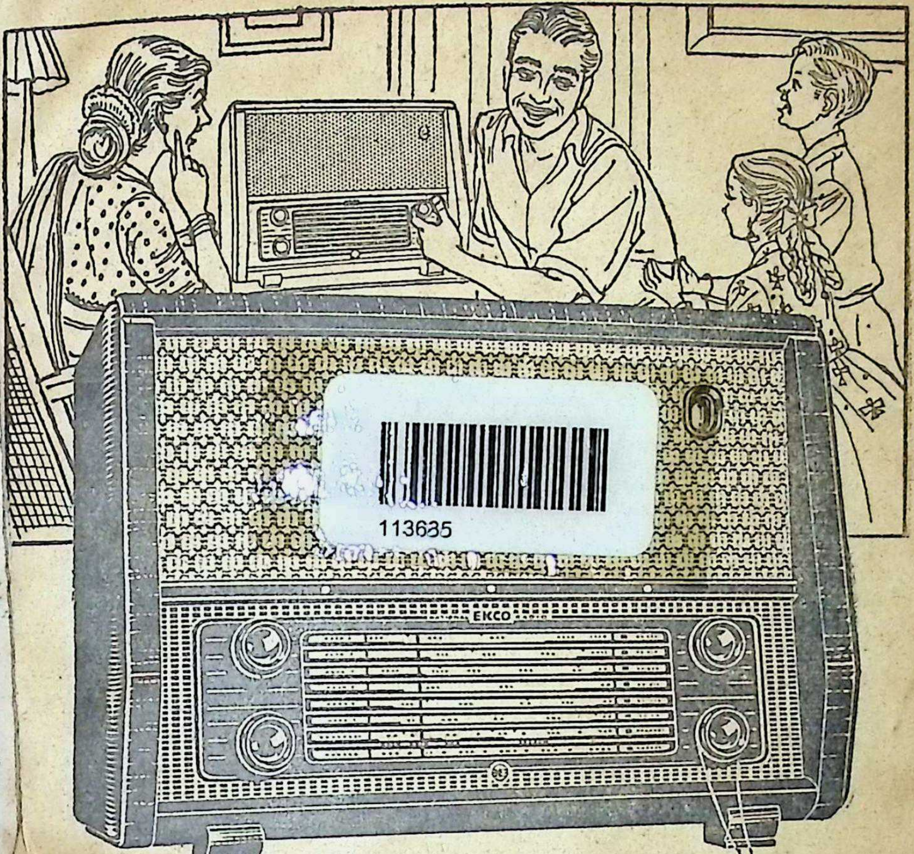

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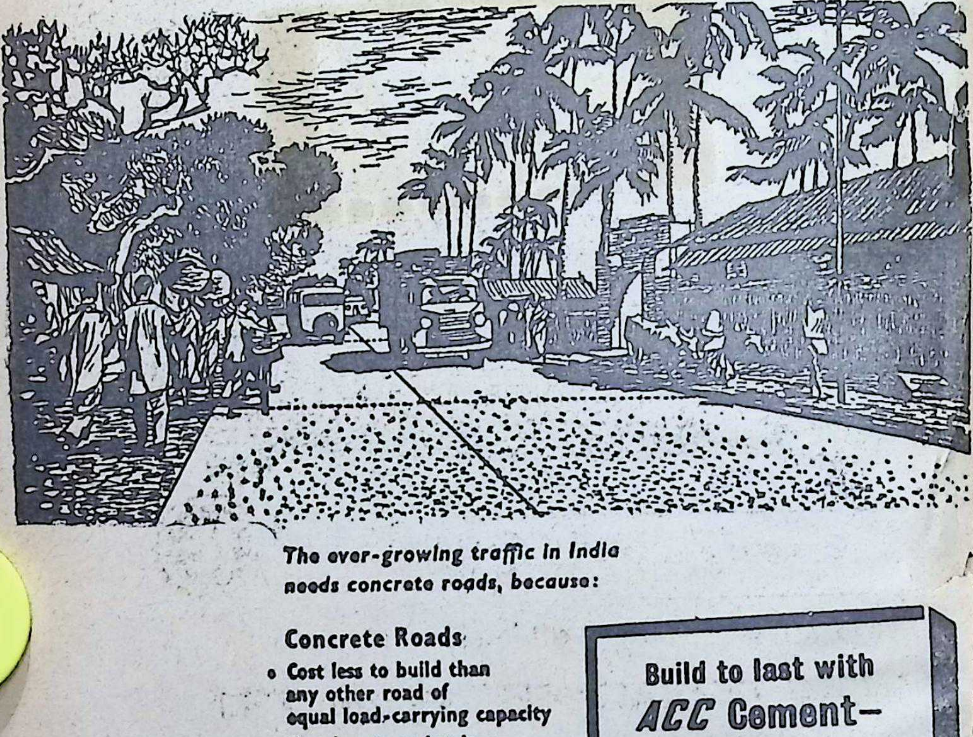

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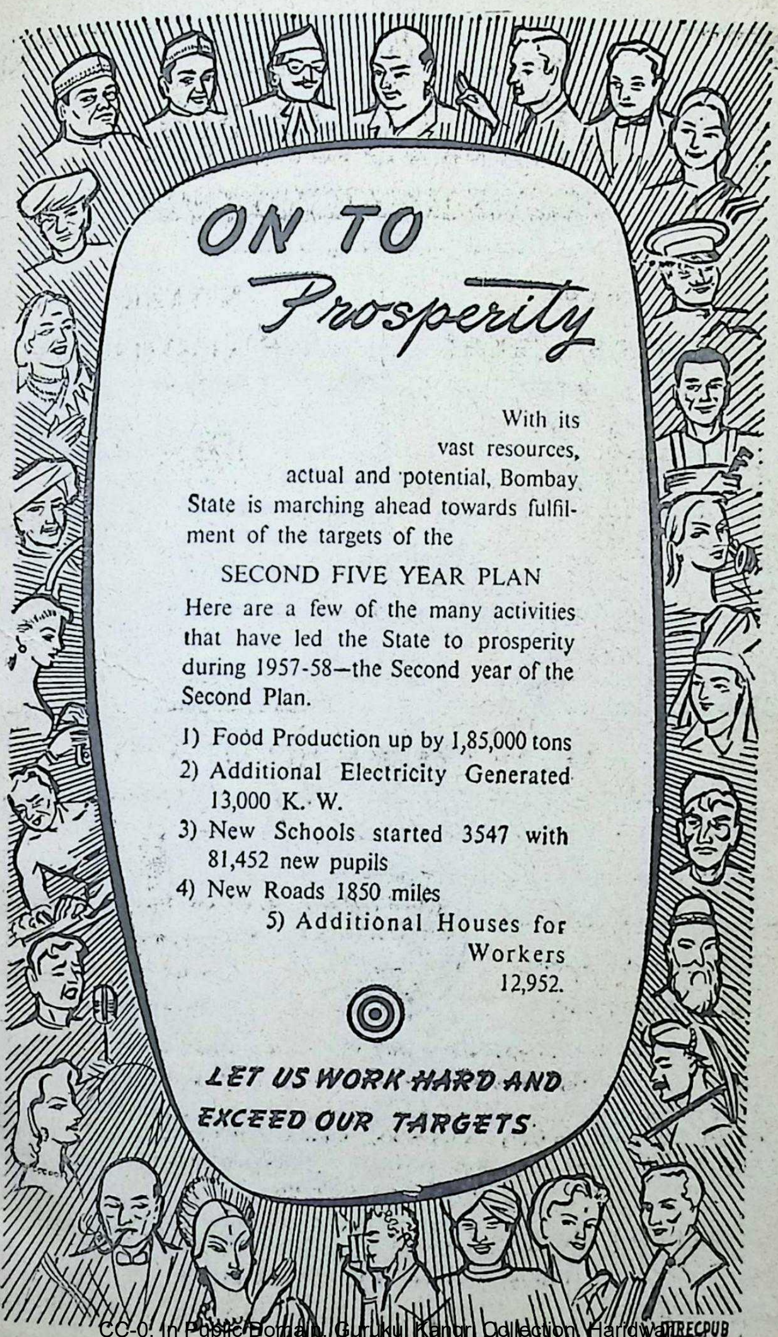

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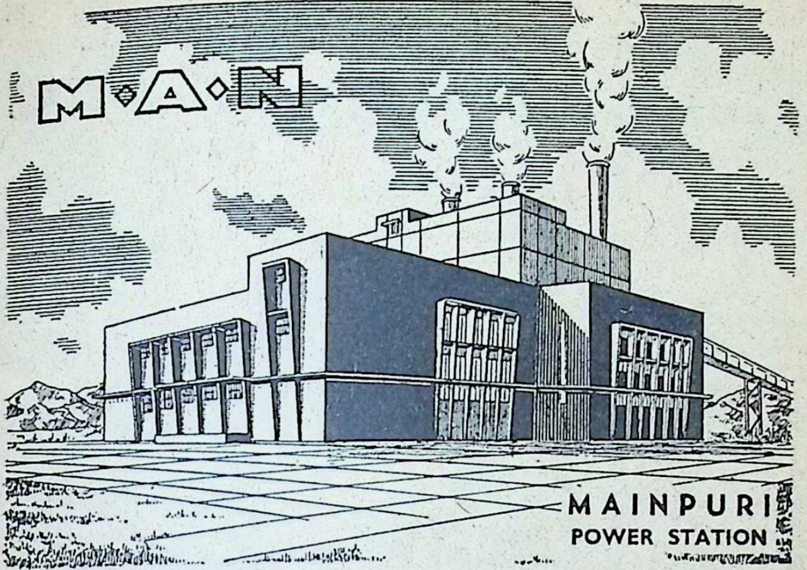

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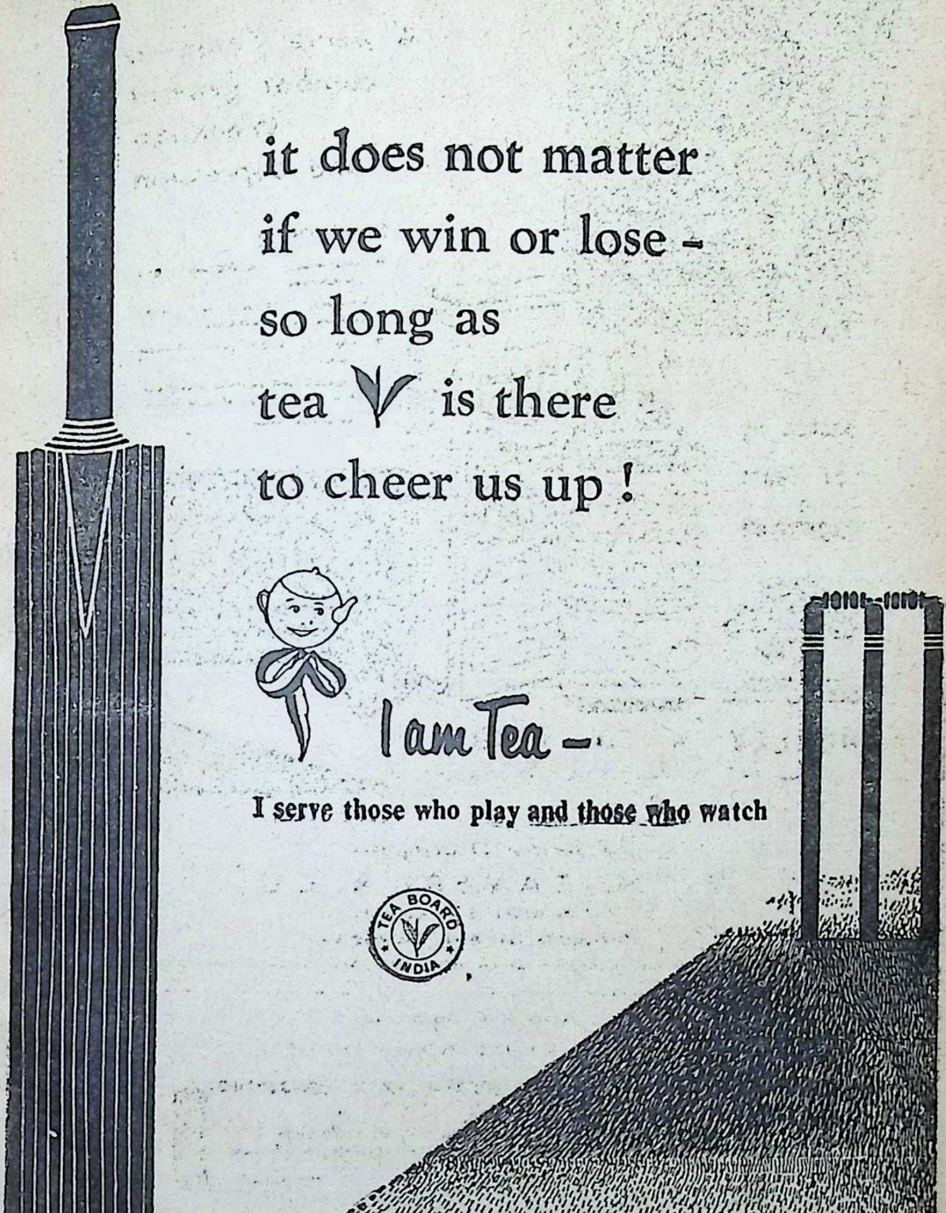
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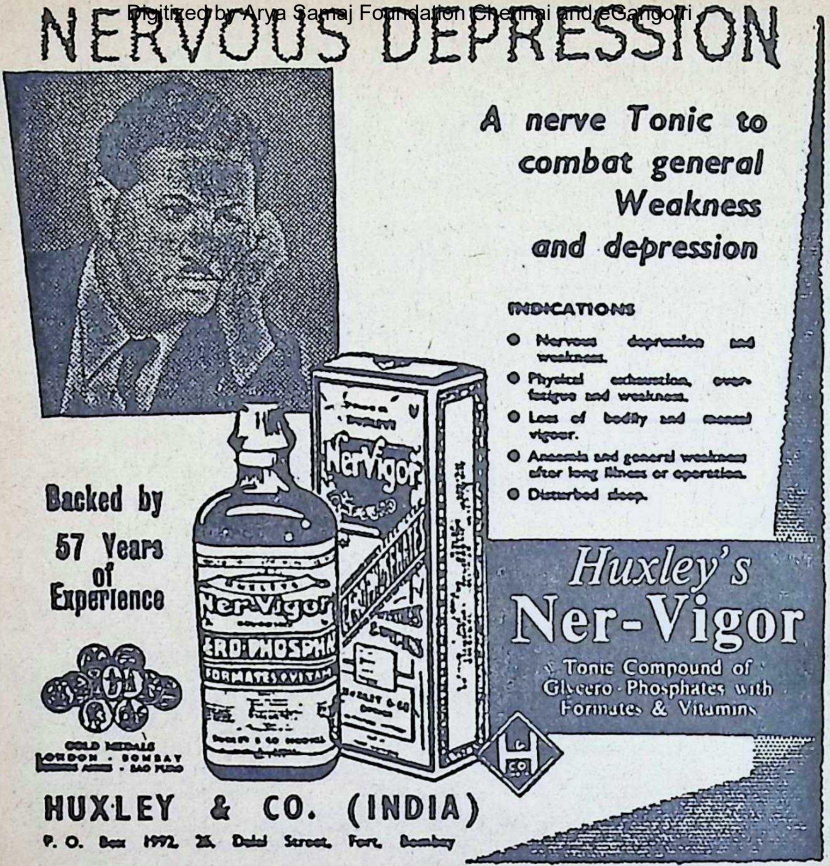

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Fortnightly, Devoted To Life, Literature and Culture

Vol. V FEBRUARY 8, 1959 No. 14

CONTENTS

Page

- * The Illusion (Prayer) 11
- * Kulapati's Letter No. 172: Despotism—Old and New .. 12
- * Stand Firm by Fundamental Values—Mr. Arthur Koestler's Interview with H. H. Kanchi 20
- * Ramacharitamanasa: Cupid's Challenge to Rama 26
- * How God Came into My Life: Grace of Guru Unmasked My Ignorance—Swami Ramdas 30
- * What is Wrong with Our 5-Year Plans? —Acharya Vinoba Bhave .. 32
- * What Gandhiji Would Have Expected Us to Do To-day —Sri M. R. Masani 36

Page

- * Call for Sane Sex Order —Dr. P. A. Sorokin 42
- * America—Smt. Lilavati Munshi 47
- * Sanskrit Lessons (New Series) —Dr. Shakuntala Rao Shastri 50
- * Gods and Demons —Sri R. R. Diwakar 53
- * Sindhu—Sri J. H. Dave 57
- * Kumudvati's Request (Katha Sarit Sagara—Story) 62
- * Question Box 67
- * Bhavan's News 68
- * Our Book-Shelf 74

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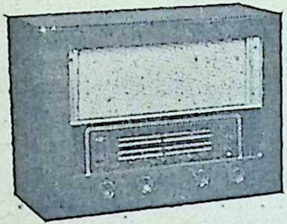

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Let noble thoughts come to us from every side
—Rigveda, I-89-1

BHAVAN'S JOURNAL

Vol. V FEBRUARY 8, 1959 No. 14

THE ILLUSION

तृषा शुष्यत्यास्ये पिबति सलिलं शीतमधुरं
क्षुधार्तः शाल्यन्नं कवलयति सूपादिकलितम्।
प्रदीप्ते कामाग्नौ सुदृढतरमालिङ्गति वधूं
प्रतीकारं व्याधेः सुखमिति विपर्यस्यति जनः॥

A man with a parched tongue drinks cool and sweet water. A man suffering from hunger eats food and boiled pulses and other accessories. A man subject to the fever of love embraces tightly his beloved. These are all thus in the nature of remedies for the respective diseases and yet people mistake them for happiness.

—**Bhartrihari**

Kulapati's Letter

ON

LIFE, LITERATURE & CULTURE

No. 172

★ *DESPOTISM — OLD AND NEW*

Bharatiya Vidya Bhavan
Bombay.

FEBRUARY 8, 1959.

MY YOUNG FRIEND,

I WAS recently studying the growth of despotism in the ancient and the modern world.

We are in a curious age; human dignity, and freedom in which it can only be maintained, are challenged, undermined, encroached upon, or sought to be crushed in several parts of the world not only by the course of events but by human beings themselves. We in India are in a happy position; we still stand for it; we, I hope, are ready to defend it. However, in view of the world situation and the situation which prevails in some countries surrounding India, we have to study the forces and the ways in which it is being circumvented.

The greatest danger to human dignity, and therefore to freedom, comes through not knowing its value and not knowing the disguise under which the danger appears. Its greatest enemy today is modern despotism which is creeping over the world under different names and different guises.

Everyone knows what despotism is. It implies the concentration of complete coercive power in the hands of a despot, who may be an individual, a party or a group. The coercive power may be physical, monetary, social or psychological, that is, over the thought and belief of the people. It derives and accepts no authority other than the will and convenience of the despot.

The types of old despotism are found from the Egypt of the Ptolemys and Peru of the Incas to the Austria under Maria Theresa and France under Napoleon.

None of these despotisms were absolute. Their power of physical coercion was restrained by the military and the feudal chiefs and the religious heads. They could not exercise unlimited power of monetary coercion. A despot could loot, expropriate, tax, even extract money by torture; but, he could never annihilate the monetary resources of all the feudal chiefs, the financiers, the trading houses, the monasteries, the shrines and the farmers.

The old despot had no power whatsoever to control the thoughts and beliefs of his subjects. Nor could he indoctrinate his subjects in any way he liked. The thinkers, the saints, the religious leaders, the homes of learning which radiated ideas, had the control of the thoughts and beliefs of men. He could only induce men by court patronage, corruption or coercion, to accept his views ostensibly. He had no mass media of communication at his disposal to hypnotise people by manipulating the pressure of public opinion.

The old despot had very limited power of social coercion. He could cut people to pieces; he could convert them to his religion and absorb them in the ruling society at the point of the sword. But the large masses of men continued to follow their scriptural or customary ways and could successfully offer social resistance. The whole stiffening process of the caste system during our medieval period was the result of a challenge given by the people to the murderous or proselytising zeal of foreign conquerors.

In Hindu India, despotism had a very limited scope. *Dharma* was the universal law; the kings were no more than its protectors. *Danda* (sovereignty), as prescribed by the *Shastras*, was superior to kingly power. The shrines, the monasteries, the universities and men of learning who followed scriptural authorities or ancient customs, were the depositaries, the instruments and the interpreters of *Dharma*. Personal law, though changing in its nature, derived sanction from the *Dharma Shastras*. A Brahman could bend his knee to the despot or could be bought by presents, but his authority was derived from a higher source. The moral sanctions came from the *Shastras* and their interpreters were pundits, sadhus and family priests.

The power of monetary coercion could not also be exercised by the despot except in a restricted manner. The Vaishya Mahajans were autonomous guilds. They acquired wealth, often used it for charitable purposes, and when occasions arose could buy peace and autonomy from the worst of despots.

Even the power of physical coercion exercised by the kingly despots was limited. He could cut the throat of people on the battle-field, but outside it, he was restrained by the canons of *Dharma*, as also by the opinion of the pundits who expounded it, and his own kshatriya feudatories who also looked to the pundits for scriptural sanction. The castes were social, moral and psychological fortresses in themselves; Hindu despots, pledged to *Varnashrama Dharma*, simply could not think of over-riding it. The Muslim despots found it impossible to break its walls.

In this way, in the past, even under the worst of despots, life was multi-central. However great was his power, he had to make terms with independent centres of power in society arising from learning, money, popular goodwill, and social and economic organizations.

Modern despotism, which came into existence after World War I, is increasingly uni-central. It flourishes on destroying all bases of multi-central life; it is totalitarian inasmuch as it seeks total power. Under it, all essential fields of life are prescribed by the rulers: 'What kind of occupation an individual may enter; what, where, and when to work; where to live, what to eat, to wear, to use; what to believe; what rank or position to hold; what to think and to say; what to approve or disapprove; what to learn; whether to marry or not, and if to marry, whom, where, and at what age; how many children to have; which of these children to allow to live and which to expose to death.'

Briefly, the network of the state system is so closely woven that an individual can hardly take any step without touching it and bringing it into action. This form of despotism has been exemplified in Communist State systems, in pre-war Fascist Italy and Nazi Germany. As we know from experience, it recognises no law, human or divine, higher than its will.

The modern despotism exercises the power of physical coercion through military and police action unrestricted by the rights of the individual or the Rule of Law. Its power of monetary coercion is equally unrestricted because it assumes control over production, distribution and consumption of wealth. Its power of social coercion controls families, marriages and family relations. It exercises the power of psychological coercion by manipulating and regimenting education and recreation; by controlling the press and other media of mass education. It stifles religious activities by propagating the supremacy of materialistic aims and by taking away independent monetary resources from the people through taxation, so that religious charities might be crippled.

The totalitarian State, being

unicentral in its ambition, thus permits no authority which functions independently of it. Many and various are the slogans, like nationalisation and planned economy which are intended completely to annihilate private property, trade, enterprise and initiative.

Its psychological control over the masses depends upon suppressing, directly or indirectly, every belief or expression which goes contrary to its own ideology. Therefore, by lavish patronage, it harnesses literary men and men of learning to its chariot wheel, rendering freedom of thought and expression almost treasonable. In the name of secularism, it tries to kill religion; it wants no deity above its will; it hampers religious freedom by favouring those who are irreligious and by frowning on those who exercise it. It assumes control of the economic life by octopus devices like controls and ration cards. And once the State obtains complete control of services, jobs, benefactions and opportunities, few, perhaps not a single sector of life can withstand its dictates.

The basic theory which it directly or indirectly favours is that the people are the owners of all wealth. Ownership being the right of disposal, distribution and accumulation, in practice, it means the State; the State belongs to those who run it; and those who run it through such wealth acquire such power as to be able to extinguish all independent initiative and resources.

Independent judiciary also becomes a hindrance to the exercise of 'popular will.' Fundamental Rights therefore do not count, nor human dignity. The rule of law is a myth. A new doctrine of legality justifies suppression of all opponents. With the army and police and a vast army of officials and bureaucrats, the despotic State system holds the whole society in its grip.

This despotism is the complete antithesis of the *laissez-faire* State; in fact it is a revulsion from the *laissez-faire* statism, which as it developed in Europe in the 20th century, became individualistic, utilitarian and hedonistic.

Under such a State everything had to be enjoyable and to give 'good time', family, marriage, religious service, even executions and murders. To be rich and to have all that money could buy became the only absolute value. Naturally, successful money-makers became the prophets of the age. Free enterprise was no longer the little empire of an individual trader or farmer; it came to mean the concentration of colossal money power in the hands of a few through joint-stock companies and combines. Such a *laissez-faire* statism is simply played out in this generation.

Most of the States in modern times, fluctuate between quasi-*laissez-faire* and quasi-totalitarian statism. Even Soviet Russia has failed to become completely totalitarian, in spite of its best efforts to destroy the religion and the family. China had recently to give up its policy of establishing communes; it could not destroy the family, the basic centre of multi-central life.

Between the two extremes, parliamentary democracy provides a safe compromise. It leaves the life multi-central, while giving to the State the power to enlarge unicentral activities just sufficient to make the State invulnerable to disruptive forces.

But with the best of intention, parliamentary democracies, are exposed to the necessity of using the powers of the police State under the pressure of the cold war and external aggression, as well as internal sabotage and coercive demonstrations. Not a few of them have been swinging towards all-embracing planned economy, progressive elimination of private property and trade, and coercive co-operativism, if not collectivism. Education in most of them has been losing its spontaneous vitality through governmental regimentation on the one hand and materialistic and communistic thinking on the other. Contractual relations, even between subjects and subjects, are slowly being replaced by compulsory relationships enforced by the State. Moral standards have been decaying. Family is again under fire from two sides; companionate marriages and teen-age crimes on the one hand and the pressure of social atomization through government action on the other.

The old despot claimed to derive his power from God or the Divine Right of Kings. The new despot derives his authority from 'the will of the people,' 'secularism,' 'welfare statism,' 'proletarian dictates', which in substance is nothing but the will of the State, which again is no more than the will of the junta which has the State in their hands.

When the old despot claimed to derive his power from God, there was some chance of a man of God claiming to know better. Under the new dispensation, the despot's will only gives content and form to the so-called will of the people and to welfare, and the mass media of communication in his hands gives it the power to paralyse independent thinking.

Parliamentary democracy is also facing an internal danger. Democratic elections on a large scale mean money. This necessarily implies a regimented party in and out of parliament to face oppositions or win elections. This tends, in practice, to give concentrated power in the hands of a few individuals. They win the elections. They have got the mass media at their disposal. They can keep the people hypnotised. By power and promises they can make the masses believe that what they say is the truth. They select the candidates for the parliament and appoint party agents. Without their favour, position, power and influence in public life become impossible.

In this way, individual initiative tends to be choked. Religious influences are undermined. Step by step, the multi-central set-up of society is transformed into a unicentral one. Totalitarianism follows.

Parliamentary democracy has the highest chance of survival in England. Its people, even the poorest, have a keen and effective sense of freedom. The leaders, by tradition, brook no superman, except during a war. The Judiciary, the Church, free universities and a free press are very well entrenched in sacred tradition. No one in England would dream of crippling the rule of law or starving out religion.

In U.S.A., individual enterprise, and therefore multi-centralism, is in the blood of the people. To run organisations independent of the Government is a very highly-prized virtue. The universities are independent. The churches are powerful and well-organised. The press is free.

The third most important parliamentary democracy is ours. Today we have a free press, Fundamental Rights, Rule of Law, private property and industries, some tradition of free university life, a strong social group life, a deep tolerant religious sense and freely functioning religious orders and social organisation. But it would be foolish to ignore that the forces of new despotism are at work, often without our knowing it.

Coercive demonstrations are breaking down law and order, forcing the Government to rely on police power. The corruption among the richer classes makes us blind to the increasing bureaucratic control of our economy and its abuses. Private property is practically at the mercy of the Government. In the name of secularism, which though in India is not intended to mean anti-religiosity, we are helping to eliminate religious influence from education and starving religious organisations by levying a gift tax on benefaction.

Our elections are getting very costly; our political parties are well regimented. More and more politicians lean upon towering leaders, earning dividends on docility.

All democratic countries, not excluding ourselves, should therefore be vigilant, lest despotism enter our life on padded feet. We must guard against plans and programmes which, by their very nature, create conditions in which it might become inevitable. The recent Congress resolution on co-operative farming is likely to be one such.

First, the programme, without substantial modifications, simply cannot be carried out successfully. We have not enough resources, or trained personnel. Most of the societies are credit societies, financed largely by the State Bank; the members are putting in scarcely 1/10th of the money. We cannot turn landless labour into skilful farmers either by resolutions or by legislative enactments. And to expect the programme to be worked out smoothly is to raise idle hopes which are sure to lead to frustration, paving the way for a demand for drastic action by those who do not relish democracy.

Secondly, co-operative farming has failed in India; it was tried, if I mistake not, in Madras, Punjab and several other places but had to be given up. The Governor of U.P. even could not get the ex-soldier colonies, financed by the Ex-Soldiers' Fund, to undertake it. Every farmer holds his little patch of land dearer than life; he will not pool it of his free will.

Thirdly, if increased agricultural production is the aim, attempts at co-operative farming will be disastrous. Nowhere in the world has co-operative farming stimulated production. The only two countries which in recent years phenomenally increased production are Japan and Israel. There the success has been due to individual farming, profit incentive and abundant facilities of fertilisers, improved seeds, storage and marketing provided by the co-operatives. And in a poor country like ours, for a long time to come, the family unit working for all it is worth, will remain the most economic agency for accelerating the rate of production. And growing more food regardless of slogans and ideological devices is the demand of the hour, if the country wants to avoid the totalitarian devices of food controls and ration cards.

Co-operative farming introduced in Yugoslavia by coercion collapsed. The production was reduced by 15 to 20 per cent under the 1930-40 level. It had to go back to 'general' co-operatives which mainly provide fertilisers, marketing and other services.

I visited a Yugoslav village in which there was one general (service) co-operative and another what they call 'a work co-operative,' to which lands were voluntarily leased by the owners. Out of 650 families in the village, 45 landowners—mostly old or absentee persons,—had leased out their lands to this co-operative for a period upto three years, and 45 families of landless farmers had joined. The rest of the village was left to individual farming, with such service aid from the general co-operative as was found necessary.

In Russia and China, collectivism has been introduced at an enormous cost of human life and complete destruction of human values. The object of it was to break the backbone of the peasantry. It was part of the totalitarian programme.

The Planning Commission has accepted the 'anomaly of compulsory co-operation'. The Prime Minister and other leaders have equally rejected compulsion in matters of farming co-operatives. If this pledge is observed farming co-operatives on any appreciable scale will not be possible. If the legislatures, the ministers, the politicians and the bureaucrats, in their zeal to be 'more royal than the King himself', go back on the pledge, we would have broken the back of our farm structure which has stabilised the country for centuries. If farmers owning economic holding are kept out of the co-operatives, as appears to be the intention, instead of the spirit of harmony we would have introduced the element of class conflict between those with land and those without it. We would then have set in motion processes which will lead us through hatred and violence, to naked totalitarianism.

Let us be vigilant while our tradition of freedom is unimpaired and our faith in multi-central life well-founded, while our free constitution stands firm and our free press is unmuzzled. It is only by avoiding any drift towards coercive organisation of life, and by refusing to join a race to secure 'Get-rich-quick Welfare' by totalitarian methods that we can maintain our freedom and successfully arrest the progress of modern despotism.

Yours sincerely,

K. M. Munshi

I believe in the maxim that we should treat others as we would wish that they should treat us.

—Mahatma Gandhi.

STAND FIRM BY

The following is the accredited version of the report of an interview which Mr. Arthur Koestler recently had with H. H. Jagadguru Sri Sankaracharya of Kanchi at Madras.

MR. ARTHUR KOESTLER, the Hungarian idealist and author of *Darkness at Noon*, primarily a rebel from communism, who subsequently gave up all politics, and is now a believer in mystic experience had an audience with His Holiness Sri Sankaracharya of Kanchi Kamakoti Peetam at 9 p.m., on Saturday, the 10th January 1959 at the Acharya's camp at West Mambalam.

Introduced by Dr. V. Raghavan, Professor of Sanskrit in the Madras University, Mr. Koestler made a respectful bow of salutation to the Acharya and sat cross-legged on the ground in his presence.

Sri P. Sankaranarayanan, Professor of Philosophy in the Vivekananda College acted as his interpreter.

The Acharya inquired about the visitor's native country and his mother-tongue to which Mr. Koestler replied that he was born in Hungary, but was now a domiciled British citizen, that his mother-tongue was Hungarian, but that he wrote in English. Then followed the conversation between Mr. Koestler and the Acharya.

Sri Acharya: How long have you been here?

Mr. Koestler: I have been here for fifteen days. I came to Madras from Bombay.

Sri Acharya: Is this your first visit to this country?

Mr. Koestler: I am ashamed to say 'Yes.'

Sri Acharya: What is the purpose of your visit to India? Is it just to observe the country, its people and its conditions or to guide them in some healthy manner?

Mr. Koestler: The first: I came to see and learn. I do not think that I can do anything to influence them.

Sri Acharya: One's passive interest too has its influence. Apart from any specific activity, one's sincere sympathy itself has a *'sakti'* or force.

Mr. Koestler: May I ask a question? In these times of rapid social revolutions, what

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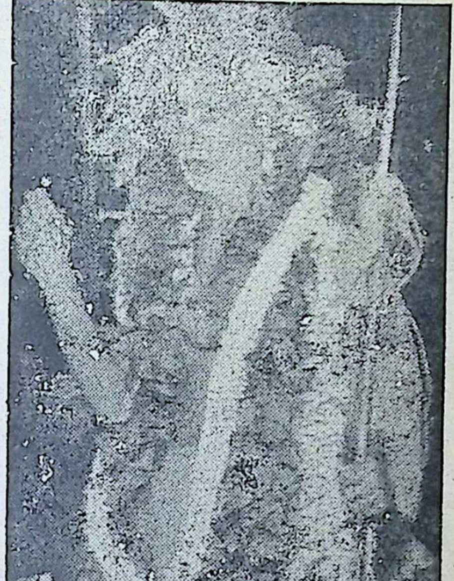
FUNDAMENTAL VALUES

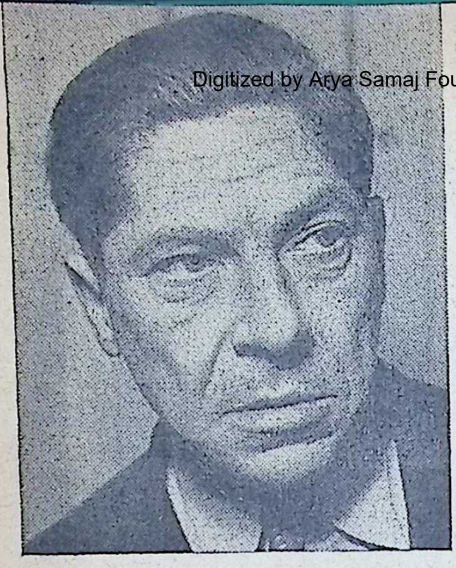
can be done to conserve spiritual traditions? Will it not be necessary to adapt them to changing social conditions?

Sri Acharya: The present is not the only time when there have been social revolutions. Changes have been taking place even in the past when revolutions were not so violent as now. But there are the fundamentals which had been kept intact. We compare the impact of a social change to a storm. It is necessary to stand firm by the fundamental values and keep affirming them. We may note the deterioration in moral values and standards. When Alexander came to India, Greek observers wrote about conditions in India. They said that they observed that there were no thefts in the country. One cannot say that this standard has been kept up in subsequent times. Because the situation in respect of general morality has changed, we cannot say that Teachers should adapt themselves and not keep emphasising standards of morality. In the same manner, adaptations have no place in the standards of spiritual disciplines.

Mr. Koestler: A person is working in a factory or office. He has to be at his work at 9 in the morning. To be able to fulfil his religious observances, he has to begin doing them at 5.



H. H. Sri Sankaracharya of Kanchi



ARTHUR KOESTLER

Can they not be shortened in some manner seeing that he has not the time to perform them in full?

Sri Acharya: If he cannot do them in the prescribed way, he must feel a regret and penitence that he is not able to do them properly. He can perform them in due manner on holidays or in other parts of the day when he has the time. Any concession in the way of shortening observances will have no end and will lead to their extinction by gradual diminution. If the person has sincere repentance in his heart when he is in such a situation that he is not able to perform the observances as prescribed, that sincerity has its own value.

Mr. Koestler: In the West, at the height of Greek culture and again in the Renaissance period, the pursuit of science was considered as a form of worship of Truth and God. Is it considered so in Indian thought also? What has His Holiness to say on this?

Sri Acharya: The more science develops, the more does it confirm the fundamental truths of religion and philosophy. Far from science being antagonistic to religion, in the Indian way of the pursuit of science, all the sciences have had a spiritual origin and religious orientation. It is significant that every science in India is called a *'sastra'*. Among us, scientific knowledge is applied for spiritual purposes. All sciences and arts are pressed into service in a temple institution; for example, architecture, music, dance, mathematics, astronomy are all made to have a spiritual and religious application.

Mr. Koestler: Einstein was a great scientist. He was a deeply religious man. So was Max Planck, the founder of the Quantum theory. Kepler, the father of modern astronomy, professed that his scientific thought was the result of his mystic insight, that he came to science through mysticism. The great scientists were not antagonistic to religion. It is only the beginners or second-raters that are opposed to religion partly because they boggle at Christian dogmas which if taken literally are contradicted by science.

(*After a pause:*)

In the West, it appears that there are greater facilities for contemplation because of the atmosphere of silence in the churches. On the other hand, in India, the temples are noisy. Is it because of this that in India, people resort to the solitude of the hills and lonely caves for developing the contemplative life or to take to elaborate yogic practices?

Sri Acharya: The case is just the reverse. Because solitude and a secluded spot have been prescribed from the beginning for contemplation, temples have not to serve that purpose. Our temples are not organised as places for meditation, or for congregational worship. The purpose of a temple is different. We enjoy the goods of life like house, food, clothing, ornaments, music, dance etc. For enjoying these things we pay a tribute in the form of taxes to the king (now the Government) for making it possible for us to enjoy them by giving us protection. The king who is the protector is provided with a palace and other paraphernalia of royalty. Even as we render homage to the king for the enjoyment of these things, we are bound to tender our gratitude to God who has primarily given us the goods of life. We offer a part of these good things as a token of our gratitude to Him in the temple. We first offer to Him all that He has given to us in the shape of food, clothing, jewels, music, flowers, lights, incense etc., with the grateful consciousness that they are His gifts to us and we receive them back from Him as His *prasada*. The temple is the place where these offerings are made on behalf of the collective community where it is situated. Even if people do not go to the temple, it is enough if these offerings are made to God in it on behalf of the community. The duty of the people of the place is to see that these offerings are made in a proper manner. There have been people who would not take their day's meal till the temple bell announced that the offering of food to God for the day has been done. Then only they take their meal as God's *prasada*.

Mr. Koestler: Where then can an individual meditate in silence?

Sri Acharya: In almost every Hindu home and in riverside structures there is a place for daily worship. One can obtain in it the seclusion and silence needed for meditation.

Mr. Koestler: Among the religious doctrines of the Hindus, Karma and re-incarnation seem to have a literal and not a symbolical meaning. Are there other such ideas that have to be taken literally and not symbolically?

Sri Acharya: You may yourself mention some of these that you have in mind.

Mr. Koestler: I could not think of any. That is why I request His Holiness to enlighten me. Well, I can mention the duality of Brahman and Isvara for instance, the cycle of creation and destruction.

Sri Acharya: Every such idea may be understood literally and not symbolically. Taking creation and destruction, they are *srishti* and *pralaya*. They are also referred by synonymous Sanskrit words which mean day and night. We speak of three kinds of *pralaya:* universal *pralaya*, periodic *pralaya*, and daily *pralaya*. The last is the *pralaya* of daily sleep. *Pralaya* is literally disappearance of the manifested. There are dualities like good and evil, in the world. Everything, as we know from experience, has its opposite. So are *srishti* and *pralaya*, or creation and destruction.

Mr Koestler: Speaking of creation, the Christian idea of creation was never palatable to science. Many religious ideas are wrongly looked upon as dogmas and rejected by scientific men.

Sri Acharya: It is in this connection that a comparative study of different religions is useful. For, a comparative study will reveal the fundamental philosophical truths underlying what have later on in another faith become dogmas. There are a few such points that have struck me in the comparative study of Hindu and Christian doctrines. For instance, there is the story of Adam and Eve, the tree of knowledge and the eating of the forbidden fruit in the Hebrew religion. In the Upanishads, there is a reference to two birds sitting on the same tree. One bird eats the fruits of the tree. The other simply looks on without eating. The bird which eats the fruits is spoken of as the *jiva*. The bird which simply looks on is the supreme *Atman*. Adam of the Hebrew religion is to be traced to Atma which in original Sanskrit was Ad-ma. Eve corresponds to *jiva*. The tree on which the two birds are sitting is the pipal tree which is akin to the Biblical apple. It is also known as the *bodhi* tree or the tree of knowledge. It was sitting under it that the Buddha got enlightenment. It was known as the *bodhi* tree even before the Buddha sat under it. Adam and Eve ate of the tree of knowledge. In the transition of the idea from India, the real significance of the Upanishadic motif was lost. The real meaning of the so-called dogmas will come to light if we go to the sources of the several religions and make an intelligent comparative study of them. In that case, the so-called dogma will be properly understood and will become acceptable to the scientific mind.

Mr. Koestler: When I was in Bombay, I had a talk with some students of Psychiatry. They agreed that the spiritual elements greatly help to effect psychic cures. But there was this question which the students put to me that I was not able to answer. They asked me: How do you distinguish between mysticism and hallucination. Can His Holiness help me with an answer?

Sri Acharya: The state of hallucination is temporary. A person could control his mind. What comes after such a mental discipline is mystic experience. What appear in the uncontrolled state of mind are hallucinations.

Mr. Koestler: Could yogic conditions be artificially induced by means of drugs?

Sri Acharya: It is common among people in some parts of India to induce such states by taking *'bhang.'* It is not in vogue in other parts. Such an artificially induced state does not last long. But the real mystic condition is more permanent.

Mr. Koestler: But how is an observer to distinguish between them?

Sri Acharya: The behaviour of the man of disciplined mind who is a true yogi will be different. His very face will have a saintly serenity, a *'prasannata.'* That will discover and differentiate him. Of course, sometimes men may mistake the pseudo-yogis for the real ones.

Mr. Koestler: A team of medical experts investigated into the miraculous healing in Lourdes. They have not been able to determine whether some cures could be explained by hysteria or were really due to divine miracles.

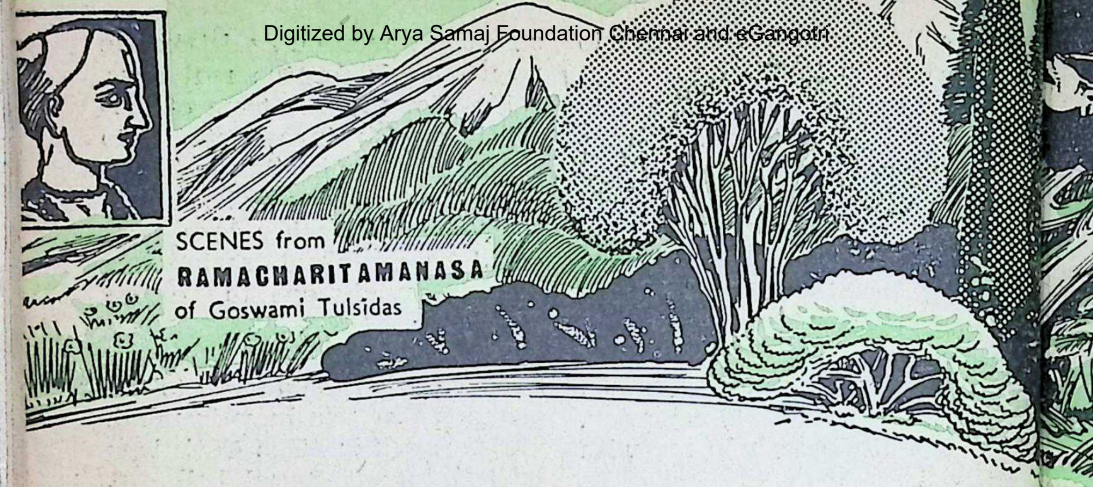
Sri Acharya: What you say itself contains the answer to the question that you have in mind.

Mr. Koestler: The Christians believe in an eternal hell. It may amuse His Holiness if I refer to a conversation that I had with a Catholic priest. I asked him how he would reconcile God and His all-embracing boundless grace with this idea of eternal hell. He replied: Yes; there *is* an eternal hell; but it is always empty!

Sri Acharya: (Smiling) We have no such idea of eternal hell in Hinduism. Even a little practice of *dharma* will have great merit. That is what Sri Krishna said in the Gita: *Svalpamapyasya dharmasya traayate mahato bhayaat.*

Mr. Koestler: (Taking leave of the Acharya) I do not wish His Holiness to think that I am a sceptic or that my questions were prompted by disbelief in matters spiritual and religious. I only wanted to obtain from His Holiness guidance so that I might answer such questions as sceptics are wont to ask.

Sri Acharya smiled in reply and Mr. Koestler left his presence with a respectful bow.


SCENES from
RAMACHARITAMANASA
of Goswami Tulsidas

After conferring final beatitude on Shabari and directed by her to make the acquaintance of Sugriva in the furtherance of his search for Sita, Sri Rama crossed the forest. The dwellers of the forest—animals, birds and beasts—bring about poignant memories of His beloved Sita.

Cupid's Challenge to Rama

बिरही इव प्रभु करत बिषादा।
कहत कथा अनेक संबादा॥

Rama lamented like a mortal, smitten with pangs of separation; He narrated stories to Lakshmana and had many a dialogue with him on the way.

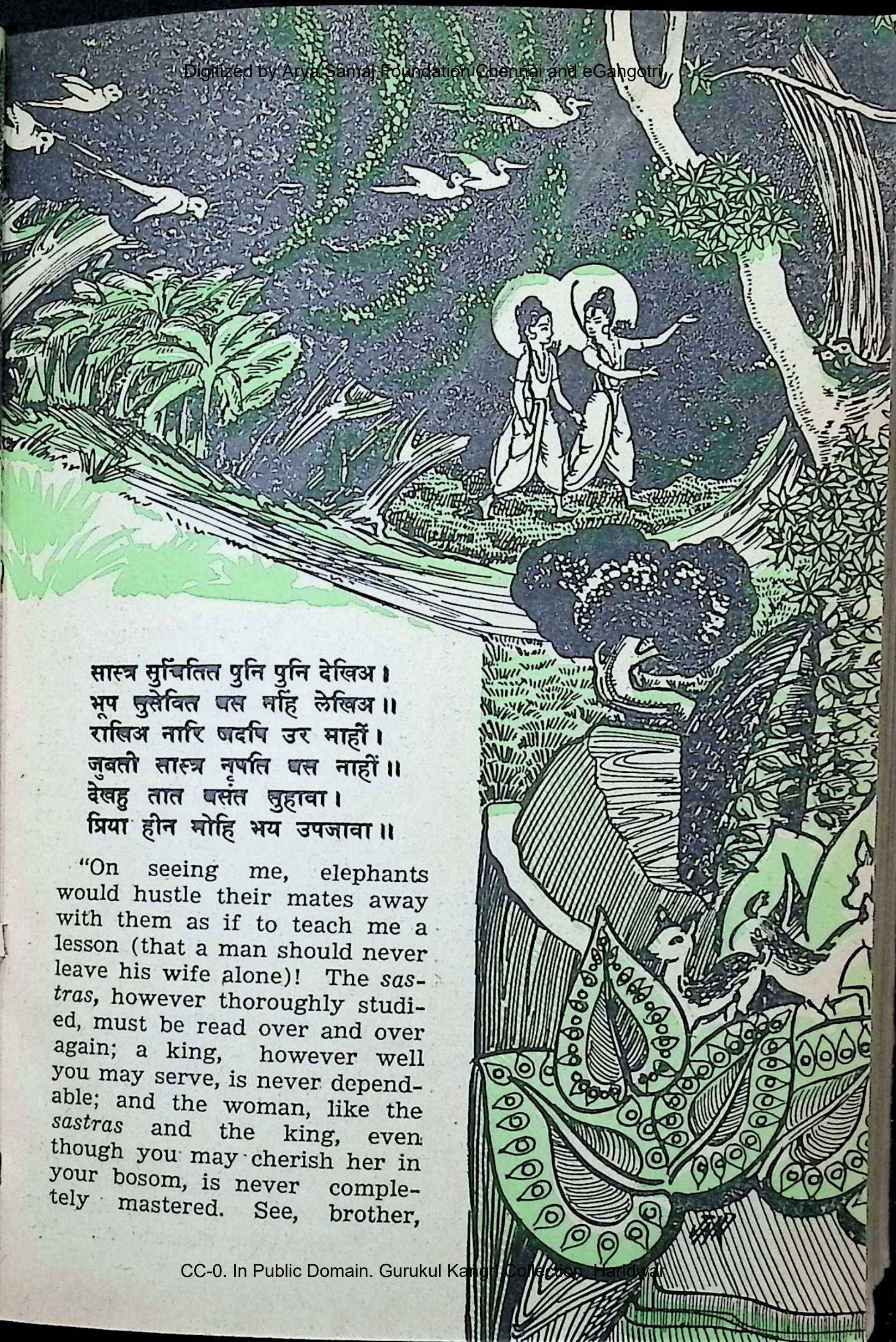
लछिमन देखु बिपिन कइ सोभा।
देखत केहि कर मन नहिं छोभा॥
नारि सहित सब खग मृग बृंदा।
मानहुँ मोरि करत हहिं निंदा॥

Said the Lord: "Lakshmana, look, how beautiful is the forest! Who can help being deeply stirred by its sight? Happily teamed with their mates, the entire community of birds and beasts appears to reproach me!

हमहि देखि मृग निकर पराहीं।
मृगीं कहहिं तुम्ह कहँ भय नाहीं॥
तुम्ह आनंद करहु मृग जाए।
कंचन मृग खोजन ए आए॥

"When the bucks would scamper away at seeing me, their female counterparts would stop them saying, 'Don't you fear Rama; you may enjoy yourselves at will, O deer-born! He too has come here in search of a golden deer (Sita)!'

संग लाइ करिनीं करि लेहीं।
मानहुँ मोहि सिखावनु देहीं॥



सास्त्र सुचिंतित पुनि पुनि देखिअ।
भूप सुसेवित बस नहिं लेखिअ॥
राखिअ नारि जदपि उर माहीं।
जुबती सास्त्र नृपति बस नाहीं॥
देखहु तात बसंत सुहावा।
प्रिया हीन मोहि भय उपजावा॥

"On seeing me, elephants would hustle their mates away with them as if to teach me a lesson (that a man should never leave his wife alone)! The *sastras*, however thoroughly studied, must be read over and over again; a king, however well you may serve, is never dependable; and the woman, like the *sastras* and the king, even though you may cherish her in your bosom, is never completely mastered. See, brother, how pleasant Vasanta (the spring) is; yet to me, separated from my beloved, it is frightful!

बिरह बिकल बलहीन मोहि
जानेसि निपट अकेल।
सहित बिपिन मधुकर खग
मदन कीन्ह बगमेल॥
देखि गयउ भ्राता सहित
तासु दूत सुनि बात।
डेरा कीन्हेउ मनहुँ तब
कटकु हटकि मनजात॥

"When I am tortured by separation, weak and lone, Cupid has rushed against me with his army, consisting of green forests, bees and birds! The wind who is his spy, seeing Me in the company of My brother, has advised him to be cautious and hence the god of love has held up his army as it were, and surrounded me.

बिटप बिसाल लता अरुझानी।
बिबिध बितान दिए जनु तानी॥
कदलि ताल बर धुजा पताका।
देखि न मोह धीर मन जाका॥

"Creepers have encircled huge trees, which with their bushy boughs appear to spread variegated canopies in the sky. The plantains and tall palms stand like beautiful pennons and standards. No one but he who is brave of heart could help being frightened by their sight.

बिबिध भँाति फूले तरु नाना।
जनु बानैत बने बहु बाना॥
कहुँ कहुँ सुंदर बिटप सुहाए।
जनु भट बिलग बिलग होइ छाए॥

"Trees of many descriptions bedecked with flowers of many kinds, look like warriors arrayed in different kinds of panoply. Other beautiful trees standing here and there look charming like warriors separately encamped.

कूजत पिक मानहुँ गज माते।
ढेंक महोख ऊँट बिसराते॥
मोर चकोर कीर बर बाजी।
पारावत मराल सब ताजी॥
तीतिर लावक पदचर जूथा।
बरनि न जाइ मनोज बरूथा॥
रथ गिरि सिला दुंदुभीं झरना।
चातक बंदी गुन गन बरना॥

"The cooing cuckoos are Cupid's excited elephants; the herons and rooks, his camels and mules; peacocks, Chakoras and parrots are his noble war-steeds; the pigeons and swans are his Arab steeds; the partridges and quails are his infantry. But it is not possible to describe the whole battalion of Cupid. Mountain-rocks are his chariots; the rills, his kettledrums; the Chatakas, the bards that utter his praises.

मधुकर मुखर भेरि सहनाई।
त्रिबिध बयारि बसीठीं आई॥
चतुरंगिनी सेन सँग लीन्हें।
बिचरत सबहि चुनौती दीन्हें॥

"The droning bees are his trumpets and clarionets and the soft, cool and fragrant breezes come like ambassadors. Accompanied by an army, complete in all its four limbs (viz., the horse, the foot, the chariot and the elephant), he goes about challenging all to a combat!

लछिमन देखत काम अनीका।
रहहिं धीर तिन्ह कै जग लीका।।
एहि के एक परम बल नारी।
तेहि तें उबर सुभट सोइ भारी।।

"Lakshmana, they alone count in this world who remain undaunted even at the sight of Cupid's battle-array. Cupid's greatest strength lies in woman; he alone who can escape her is a mighty champion.

तात तीनि अति प्रबल खल
काम क्रोध अरु लोभ।
मुनि बिग्यान धाम मन
करहिं निमिष महुँ छोभ।।

"Brother, there are three evils which are most formidable of all — lust, anger and greed. In an instant they distract the mind of even hermits who are the very repositories of wisdom.

लोभ कें इच्छा दंभ बल काम कें केवल नारि।
क्रोध कें परुष बचन बल मुनिबर कहहिं
बिचारि।।

"The weapons of greed are desire and hypocrisy; the weapon of lust, woman; while anger's weapon is harsh tongue;—so declare the great sages after great thought."

THE PRICE OF GODLESSNESS ?

Negley Farson, a veteran correspondent and the author of the famous book The Way of Transgressor, recently toured Scandinavia. Recording his impressions in Denmark's chief newspaper he writes:

"The Danish landscape is fat with mild, monotonous beauty. The mentality is solid, calm and apparently healthy, but the physical monotony in a strong man creates depression.

"All Danes are looked after and taken care of from the moment they are born. There is nothing more to fight for. The cause of suicide (at the highest suicide rate in the world) is too much reason. THE REASON IS A LACK OF GOD. **We need a church which has really got contact with the people. The welfare state kills the instinct of self-preservation. There is nothing man has to fight for. When danger and pressure are taken away, neuroses flower, the birth-rate declines, and the suicides mount."**

"How God Came Into My Life"—8

Grace of Guru Unmasked

Swami Ramdas of Anandashram, Kanhangad, is one of the few realized souls that illumine the world. He has travelled widely and the lectures that he delivered during his world-tour, collected in **Ramdas Speaks**, are a great source of inspiration. His magic formula is universal love.

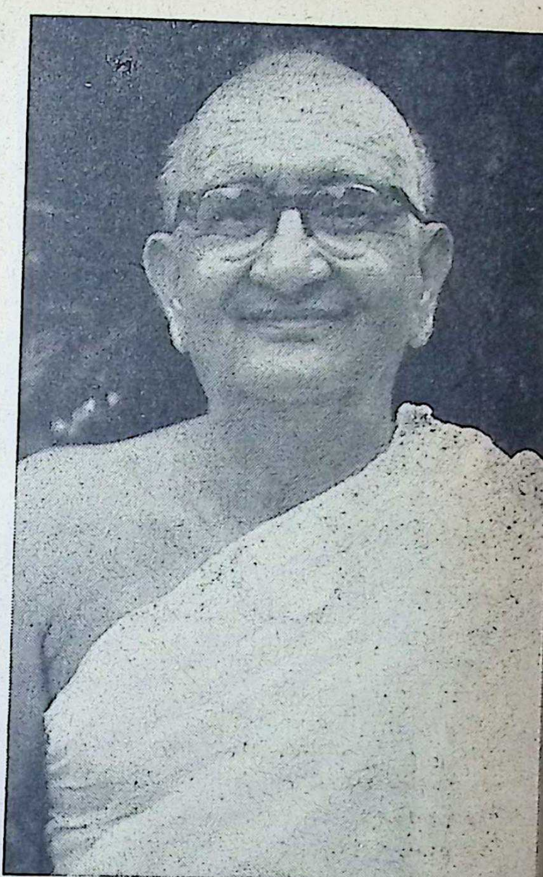
THE human being is gifted with reason which can be best utilised by him to develop a keen aspiration for God, backed up with intense dispassion for sense enjoyments. Now, what is the aim of life? It is happiness. This cherished aim is fulfilled by realising God Who is eternal happiness.

The pleasures I derived from the objects of the senses were not only transitory but were also accompanied by pain and grief—a fact I came to know too well. So I engaged myself in an all-round effort to divert the mind from the ephemeral objects to the eternal source of life—God. God Who is absolute existence, consciousness and bliss is within me. Withdrawing the mind from the unreal—external things of life—I let it flow continuously towards Him through a steady remembrance brought about by a ceaseless chanting of His holy name. Constant remembrance purified and controlled my mind.

Now the mysterious grace of Guru—which awakened me in the first instance to seek God—completed its task by unveiling the mask of ignorance which enveloped my soul for ages, with the result that a flood of illumination poured out, permeating my body, senses and all the worlds. In this splendour my soul was lost followed by the dawn of a cosmic consciousness and the knowledge of my still and all-pervading Atman or Self. Yet another Vision more exalted, more perfect and

Swami Ramdas

My Ignorance



more joyous awaited my illumined Self and this is the fusion of the Atman with the universal manifestation; in other words, I realised that the Atman and the universe are one. This magnificent Vision and experience based on the realisation of the absolute Self transformed me, the human being, into the veritable embodiment of God in all His aspects.

As my soul stepped from the animal into the human, it now stepped from the human into the Divine—the Purushottama, a spiritual *cum* physical evolution—the grandest finale—the supreme fulfilment of God's will to reveal Himself in all His sublimity in this human being.

Verily, God is the seeker and God is the sought. This is His inscrutable Lila. Truly, my soul and God—Jiva and Brahman—are one. All victory to Him!

Yet the highest spiritual possibilities by which God drew me to Him are not exhausted. The sweetest and dearest relationship with Him—near and personal—which I maintained all along the initial struggle and aspiration has at present become real, intimate and permanent. He is now my constant companion as a careful Mother and beneficent Master. In the face of man, beast and bird—nay, of all creatures and things also—I behold Him—my Beloved. Again all victory to Him!

What is wrong with Our 5-Year

IT is eleven years since India became independent. During these years we have embarked on five-year plans for the country's development. It is time to think as to what extent India is benefited by these plans, whether these plans have enriched or impoverished our lives. The First Five-Year Plan is over. The second Plan is in progress and the third is already under discussion in New Delhi.

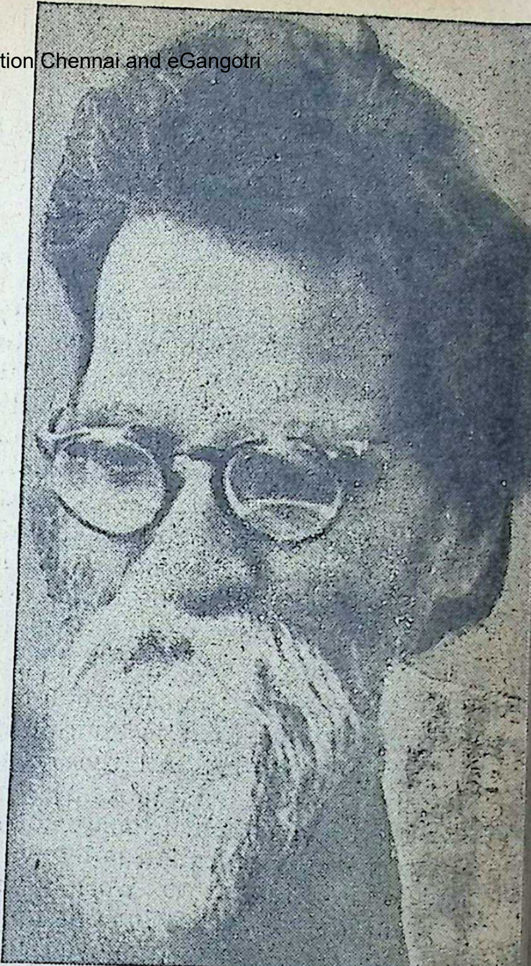
It is generally said that the First Five-Year Plan is completed. But what is completed is in fact the plan-period and not the plan-target. People's co-operation was lacking in the execution of the Plan. Benefit from rain can be obtained only if the cultivator is ready with his plough to utilize it, else the rain will only help grow weeds. That is what has happened to the Plan. They did not get the people's co-operation but the Plan was completed. Now these two things cannot go together.

The Government is going to spend Rs. 4,800 crores in the Second Five-Year Plan. That means a layout of Rs. 960 crores per year or Rs. 80 crores per month or a little over Rs. 2½ crores per day. The population of India being 37½ crores, Rs. 2½ crores per day means an expenditure of Rupee one per day for 15 persons, i.e., one anna per head per day. It means that the expenditure for the development of schools, colleges, agriculture, industries and arts, etc. will be met out of this one anna. The people in Delhi want to build up a glorious New-India by spending one anna per head per day, and still they complain that the people's co-operation is not forthcoming.

I am a devotee of mathematics. Next to God it is mathematics that I believe in. Hence all these calculations. I now want to apply the same mathematics to the expenditure side. Why is the people's prosperity not increasing even after these plans? Why is the living standard not rising? These questions naturally crop up in one's mind. And when I think over the matter I find that it is like pouring water in a big vessel with four or five big holes in it. Under such circumstances the

. . . . THOSE WHO ARE IN NEED ARE NOT GETTING THE BENEFIT OF THE PLAN . . . .

Vinoba Bhave



Plans?

vessel will never be filled up with water. Similarly there are some big holes in our national expenditure. We are spending Rs. 300 crores per year on the Army, Rs. 200 crores on the 55 lakhs of Government *servants* and Rs. 100 crores for importing food-grains from abroad. Thus we are spending a total of Rs. 600 crores per annum on these things. These are the big holes in our development plans and we have made these deliberately.

Now-a-days when the ministers make speeches, they eulogise the five-year plans. When the people ask them why the five-year plans are not becoming successful, they argue that the population is increasing. They say that the plans will succeed when the population decreases. But this argument is fatally useless, for were they not aware of the fact of increasing population when the plans were formulated? They should have prepared the plans keeping this increase in view. To repeat this argument every now and then during the course of the plan is just to hide one's own weakness. Over-population is only a convenient reply that they have found out. The fact is that they have no work to provide for the eradication of

. . . . What is completed is in fact the plan period, and not the plan target . . . .

unemployment. The only employment that they have to offer is that of services. It means that this plan has only created a new middle-class of service employees. Education, medical and legal aid, all these things have been related to employment in this plan. That is why I call this to be a plan for creating a new middle-class of employees.

Even today the same old system of education is continuing in our country. All these new plans encourage the same system of education. None who receives this education is left with an inspiration to work. The educational institutions of today only turn out unemployed literates. It is such defective plans that we have launched in the country.

Taking the plan as it is, the people are not getting full benefit even of that. The greatest calamity for this plan is that it is not getting the people's co-operation. I really wonder why if the plan is formulated for the well-being of the people, they are not co-operating. What a paradox! I want to offer water to the thirsty but he does not want to drink it! What does it mean? It only means that we are not offering water to him who is really thirsty but are emptying the whole vessel on the hand of one who is not thirsty. This is what is happening in the present plans. The thirsty are not getting water. Those who are in need are not getting the benefit of the plan.

We are providing facilities only to those who are strong enough to draw out those facilities from us. It is those who have neither hearth, nor home, nor land, nor education that really need help. Are our present plans useful for such uneducated, landless and homeless destitutes? If not, then is it wise to expect co-operation from the masses?

Eleven years have passed since Independence. But even the land problem has not been solved as yet. We frequently hear the news that the Government is taking steps to solve the land problem but it never materialises. Such things either create fear or confusion among the people. Nothing else i gained. Just as they advertise the arrival of a dramatic troupe so is the arrival of Governmen legislation advertised, but this Government troupe never arrives.

It has now been given out tha

. . . . We are not offering water to him who is really thirsty but are emptying the whole vessel on the hand of one who is not thirsty . . . .

they will arrive in 1961 when the performance will be completed. But is this the way to solve problems? We talk of democracy but work like a bureaucracy. In this democracy we could not solve the land problem in 10 years. I cannot understand why it is only 1961 that legislation will be passed. Why was it not passed so long? Or why not pass it straightway? All this slow pace makes me sad!

They worry about the five lakh villages of India while sitting in New Delhi. They ponder over big volumes there. This is what has happened in Germany, or in France or in China or in Russia, the Japanese method of cultivation is like this, and so on, and hence we must have like this in our country also. Thus they prepare a plan for India by joining together some projects from every country. Then they send the draft plans to the State Governments. The State Governments then inform the Centre that they will be able to undertake such and such portion and not such and such. Then the plan is foisted on the villages. Whether the people are in agreement with the plan or not, new taxes are imposed on them.

This is how our plans are framed. This is done in a centralized manner. The people have surrendered their fate in the hands of a few representatives. But we attribute even more wisdom to these representatives than to God. God has given intellect to every man and that is why He is care-free. If He had planned to keep all the intellect with Him, what a botheration it would have been to Him. But He did not do like this. Today our Planners have arrogated all the wisdom to themselves and have not given any right to the villages to plan.

These are some of the main *causes* for the shortcomings of the plan. We should seriously ponder over these causes. I have said all these things about the plan because the formulation of the Third Five-Year Plan is under consideration. If we want to build up true democracy in India, we shall have to develop our country on the lines of Sarvodaya by adopting the methods which Gandhiji had preached.

What Gandhiji would have

[This is the text of the speech delivered by Sri Masani at the symposium organised by the Bharatiya Vidya Bhavan on December 1, 1958, as part of the Bhavan's 21st Foundation Day Celebrations. The full text of the speeches of three other participants in the symposium, Sri K. M. Munshi, Sri U. N. Dhebar and Smt. Lakshmi Menon, have appeared in our issues dated December 28, 1958 and January 25, 1959 respectively.]

THE situation in which we find ourselves, both in this country and around, is perhaps more acute and more menacing than it has ever been during the first decade of our existence as an independent nation.

We find the lights of constitutional government being snuffed out one by one in the countries that surround us to the East and the West. We may ignore these developments and imagine that they have got nothing to do with us. Indeed, at an International Seminar I was privileged to attend last month in Europe, our country undoubtedly shone by comparison with other countries in the Middle East and in South-East Asia. There is no doubt that we are better placed administratively, economically and socially than perhaps some of our less fortunate neighbours. That is a matter for satisfaction. But it would be wrong to make it a matter for complacency.

Can we say that the developments in our neighbouring countries are due to the particular wickedness or the lust for power of individuals who have taken part in them? Anybody who knows a little about events in Burma, Pakistan or the Sudan would consider such a thought to be a very unfair kind of generalisation in which to indulge. It would be more accurate to say that there are several elements that go to create a vacuum which needs to be filled up, and that there are certain basic factors leading to military dictatorship in one country after another.

There are three such fundamental elements. We may consider whether we are altogether free of them. The first is the lack of spiritual or moral foundation on which our society is based. We lack that perhaps even as much as any country around us.

The two slogans under which we renounce any attempt to building up a spiritual basis for our society are the slogans of Secularism and of a Socialist Pattern of Society. In so far as the first is concerned, we misread our Constitution as one that is equally against all religions. On a careful perusal of

expected us to do to-day

M. R. Masani, M.P.

the Constitution—I was one of the founders—I cannot find anything in it to warrant the proposition that we are a Secular State. What we really are is not a secular republic but a national republic, non-denominational, in which all religions are equally respected. Yet we find that when the respected President of our republic performs a religious ceremony or participates in it, certain sections of our people raise a hue and cry as if he has committed a crime. In a Christian country, it is well understood that the President of the Republic or the Prime Minister is normally a good Christian, and nobody thinks the less of him if he happens to be one. In our country, a man who professes his own religion is looked upon with some kind of suspicion. That is a phenomenon about which Gandhiji would have had a lot to say.

Similarly, our socialist pattern. To the extent that it is meant to make the people's life fuller, to create more equitable conditions, it is a good thing. But does not its advocacy in some respects savour of an obsession with material values? There is too much emphasis on the *per capita* income, as if it matters two hoots what the *per capita* income on paper is, if decent housing, adequate clothing and good food are not available. There are certain countries of the world—miscalled communist—where the *per capita* income goes up and up, and yet the people do not see the consumer goods that they need.

We are thinking of planning in terms of national income rather than of individual incomes. We have developed a fatal fascination for steel and are apt to adjudge our own and other countries' greatness by the amount of steel produced. Some of us look up at those countries which claim that they are solving their economic problems, but we draw a veil of secrecy or silence over the butchery and misery of millions that goes on under cover of those claims. We try to glamorise so-called co-operative farming in totalitarian countries. It was only a few months ago that we realised that the most extreme kind of regimented society rightly described by Dr. S. Chandrasekhar as a "new form of colonialism" having all the characteristics of "a big zoo" was being presented to us as "voluntary co-operative" farming. By the slogans that we give, we encourage crude materialism, class consciousness, class conflict and class hatred which were always repugnant to Gandhiji.

Another element is the gulf between profession and practice to which our Prime Minister recently referred. That charge is only too true. We talk on the one hand of raising our standards of living, but our entire pattern of planning is calculated to reduce real incomes and to make people to tighten the belts they do not possess. After two or three generations, we are told, we shall enjoy the fruits of planning. But the immediate effect in the next ten years is going to be to depress living standards still further.

We speak of patriotism and austerity, but our people do not find amongst all the leaders of our country the practice of those qualities. We preach non-alignment and judging each issue on the merits. But in the case of Hungary a couple of years ago, and in the case of Boris Pasternak more recently, we practised a double standard of morality. This country was resounding with reports of Paul Robeson Committees not long ago, with encouragement from the highest in the land. The fate of Pasternak, which is much more tragic, has not created that kind of organised effort or response. Apart from a few obscure voices in Bombay and Calcutta, not a voice has been raised.

Finally, and most important perhaps, there is a lack of discipline which ultimately leads to dictatorship. We know that in our University and student life, in our Trade Union life and even amongst Members of Parliament and assemblies there is a certain amount of indiscipline which, if it is not reduced by inner control, might ultimately create the provocation for coercion from without. Student indiscipline hardly needs very much ventilation after the recent events in Banaras. Trade Union leaders lead illegal strikes without any punishment at all, and one illegal strike is succeeded by another. Members of Parliament and assemblies, when they find the rulings of the Speaker unpalatable, walk out in protest every now and again.

We have on the one hand

glorification of individuals—the cult of personality—and on the other hand the most flagrant indiscipline. This may sound a self-contradictory statement. But Gandhiji always pointed out that servility and indiscipline are only two facets of the same thing. When there is lack of courage and sincerity, then it is also reflected on the other side of the medal in indiscipline, rowdyism and hooliganism. The inner discipline that Gandhiji possessed and which made it possible for him to be a great Rebel is the only democratic discipline that is worth having. And where such discipline does not exist, then the other discipline, viz., discipline of dictatorship, comes in.

In the light of all this, we cannot afford to be so complacent as to say: "It cannot happen here." Many of the ingredients that were to be found in Pakistan, Burma, the Sudan, Iraq and elsewhere—a growing cynicism amongst the people, a growing discontent and dislike for all politicians, and a growing awareness of the need for discipline—are to be found in our country today.

In the context of such a situation, which is grave and threatening, what would Gandhiji have expected of us to do? It is very difficult to divine what Gandhiji would have told us to do. Acharya Kripalani, in an article he wrote recently, says: "Bapu was a genius, bound by no rules or regulations, including those which he himself once might have prescribed. Those who were nearest to him always found his conduct baffling." In the light of this, we can only try and speak most hesitatingly, and being perfectly aware that any thesis as to what Gandhiji would have expected of us could easily be turned upside down without much difficulty.

I would suggest three things Gandhiji would have expected of us. The first is to tell the people the truth; not to mislead them, but to tell them the truth even if it is not palatable. I do not think Gandhiji in the present context would have encouraged talk of shortcuts to prosperity. The story is told of the Chinese Mandarin who fell and tried to pick himself up by his pigtail. I wonder if the concept of trying to pull ourselves up by our bootstraps is any more realistic. There is no shortcut to prosperity. It will take this country many generations of hard work and effort to reach the standards which we see in the more prosperous countries of the West. No *ism* can transform the poor people living in the countryside overnight into a prosperous people. Gandhiji would have asked us to go and tell this truth to the people, not because it would be easy to do so but because he had faith in the common people and their basic intelligence. Many amongst us think that if we tell the common people of this country that poverty will continue to be their lot and that prosperity will come gradually, they will turn against us and will discard democratic processes. I do not think that Gandhiji would have taken that view.

He had more faith in the people than many of our intelligentsia. I believe that the common people of India, if they were told that they were free to exercise their right to worship the gods of their forefathers, the right to enjoy being with their families, the right to cultivate their small farms and that they would be given encouragement and help gradually to improve their living conditions, would be quite prepared to co-operate so long as the hope of a better life was there.

Secondly, Gandhiji would have expected us to stress the values of self-dependence. He believed that that Government was best which governed the least, or, to quote Mr. Pyarelal, "Gandhiji thought it would be a negation of democracy if the Government did everything for the people and the people did nothing."

I come from a Chamber (Lok Sabha) where we legislate. The ease and the speed with which we legislate leaves one aghast. Bills are introduced and passed within a few weeks without the proper thought, without careful drafting and without the consideration they deserve. This kind of hasty legislation, passing a law every other day in the hope that this will make our people better or happier, is something which I think Gandhiji would have rejected outright.

I remember Gandhiji used to say that Swaraj was not the replacement of a white bureaucracy by a brown one. If we go on with this pattern of planning and socialism, we shall be doing exactly what Gandhiji was against—the establishment of the rule of brown bureaucrats in the place of white ones.

I also recall that Gandhiji once suggested that the rupees that were collected in the Reserve Bank should be distributed throughout the villages of India. This is a suggestion that would drive the Planning Commission into despair! Of course, Gandhiji did not mean it in literal sense. What he was trying to say was that the concentration of economic power in the hands of the State and its institutions was a danger to the democratic liberties and the rights of the people and he wanted economic power to be decentralised and distributed so that there was strength among the people to resist the trend towards centralisation.

I wonder, therefore, whether Gandhiji would not have reacted with great sadness to the proclamation that in the Third Five-Year Plan there was going to be more expansion of the State sector. My feeling is that Gandhiji would not have wanted this pattern of planning or society because everything he said was against it. He would have wanted self-disciplined freedom of enterprise all round. He would have wanted the worker to work hard and earn more wages, but he would also have stressed that without hard work, without more productivity, there could be no higher income. He would have believed in free enterprise but he would also have insisted that those who practise free enterprise should really behave as trustees of the community and not misuse their powers and privileges.

I think too that he would have been a little worried at the shift of political power from the States to the Centre which, in spite of our Federal Constitution, is taking place in practice. What would he have thought of our Planning Commission objecting to a State Government setting a ceiling to agricultural incomes at Rs. 5,400 in place of Rs. 3,600 a year? Would he have sympathised with those who think Rs. 450 a month is too much for any peasant to keep and that it must be kept down at Rs. 300 a month per family? Would he have approved of this kind of uniformity being thrust on the States of India which differ amongst themselves as widely as do the countries of Europe? I think Gandhiji would have been a States Rights man. He would have supported the States against the Federation, which is getting too strong for the good of democratic liberties in this country.

Finally, what would Gandhiji have thought of our relations with our neighbours? He would have worried more about *our* actions and less about what others were doing. He would not have condoned mistakes made across the border, but he would have said it was our job to concentrate on our own shortcomings and our own mistakes and not to worry too much about the rights and wrongs of the other side.

One of his favourite phrases was: "Turn the searchlight inwards!" Gandhiji would have liked us, above all, to turn the searchlight inwards, to stop worrying about the wrong doings and faults that other countries may commit, but to concentrate on our own imperfections so that we could lead our people worthily and set an example to the world.

CONTINUED FROM LAST ISSUE

CALL FOR SANE SEX ORDER

Dr. P. A. Sorokin

Sexualization of Culture—I

DURING the last two centuries, and particularly the last few decades, every phase of our culture has been invaded by sex. Our civilization has become so preoccupied with sex that it now oozes from all pores of Western life.

LITERATURE

In its topics, personages, scenes, and aims, our literature is largely centered on sex, especially its pathological forms.

In order to gain perspective, let us glance at the main stages through which Western literature has passed from the Middle Ages to the present time.

Medieval literature, as well as sculpture, painting, music, drama and architecture, from the sixth to the tenth century was almost exclusively religious. Scarcely any secular masterpieces were produced in that period. Most of the formal literature consisted of interpretations of the Bible, and hagiography; its personages were God, saints, and angels; the mysteries of the Fall, of incarnation, crucifixion, redemption, and resurrection, of sin and salvation, were its dramas,—a literature of the human soul conversing with God. It was not designed for the profit and fame of its author; neither did it serve the purpose of providing relaxation and sensual enjoyment, nor of exciting the reader. If a few references to sexual immorality are found, as in the *Altdeutsche Gesprache* of the eighth century or in the *Modus Liebung,* they are usually condemnatory and serve as a contrast to what was held to be good and proper. Like other Medieval arts, the literature was created (in the terms of Theophilus) *nec humane laudis* *amore, nec temporalis premii cupiditate . . . sed in augmentum honoris et gloriae nominis Dei* (for the greater honour and glory of the name of God).

When we turn to the fourteenth century, the picture changes notably. Secular literature now emerges, and depending on the country, represents 45 to 70 per cent. of the writings. This secular literature, which descends from the Kingdom of God to the realm of the epic, tells us of outstanding heroes,—the Round Table knights of the Arthurian romances, and the heroic-tragic personages of *Vision Concerning Piers Plowman, La Chanson de Roland, Tristan et Iseult,* the *Ruodlieb,* the *Nibelungenlied,* and the first part of the *Roman de la Rose* and of the *Divine Comedy.* When these heroes break the moral and religious commandments, they are tragic figures, victims of an inescapable destiny, of fated passion that carries them to death and redemption. Heterosexual love is depicted either in its noblest, most romantic and platonic form, or in deeply tragic patterns. Little of the course, cynical, debasing, or erotic is to be found, except in a few important works like the *Pelerinage de Charlemagne* and the second part of the *Roman de la Rose,* although in the *Schwanke* or *fabliaux,* stories and songs which were considered suitable only for drinking and stag parties, the strictly erotic, even indecent aspects of love are frequently mentioned.

From the fourteenth century to the present, secular literature has continued to grow at the expense of the religious. By now, the latter has shrunk to a small fraction of the significant literary output.

Parallel with this secularization has been the use of characters drawn from everyday life, —housewives and husbands, merchants and workers, farmers and professionals, and other common types. And in the last century, much literature has centred on the personalities and adventures of subnormal and abnormal people,—prostitutes and mistresses, street urchins and criminals, the mentally and emotionally deranged, and other social derelicts.

There has been a growing preoccupation with the subsocial sewers,—the broken home of disloyal parents and unloved children, the bedroom of a prostitute, a "Canary Row" brothel, a den of criminals, a ward of the insane, a club of dishonest politicians, a street-corner gang of teen-age delinquents, the office of a huckster, the ostentatious mansion of a cynical business Mogul, a hate-laden prison, a "street car named desire", a crime-ridden waterfront, the courtroom of a dishonest judge, the jungle of cattle-murdering and meat-packing yards. These and hundreds of similar scenes are exemplary of a large part of modern Western literature, which has become increasingly a veritable museum of human pathology.

There has been a parallel transmutation of the experience of love. From the pure and noble or the tragic, it has progressively devolved. The common and prosaic, but usually licit sexual love that is portrayed in the literature of the eighteenth and nineteenth centuries has in the last fifty years been increasingly displaced by various forms of abnormal, perverse, vulgar, picaresque, exotic, and even monstrous forms, —the sex adventures of urbanized cavemen and rapists, the loves of adulterers and fornicators, of masochists and sadists, of prostitutes, mistresses, play boys, and entertainment personalities. Juicy "loves", "its", "ids" and "libidos" are seductively prepared and skilfully served with all the trimmings.

Designed to excite the fading lust of readers, and thereby increase the sales of these literary sex-tonics, much of contemporary Western literature has become Freudian through and through. It is preoccupied with "dirt-painting". It is absorbed in literary psychoanalysis of various complexes,—the castration, the Oedipus, the Tetanus, the Narcissus, and other pathological forms. It has degraded and denied the great, noble, and joyfully beautiful values of normal married love.

American literature entered this stage of intense sexualisation somewhat later than did the European. While the latter revealed some fairly coarse sexuality during the Italian Renaissance and then in the eighteenth century, the former remained essentially uncorrupted until the second half of the nineteenth century. And not until the twentieth century did American literature become sex-centred and sex-preoccupied, and in its low-grade variety a sham for commercial exploitation. It has now caught up with, and possibly surpassed, the sexualization of European literature.

Almost all eminent American writers of the last fifty years,—Dreiser, Lewis, O'Neill, Hemingway, Faulkner, Steinbeck, Farrell, and a legion of less notable ones have paid their tribute to sex, either by making it the main topic of many of their works, or, what is perhaps more symptomatic, by devoting to it much attention in works supposedly dealing with problems quite different. In books of this latter sort, sex topics could easily have been omitted; yet erotic scenes are painted on to each canvas, whether of the

Spanish Civil War, of the migration of Okies, or of the Southern Jukes and Kallikaks.

What is even more significant, many of these authors display the erotic excesses and disloyalties of their characters as perfectly normal. Whereas the great writers of the nineteenth century, like Tolstoy and Flaubert, depicted illicit passion as a tragedy for which hero and heroine alike paid with their lives or by long suffering, most of the adulteries and other sins treated in contemporary literature are considered by the authors enjoyable adventures in the monotonous existence of modern men and women.

Sometimes such illicit relationships are described as a commendable liberation from the antiquated marriage bonds. At other times they are considered hygienic actions freeing individuals from their repressions, psychoneuroses, and other mental disorders. Not infrequently they are heralded as harbingers of a "higher" form of companionate marriage. Rarely, if ever, are they condemned as a dangerous disease.

By such treatment, modern literature disinhibits rather than wisely restrains lust. It undermines rather than vitalizes marriage and the family. It weakens rather than reinforces the control of animal propensities by man's higher self. In all these respects, it demoralizes rather than integrates the total personality.

When we turn to the sham literature of today, we find an atmosphere even more saturated by sex. For in this pulp writing, sexualization has gone much farther, and has assumed much uglier forms than in the serious literature. The sham literature of our age is designed for the commercial cultivation, propagation, and exploitation of the most degraded forms of behaviour. It is pornography that appeals to the basest propensities of that "worst of the beast," as the demoralized human animal was named by Plato and Aristotle. The world of this popular literature is a sort of human zoo, inhabited by raped, mutilated, and murdered females, and by he-males outmatching in beastiality any caveman and out-lusting the lustiest of animals; male and female alike are hardened in cynical contempt of human life and values. And what is especially symptomatic is that many of these human animals are made to seem to luxuriate in this way of life, just as, we must assume, the readers enjoy it. This cheap Dante's Inferno of aphrodisiacs is painted in the most captivating colours. Instead of exhibiting its filth and rottenness, the pulp-sexualists daze the reader with the glamour of "smartness", curves, "dynamic" lines, violent passions, and "freedom unlimited" to do anything one wants to do.

Giving detailed descriptions of various techniques of sexual approach, and vivid scenes of kissing, embracing, etc. and while brutally dramatizing rape and other sexual perversions, this pornographically illustrated pulp-literature demoralizes and dehumanizes millions of readers.

Its audience, as well as its quantity, is incomparably larger than that of serious literature. This pulp stuff is poured on to the market in hundreds of thousands of copies of dime and quarter novels, in millions of copies of various magazines, in many millions of erotic comics and periodical stories. The sadistic novels of Mickey Spillane have sold more than 25 million copies. The total output of this sort of stuff is to be counted in the hundreds of millions. In addition, some of this material is turned into popular movies, is brought into millions of homes by radio and television, and is even dramatized on the legitimate stage. All in all, this stuff has become omnipresent in our lives, and everyone of us is incessantly and increasingly exposed to its deadly radiations.

Large scale manufacture and commercial exploitation of these sex-saturated books would not be possible if they did not appeal to the common literary tastes of millions. Whether we like it or not, the obsession with sex in our literature is an ugly fact beyond reasonable doubt.

[To be continued]

In the next issue—

Sexualization of Culture—II

- **Painting & Sculpture**
- **Music**

My Impressions of Abroad

AMERICA-I

LILAVATI MUNSHI

AFTER a brief stay at Honolulu, we started for America on the afternoon of 3rd May. Our American trip was arranged by the Institute of International Education of the Ford Foundation. Our first halt was at San Francisco. In America we visited San Francisco, Chicago, Washington, Boston, New Haven, Mackinac Island, New York and Philadelphia. If I describe all the cities and give my impression about each one of them, it will be covering the same ground as Bapaji has already done, so I propose to give my impression on America as a whole.

The cities that we visited, except Mackinac Island, were big cities with tall sky-scrapers. The life is very well organised. People go about their work swiftly without wasting any time and yet the details of everything are perfectly looked after. No traveller, or for that matter, nobody is made to feel that there was any hurry on the part of the person with whom one was dealing. If one goes to a hotel, each person is handled in a systematic way, and as soon as one signs one's name, if the reservation is made beforehand, one is at once taken to the room and the luggage comes in immediately. The hotels that we stayed in, most of them, were first-class hotels. They were like big towns. There were hundreds of rooms in such hotels. Many hotels have ten or fifteen floors and in New York there are many more. All facilities of life are provided in such hotels.

This time in America, sightseeing for us was merely of secondary importance. Our programme was more to meet people. Bapaji as the Chairman of the Indian Law Institute was specially invited to visit law institutions and Universities. We visited a number of Universities, Law Institutes in all cities and met Presidents, Deans and Professors at lunches, dinners and otherwise. With some of them we came into close contacts. Bapaji spoke at some of the places.

During our travel in America as well as in other countries, we were looked after by many agencies. They were the Institute of International Education of the Ford Foundation, our Indian Embassies or Consulates wherever they are established, Ramakrishna Mission centres, members of the MRA Organisation, Indian as well as foreign friends, and even some Indian students. Because of these agencies and friends almost everywhere we felt at home. When one is in foreign land, such hospitality and friendship are much appreciated and most welcome.

In American Universities, unlike ours, students have periodical tests, the marks of which are added to their final examination. They have to read and work very hard. Our Indian students who go there also have to work very hard. There they do not complain, while in India, even if they get a stiff examination or have any grievance, imaginary or real, they come out of the class or go on strike. No such thing was even mentioned or reported to us from any place in America. One of the students of Bombay told me that what she learnt in India during four years of her College career, she learnt and read in four months in New York. The Professors and Deans are very conscious of their responsibilities. Most of them are experts and authorities in their subjects. From the beginning of the term, the students are given in print what text they have to read and up to what page they will be tested every week and they have to be ready for each test, the marks of which will be added to their marks in the final examination.

Each University campus was like a huge town with beautiful buildings, open spaces and trees. It was an object of great envy for us, as we can never hope to have such a campus for the Bhavan in our life-time.

America is a country of motor-cars. Every second person has a car. In the University also generally two-thirds of the students have their own cars. To find out a parking place is a matter of great difficulty and skill. In spite of such luxuries, students do not mind to work and earn during the vacation. As a matter of fact, most of the students are expected to find out remunerative work during the vacation and some of them even do such work in Universities during the term to maintain themselves. The work may be of any kind, not excluding dish-washing. The great thing is that such work is available to the students. Many of our Indian students also have to work to maintain themselves. Many brilliant Indian students, particularly students in Engineering, find readymade jobs as soon as they pass out. No new-comer can ever dream of having good jobs like that in India. So, many of our students settle down in America. In some cases they marry American girls.

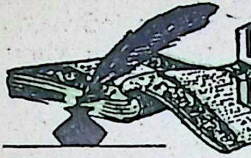
In San Francisco, Chicago, Boston and New York we found the Ramakrishna Mission carrying on good work. The Swamis in charge are generally popular. They do not put on the saffron-coloured robes as they do in India, but wear black frock coat and trousers of a missionary variety. Among some Americans there is great attraction for the Indian philosophy. In Chicago we saw the building where Swami Vivekananda preached first. The building was just opposite to our hotel. In San Francisco and New York there were our Consulates and in Washington our Embassy. In Washington the wives of the staff have started a women's association called 'Chetana.' There are about a hundred members who meet every month. I had an occasion to meet them as I was invited to speak to them. This association was started by Smt. Saudamini Mehta, wife of Sri G. L. Mehta. Sri G. L. Mehta had already left Washington when we reached there. In all these places, the Indian Consuls, and *Charge d'affaires* and other officers were very kind and helpful to us.

The efficiency of the persons in charge of our tour from the Institute of International Education of the Ford Foundation was something wonderful. Every detail of our journey and programme had been thought of, every convenience provided. Reservation of flights, trains; places of visits; timings for lunches, dinners and meetings, and addresses of all places, as well as persons who were meeting or taking or receiving us at the airports and other places —everything was given in a schedule (which they pronounce as "skejule") to perfection. The Ford Foundation had arranged a beautiful reception for us in New York. The other Foundation we came in contact with and who arranged some meetings for us was the Asian Foundation. This Foundation is assisting many schemes in India and Asia. Some officers of Rockefeller Foundation also happened to meet us. The resources and the help some of these Foundations give for different causes all over the world are something fabulous.

We saw the proposed Lincoln Centre and its plan, a cultural project of millions of dollars. When the building will be ready, it will be unique institution.

I had occasion to meet some of the women organisations who gave me lunches too. There was the National Council of Women in America, the Pan Pacific Women's Organisation, the Committee of Correspondents, and some members of the

(Continued on page 52)



SANSKRIT LESSONS

[New Series]

Dr. Shakuntala Rao Shastri

(Continued from last issue)

Masculine प्रतिभू (pratibhū)—bail

	Singular	*Dual*	*Plural*
1st Case—Nom.	Pratibhūḥ	Pratibhuvau	Pratibhuvaḥ
2nd Case—Acc.	Pratibhuvaṁ	Pratibhuvau	Pratibhuvaḥ
3rd Case—Inst.	Pratibhuvā	Pratibhūbhyāṁ	Pratibhūbhiḥ
4th Case—Dat.	Pratibhuve	Pratibhūbhyāṁ	Pratibhūbhyaḥ
5th Case—Abl.	Pratibhuvaḥ	Pratibhūbhyāṁ	Pratibhūbhyaḥ
6th Case—Gen.	Pratibhuvaḥ	Pratibhuvoḥ	Pratibhuvāṁ
7th Case—Loc.	Pratibhuvī	Pratibhuvoḥ	Pratibhūṣu
Vocative	Pratibhuvi	Pratibhuvau	Pratibhuvaḥ

Feminine भू (bhū)—the earth

	Singular	*Dual*	*Plural*
1st Case—Nom.	Bhūḥ	Bhuvau	Bhuvaḥ
2nd Case—Acc.	Bhuvaṁ	Bhuvau	Bhuvaḥ
3rd Case—Inst.	Bhuvā	Bhūbhyāṁ	Bhūbhiḥ
4th Case—Dat.	Bhuve Bhuvai	Bhūbhyāṁ	Bhūbhyaḥ
5th Case—Abl.	Bhuvaḥ Bhuvāḥ	Bhūbhyāṁ	Bhūbhyaḥ
6th Case—Gen.	Bhuvaḥ Bhuvāḥ	Bhuvoḥ	Bhuvāṁ Bhūnāṁ
7th Case—Loc.	Bhuvi Bhuvāṁ	Bhuvoḥ	Bhūṣu
Vocative	Bhūḥ	Bhuvau	Bhuvaḥ

Neuter—There is no special neuter declension form.

Form of declension of words ending in ṛ (ऋ)

Masculine दातृ (dātṛ)—donor

	Singular	*Dual*	*Plural*
1st Case—Nom.	Dātā	Dātārau	Dātāraḥ
2nd Case—Acc.	Dātāraṁ	Dātārau	Dātṛn
3rd Case—Inst.	Dātrā	Dātṛbhyāṁ	Dātṛbhiḥ
4th Case—Dat.	Dātre	Dātṛbhyāṁ	Dātṛbhyaḥ
5th Case—Abl.	Dātuḥ	Dātṛbhyāṁ	Dātṛbhyaḥ
6th Case—Gen.	Dātuḥ	Dātroḥ	Dātṛṇāṁ
7th Case—Loc.	Dātari	Dātroḥ	Dātṛṣu
Vocative	Dātaḥ	Dātārau	Dātāraḥ

Feminine दुहितृ (duhitṛ)—daughter

	Singular	*Dual*	*Plural*
1st Case—Nom.	Duhitā	Duhitarau	Duhitaraḥ
2nd Case—Acc.	Duhitaraṁ	Duhitarau	Duhitṛḥ
3rd Case—Inst.	Duhitrā	Duhitṛbhyāṁ	Duhitṛbhiḥ
4th Case—Dat.	Duhitre	Duhitṛbhyāṁ	Duhitṛbhyaḥ
5th Case—Abl.	Duhituḥ	Duhitṛbhyāṁ	Duhitṛbhyaḥ
6th Case—Gen.	Duhituḥ	Duhitroḥ	Duhitṛṇāṁ
7th Case—Loc.	Duhitari	Duhitroḥ	Duhitṛṣu
Vocative	Duhitaḥ	Duhitarau	Duhitaraḥ

Neuter धातृ (dhatṛ)—creator

	Singular	*Dual*	*Plural*
1st Case—Nom.	Dhātṛ	Dhātṛṇī	Dhātṛṇi
2nd Case—Acc.	Dhātṛ	Dhātṛṇī	Dhātṛṇi
3rd Case—Inst.	Dhātrā Dhātṛṇā	Dhātṛbhyāṁ	Dhātṛbhiḥ
4th Case—Dat.	Dhātre Dhātṛṇe	Dhātṛbhyāṁ	Dhātṛbhyaḥ
5th Case—Abl.	Dhātuḥ Dhatṛṇaḥ	Dhātṛbhyāṁ	Dhātṛbhyaḥ
6th Case—Gen.	Dhātuḥ Dhatṛṇaḥ	Dhātroḥ Dhātṛṇoḥ	Dhātṛṇāṁ
7th Case—Loc.	Dhātari Dhātṛṇi	Dhātroḥ Dhātṛṇoḥ	Dhātṛṣu
Vocative	Dhātaḥ Dhātṛ	Dhātṛṇī	Dhātṛṇi

Student:—Are there any words ending in ओ (o), औ (au), and ऐ (ai)?

Teacher:—Yes, there are a few words and they have only the masculine form of declension. They have no special form for the feminine and neuter genders. Their form of declension in the masculine gender is like that of गो (go), ग्लौ (glau) and रै (rai).

Declension of गो (go)—a bullock, a cow

	Singular	*Dual*	*Plural*
1st Case—Nom.	Gauḥ	Gāvau	Gāvaḥ
2nd Case—Acc.	Gām	Gāvau	Gāḥ
3rd Case—Inst.	Gavā	Gobhyāṁ	Gobhiḥ
4th Case—Dat.	Gave	Gobhyāṁ	Gobhyaḥ
5th Case—Abl.	Goḥ	Gobhyāṁ	Gobhyaḥ
6th Case—Gen.	Goḥ	Gavoḥ	Gavāṁ
7th Case—Loc.	Gavi	Gavoḥ	Goṣu
Vocative	Gauḥ	Gāvau	Gāvaḥ

Declension of ग्लौ (glau)—the moon

	Singular	*Dual*	*Plural*
1st Case—Nom.	Glauḥ	Glāvau	Glāvaḥ
2nd Case—Acc.	Glāvaṁ	Glāvau	Glāvaḥ
3rd Case—Inst.	Glāvā	Glaubhyāṁ	Glaubhiḥ
4th Case—Dat.	Glāve	Glaubhyāṁ	Glaubhyaḥ
5th Case—Abl.	Glāvaḥ	Glaubhyāṁ	Glaubhyaḥ
6th Case—Gen.	Glāvaḥ	Glavoḥ	Glāvāṁ
7th Case—Loc.	Glāvi	Glavoḥ	Glauṣu
Vocative	Glauḥ	Glāvau	Glāvaḥ

[*To be continued*]

AMERICA—*Contd.*

Women's Voters' League and some others. As the time at my disposal was very short, I could not see their work in detail, but it was nice to meet them and talk to them. In New York, most of those lunches were arranged in the UNO building. I met some of the officials of the Agricultural Department at Washington, and the members of the Tea Council in New York. The lunches and discussions with them were very helpful.

There is one other place, which I should mention, where discarded things like old clothes, furniture, radios, etc., are collected and disabled persons are taught to work. They renovate these things and sell them. A number of disabled persons are maintained in this way. This is something worth copying in our country.

ॐ

STORIES AND DIALOGUES from UPANISHADS

by R. R. Diwakar

GODS AND DEMONS

[from Chandogya Upanishad]

ONCE Prajapati declared, "The Atman is unscathed by sin. He is untouched by old age, death and sorrow of any kind. Hunger and thirst affect him not. He desires nothing but truth. His will is in tune with the reality and therefore is always fulfilled. It is this Atman that ought to be sought and ought to be known. He who tries to find out this Atman and understand him obtains all the worlds and has all his desires fulfilled."

Both the gods and the demons heard of this great pronouncement. They thought, "We shall try to know the Atman. We shall seek this knowledge that promises all the worlds and the fulfilment of all desires." Indra, king of the gods, and Virochana, the leader of the demons, went to Prajapati, with the sacrificial fuel in their hands like disciples.

When Prajapati saw them he asked them, "With what intent are you here, dear friends?"

They said, "Great Preceptor, sir, it is in order to know from your lips the knowledge of the Atman that we have come to you."

Prajapati then asked them to stay with him for thirty-two years. They stayed on observing the strict discipline of a *brahmachari*. At the end of that period, Prajapati addressed both of them:

"This, the person that is visible in the pupil of the eye is the Atman. This Atman is immortal, is fearless. This is Brahman. It is this that is visible in the water and the mirror when you look into them. Look into both and tell me what you see. Inform me if you do not know the Atman even then."

They went again the next day. Prajapati asked them, "Friends, what is it that you observed?"

"Sir, we saw all this self of ours. We saw the exact replica of this body from head to foot, from top to toe," said both of them.

Then again Prajapati told them, "Shave yourselves clean, put on fine clothes and ornaments. Then look into the water or the mirror and report to me your impressions."

Next morning, both the god Indra and the demon Virochana approached Prajapati and said, "We saw ourselves clean-shaven, well-dressed and fully decorated in the water."

"That is the Atman, the fearless and the deathless one. That is Brahman," said Prajapati.

At this reply both of them seemed to be quite satisfied and they went their way.

Prajapati saw them going away and exclaimed to himself, "Without having known the real Atman, without obtaining real knowledge they are going away. Whether they be gods or demons they will inevitably perish if they are satisfied with the mere reflection of the reality."

Self-satisfied Virochana went to the demons and taught them this knowledge. He fancied that that was the final truth. He said to them, "This self is to be glorified. This self is to be served. Glorifying this bodily self and serving it, we obtain both the worlds, this as well as the next."

Even to-day the *asuras* or demons have no true knowledge of the Atman. They are of little faith, and they do not give with faith and they perform no sacrifices. They believe this body itself to be the Atman. They decorate the body even after death. They believe that by so decorating the body they can secure the other world.

But Indra, the representative of the gods, followed a different course. Long before he reached the abode of the gods, it struck him that something was wrong with the lesson that he had learnt. He felt uneasy. He could see that just as water or a mirror reflects a clean-shaven, well-dressed, decorated body, it also reflects a blind man if he is blind, a defective man if he is defective. If a body is destroyed or dead, then there is no reflection of a living body. How then, he thought, could the body or its reflection be said to be the deathless Atman?

This dissatisfaction drove him back to Prajapati. He went again as an humble disciple.

"Why did you return, O Indra?" asked the *guru*. "What brought you back, you who had gone half the way with Virochana?" repeated Prajapati.

Then Indra expressed to him his doubts. "I see really nothing worthy in this body or in its reflection. I would like you to explain to me again the lesson that you gave us," beseeched Indra.

Prajapati was quite pleased with this healthy dissatisfaction on the part of his disciple. He said, "Well, then stay here another thirty-two years and I shall further explain the matter to you."

After that period was over, Prajapati told him, "He who is great and wanders like a lord in the dream-consciousness is the Atman."

Indra seemed to be satisfied and started on his way to see the gods. But as he went along he again doubted the truth of this knowledge.

"How can the dream-self be the Atman? In dreams, one suffers much, sometimes one is wounded, one weeps when afflicted. The fearless, sinless Atman cannot be subject to such sufferings. This does not seem to be the truth. Something is certainly wrong with this knowledge."

He therefore went once more to Prajapati and explained to him the doubts that arose in his mind.

Prajapati imposed upon him another stay of thirty-two years. After the expiry of that period, the preceptor called the disciple to his side and said, "The self who is fully pleased and is in a happy mood in deep sleep is the Atman."

Indra believed that he had come to the end of his labour and started home. But before he reached the abode of the gods, doubts overwhelmed him again. He said to himself: "In a dreamless sleep, the self does not know itself. It is not conscious of its own existence. How then can that unconscious existence be the Atman which is described as the ever luminous and the ever conscious self?"

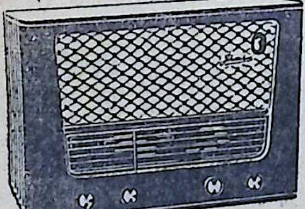
So he retraced his steps once more to his *guru* and explained to him his difficulties.

Prajapati was more kind this time and asked him to spend only five years more with him. Thus Indra had to stay more than a hundred years in all at his *guru's* place.

After the stay of five years, Prajapati called Indra and said, "O Indra, you have deserved the knowledge of the highest truth by your persistent effort, tenacity of purpose, and by your penetrative enquiry. This body is a perishable piece of matter. It is devoured by death when the time comes. This is the mortal abode of the immortal bodyless spirit. So long as the spirit lives and is in this body and is attached to it, it seems to be affected by good and bad, by the desirable and the undesirable. But essentially the bodiless spirit is beyond all dualities. The wind, the cloud, the lightning take form and shape for a time in the formless and shapeless sky. They vanish after their time and function are over. So too bodies take shape and form and vanish away but are the abodes of the Atman for the time being. So long as the Atman resides in such bodies and attaches himself to them he seems limited and restricted, but again when freed from the body, becomes one with the infinite spirit. When the Atman leaves the body he goes wandering freely in the infinite worlds. The eye, the ear, the senses, the mind are there only in order that the Atman may see and hear and think. It is on account of the Atman and in the Atman that things and beings exist. He is the Truth and the final repository of all existence."

Indra in turn imparted this knowledge to the gods. It is to this knowledge that they owe their godliness.

[*To be continued*]



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SINDHU

J. H. DAVE

RIVER Sindhu, one of the great rivers, has its rise in Tibet in 32° North and 81° East. That source is to the north of the Kailasa mountain and is near the Man Sarovar. From this area in the Himalayan mountain start rivers Sindhu, Sutlej and Brahmaputra and also the Kauriala spring. From Tibet it flows north-west and then it is met by river Ghar. Near its source the river is at a height of 17,000 ft. from sea level. Then it enters the Kashmir area. Here it comes down to a height of about 13,000 to 14,000 feet. In Baltistan the height of the river is about 8,000 ft. At Leh it is met by the Zaskar river. It passes near Skardu and flows by the side of the Haramosh mountain. The gorge near Skardu is a well-known spot where the river comes out from the western portion of the Himalayas. Near Attock river Sindhu is met by the Kabul river. Attock is situated just half way on the Sindhu river, which has a total length of about 1,800 miles. After Attock the river flows for about 940 miles to reach the Arabian Sea near Karachi. At Attock the river comes down from a height of 17,000 ft. in Tibet to about 2,000 ft. From this place the river starts moving southwards. It is met by river Haroh. At Makhad it is met by river Sohan. Near Mithankot it is met by the combined waters of the five Punjab rivers, namely Jhelum, Chenab, Ravi, Beas and Sutlej. These five rivers are also known as the Panjnad. Mithankot is about 970 miles from the sea, and it is about 260 ft. above the sea level.

Sindhu not only means river Sindhu, i.e. Indus, but Sindhu also means the ocean. The greatness of the river, its fast and impassable flow of waters and its sudden inundations have led people to actually name it as "Darya" and the river is known by that name in Sindh particularly from Bakkur onwards. The river flows for the most part through Punjab and Sindh in Pakistan. The river finally meets the Arabian Sea near Karachi through many mouths. The water of the river is slightly brownish. In the past Indus has caused disastrous floods and it has changed its course also. It is estimated that the river begins to rise in March and attains its maximum rise in August and it again begins to subside in September. Numerous canals have been taken out from this river. Near Sukkar, one of the biggest barrage has been constructed. The work was started in 1923 A.D. and was completed in 1931 A.D. Even from the times of the Mahabharata onwards, land was cultivated in Sindh with the help of canals. But these canals were silted every year and it was necessary to have an annual clearance. The canals coming within the Sukkar barrage scheme are meant to irrigate about 80 lakhs of acres. The canals of this scheme are some of the biggest in the world. River Indus has a delta of about 3,000 sq. miles and its drainage basin is estimated as 3,72,700 sq. miles.

The name Indus is derived from its Sanskrit original *Sindhu*. In Greek it was called *Sinthos* and in Latin *Sindus*. The word "India" has reference to the name of Sindhu or Indus. In *Rigveda* the Sapta Sindhus are referred to. They are rivers Indus, the five rivers of the Punjab and river Saraswati. *Rigveda* also mentions medicines which are found in river Sindhu, river Asiki and the seas. This river is referred to as Hoddu in the Bible. River Sindhu has also given the name of Sindhu or Sindh to the country through which it flows.

In the times of the Mahabharata, Jayadratha, son of Vriddhakshatra, was the ruler of the Sindhu country and his wife was Dussala, the daughter of Dhritarashtra. One of his

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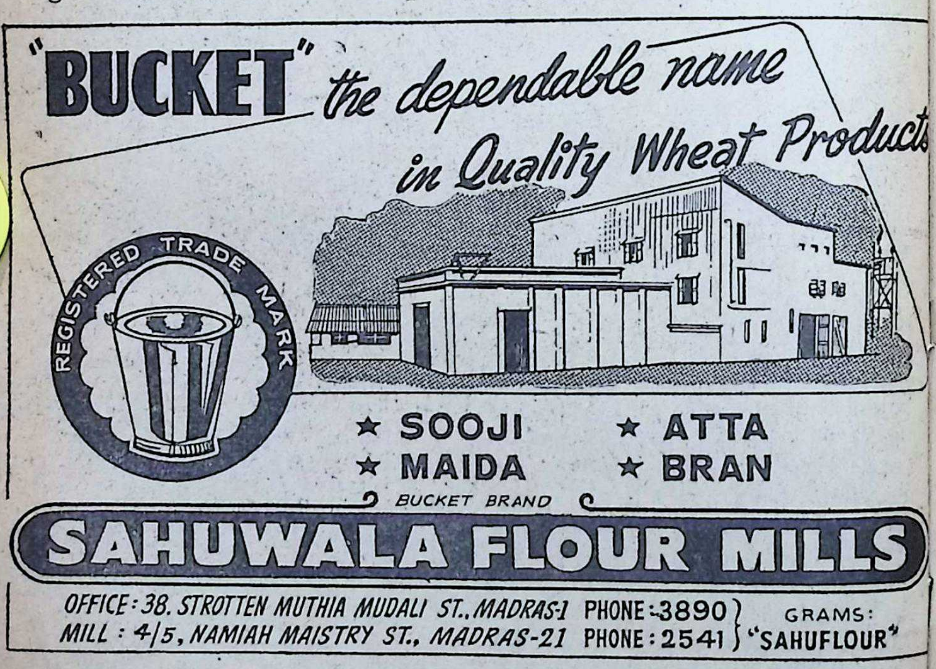
sons was killed by Arjuna at the time of Draupadi Swayamvara and his other son died through fear of Arjuna. He killed Arjuna's son Abhimanyu and was subsequently killed by Arjuna. The country of Sindhu is mentioned in the *Mahabharata* along with Sauvira. Both these countries were near each other. The horses of the country of Sindhu were very famous. They are known as Saindhavas.

Excavations at Harappa and Mohenjo-Daro and subsequently at numerous other places have brought to light the well-developed and flourishing Indus valley civilization which existed for at least more than 1000 years. In 1922 A.D. Sri R. D. Banerjee found remains under a Buddha stupa at Mohenjo-Daro. It was a highly developed urban civilization, and it was very widely spread. Between Rupar at the foot of the Simla hills and Sutkagen-dor near the Arabian Sea, more than 60 sites

commencement
FROM THE
NEXT ISSUE
K.M.Munshi

have been found to have remains of this culture. Even at Lothal and in Saurashtra many sites have been excavated. Harappa is a large village in the Montgomery District of Punjab in Pakistan. Mohenjo-Daro is in the Larkhana district of Sind. The Indus Valley Civilization is roughly dated between 2500 to 1500 B.C. It is estimated that the rainfall in the Indus Valley was more ample in the 3rd millennium B.C. than it is today; and there was a great measure of stability for the inhabitants of this area 3000 to 4000 years ago. The citadel, the granaries, the gateways and the terraces, the cemeteries, the college, the assembly hall, the bath, the fortifications etc. give the idea of the complex civilization then prevailing. About 80 miles from Mohenjo-Daro has been found out the ancient site of Chanhu-Daro. About three hundred miles west of Karachi have been found the Sutkagen-dor and other sites. At Harappa 57 graves have been found. The bodies lie from north to south in graves which can also contain 15 to 20 pots. The dead have ornaments, shell bangles, necklaces, copper finger-rings, ear-rings, objects of toilet by their side etc. But it is believed that burials may belong to a later period and the Indus Valley people disposed of their dead by cremation, as is proved by cemetery urns, burnt human bones and ashes. This Indus Valley Civilization had progressed both in the matter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of agriculture and trade. Implements of war also have been identified. The Indus script on seals and tablets is pictographic. We have not been so far able to read it. It appears to be uniform. It is believed to have passed through a long evolution. It seems to begin from right to left and then from left to right. It is further believed to be pictorial and not in the form of alphabets. It has also been found that this script has accents also. Some scholars believe that it is the parent of the Brahmi script of early India. All the same no successful efforts have so far been made to decipher the script. So far as the religion of the Indus Valley is concerned the worship of the Mother Goddess appears to be prominent; so also the worship of a Male Deity similar to Pasupati or Siva; worship of animals, semi-human beings, trees, stones, linga and yoni symbols etc. is also found. Yoga practice is also indicated. Many scholars suggest even an early date for this civilization viz. from 3250 to 2750 B.C. With regard to its relation with the Vedic culture also there is a great difference of opinion among scholars. Many scholars have accepted 15th century B.C. as the approximate date of the Vedic culture. But there are many others who push it back much earlier and even before the Indus Valley Civilization. Some scholars even believe that the Indus Valley Civilization was part or an offshoot of the Vedic culture itself. Some say that the Indus valley culture represents the non-Aryan culture described in the *Rigveda.* Anyway, this culture is part of an indigenous and independent culture of this land and is not believed to be an offshoot of the Mesopotamian civilization. People of the Indus valley seem to have traded very widely. They traded with places including Kashmir, Nilgiri Hills, Central Asia, South India, Mysore, Afghanistan, etc. The various Seals show that there were animals living in forests and thus there were dense forests and a heavy rainfall in this region. This part was watered not only by the Indus river but also by another great river Mihran which existed right upto the 14th century A.D.

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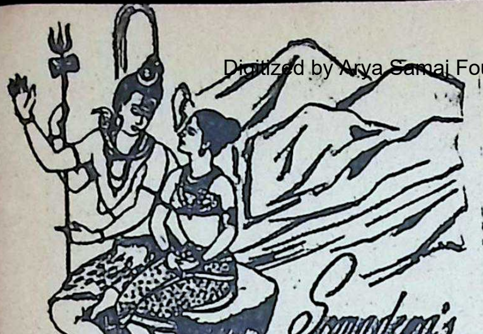


KATHA SARIT SAGARA

(STORY)

KUMUDVATI'S

KING VIKRAMASIMHA was ruling over Pataliputra. He was a father unto his subjects. In his queen Sashilekha, he had not only Rati and Lakshmi, but an Anasuya as well. In his minister Anantaguna, he had Brihaspati himself.

It so happened that once, all of a sudden, five of his vassal chieftains who were also distantly related to him, confabulated and laid a lightning siege on to Pataliputra.

King Vikramasimha set up a war-council overnight and issued orders to each able-bodied man of the city to stand by his army which he started mobilizing and defend the city to one man.

Minister Anantaguna felt sad. After great hesitation, he addressed his sovereign: "Your Majesty! It is wrong for a minister to offer counsel of despair. But the present state of our unpreparedness in the face of overpowering odds compels me to advise you to sue for peace."

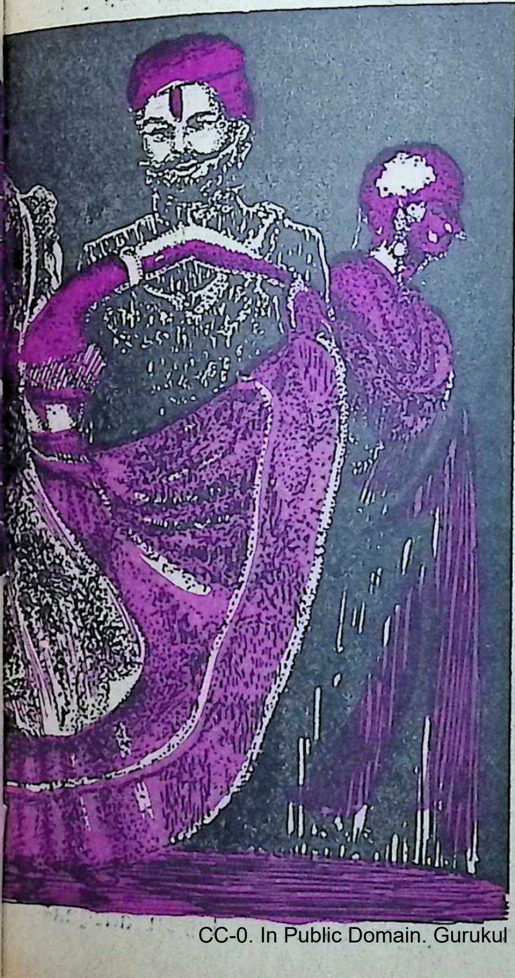
"Tut! Have you ever seen Vikramasimha in the grip of fear? Do not make me sully the fair names of my lineage" replied the King with a stamp of his feet.

Anantaguna turned back sad, but employed himself in the assiduous execution of the royal command.

Despite the best of efforts, the King's army was beaten in the war by the overwhelming enemy

REQUEST

forces, and during the melee, the minister again sought his King and said: "Your Majesty, let us now at least escape and bide our time."



The King who in the beginning refused to listen to his minister, now listened to him. Accompanied by him the King decamped at night on a war-steed, and took shelter in the home of a rich danseuse by name Kumudvati, after disguising themselves as foreign merchants.

The way Kumudvati behaved with the disguised king made the latter think that she had really lost her heart on him. The king too responded in equal measure. This state of affairs progressed at such a fast pace that Anantaguna had to tell the king one day in private: "My lord, do not lose your heart on this woman. Have you ever heard a danseuse really falling in love with rich merchants like us?"

"No, no" protested the king. "She is something apart from the rest. If not, why should she prefer me in particular to shower her affection on?" he argued.

"King, although I can't say how or why, I feel that she has found out your identity and has a long-term plan up her *choli,*" replied the minister.

"You are unnecessarily worrying. If you like, I shall demonstrate to you how much attached to me she is" said the king and started on it.

The king slowly reduced his food and in this manner became so very thin that his death did not appear far off. At all these stages Kumudvati never faltered in her demonstration of love for the disguised king.

One day the king feigned coma and was declared by the minister by previous arrangement, dead. Kumudvati let torrents of tears from her eyes fall on the king's body. When they finally placed the king's body on the pyre and lighted it, Kumudvati too entered the fire, when the king yawned loudly as the flaming tongues started licking them. To the great happiness of the friends collected there, the two jumped down from the fire and the party returned home in quite a different mood. Kumudvati was the happiest woman.

Back home the king winked at his minister as to how the latter felt about Kumudvati's devotion. But the minister only sighed and shook his head in disbelief.

From that moment onward the king's affection for Kumudvati grew tenfold and the latter appeared to reciprocate it phenomenally.

Very soon, Kumudvati allowed her entire fortune to be used up by the king for secret preparations of war against his usurpers. Ably guided by Anantaguna the king staged a *coup d'etat* and took over the country, throwing all the usurpers into prison. The citizens felt immensely happy to get back their king.

Sashilekha who had been at her father's place during the king's exile was eagerly expecting the glad tidings of the king's victory. But on the contrary, someone brought the news that the king was slain in the battle. Immediately on hearing that sad, though untrue, tiding, her heart failed and she died on the spot.

When, therefore, the king sent for his queen, the messengers could only bring her dead body.

After cremating Sashilekha's body with due honours the king turned his attention to state work a sadder man.

After a few days, however, he remembered Kumudvati whom he wanted to richly reward and recompense for her loyalty and help to him in the hour of his need.

With that end in view, he sent for her. As soon as she came, the king personally received her and after introducing her to his Council of Ministers, related the circumstances under which she had protected him and how much he owed his present position to her.

Addressing her the king asked: "Kumudvati, it is beyond me or, for that matter, beyond anyone to reward you adequately for the kind of help and affection you bestowed on me. Anyway I deem it a privilege to be able to satisfy your highest wish. Kindly, therefore, tell me in what way shall I best repay my debt of gratitude to you?"

There was a hush silence for a few seconds and before anyone noticed, Kumudvati had fallen on her knees and catching hold of the king's feet, sobbed like a child: "Please, Your Majesty, be good enough to release the young brahmin Devadatta who was sentenced by you to imprisonment some years back for petty larceny."

"Oh! Is that all? Surely that cannot be your highest wish. Do ask me more" encouraged the king.

"Your Majesty, I ask of you nothing more; he is the man who rules over my heart and getting him back is my only wish."

The king's jaws fell and his eyes rolled as he turned towards his minister Anantaguna, who put out his nether lip sorrowingly, trying to avoid the king's gaze.

Man has great powers of speech, but the greater part thereof is empty and deceitful. Animals have little but that little is useful and true.

—Leonardo Da Vinci.

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QUESTION BOX

ANSWERS by K. M. Munshi

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Sri P. Sivagnanasubramaniam,
Chulipuram, Jaffna.

Q: *What in your opinion is the essence of Hindu religion?*

A: The essence of Hindu religion is as follows:

(1) God lives in man and could become manifest by transmuting attachment, wrath and fear inherent in our minds which impose limitations on the divine essence in us.

(2) Non-violence, love, truth, non-stealing or absolute honesty, non-waste and sublimation, non-possession are the ways through which the Moral Order operates in the universe.

(3) God should be a living presence in our life by such steps as are congenial to us by absolute identity with Him; by Yoga; by offering all our actions to Him—by actions, uninspired by the fruits thereof. If these are difficult by *japa, swadyaya, puja, yatra,* rituals, by anything which reminds us of Him.

(4) All religions are the ways to the same God and highest self-fulfilment is 'to see Him' in all and all in Him.

(5) The true self-fulfilment lies in making ceaseless efforts to translate Moral Order and faith in God in our actions.

550

Sri Seetaram, Arasikere.

Q *There appears to be a belief that Mohammad of Ghazni did not destroy the temple of Somnath. May I have your comment on this?*

A: The belief is unfounded. All historians are agreed that he burnt down the temple in A.D. 1024. While excavating the site, under my direction, we came to an underground temple which bore all the traces of having been destroyed and burnt.

Duty is the sublimest word in the language.

—Robert Lee.

Munshiji speaking at the inauguration of the School of Indian Culture.

Bhavan's News

DELHI CENTRE

A SCHOOL of Indian Culture has been started in the Delhi Centre of the Bharatiya Vidya Bhavan. In this school regular lectures on Indian History, Religion, Philosophy, Art and Archaeology will be given every Wednesday and Saturday evenings. Already about a hundred students have enrolled, a large number of whom come from the various foreign Embassies of New Delhi.

Inaugurating this course on the 10th of last month, Kulapati Sri Munshiji said, the meaning of culture was not being properly understood in the present-day world. There was a tendency to mix up culture and civilization. They were two different things. Culture was the reflection of the fundamental values of life flowering in a continuous stream. Civilization, on the other hand, was what man achieved in his bid for progress in science and technology. For example, we were used to-day to things beyond the imagination of the people belonging to the epic age. But would anybody say that he is more cultured than Sri Ramachandra?

Sri Munshiji's lecture was followed by a music concert of Bengali devotional songs with Sri D. L. Mukherjee as the principal singer. Songs from Vidyapati, Chandi Das and Govinda Das were rendered melodiously and movingly.

KULAPATI'S SHIBIR : ANNUAL CAMP

THE first Annual Camp of the Kulapati's Shibir which had been meeting every fortnight on Sundays, alternately at Andheri and Chowpatty for the last two years, met for ten days in the sylvan surroundings of the Bhavan's N. M. Institute of Science at Andheri from October 26, 1958 to November 4, 1958.

About 100 members including professors and students of the Bhavan's College, the administrative staff of the Bhavan, teachers and students of the H. M. Public School, two M.Ps., a dozen MRA friends, seven representatives of the World Brotherhood and four members of the Delhi Centre of the Bharatiya Vidya Bhavan attended the Shibir which was inaugurated by Sri Sri Prakasa, the Governor of Bombay.

On the opening day, after welcoming the Governor and the members of the Shibir, Sri Munshiji explained the purpose of the Shibir which was twofold: to establish personal contacts between the friends, workers, teachers and students of the Bhavan by leading camp life and having free and unfettered discussions on the burning problems of the day, and secondly, to consider ways and means to translate the objects of the Bhavan, Truth, Love and Beauty, in our actions in daily life.

In his inaugural address to the Shibir, Sri Sri Prakasa expressed his pleasure to be associated with the Shibir. Emphasising the value of such camps, he pointed out how they were capable of solving many problems of the day. The Governor also appreciated the great educational and cultural work that was being carried by the Bhavan especially through Bhavan's publications.

Sri J. H. Dave proposed a vote of thanks.

The Daily Routine

The daily routine of the Shibir began at 7-15 a.m. with *Shramdan*. After the breakfast recess, the regular session for the morning started with prayers and *bhajans* and went on till 12-45 p.m. when the session was adjourned for the common lunch. The afternoon sessions were held after tea from 3-30 p.m. to 5-30 p.m. On some evenings, there were public lectures by distinguished guests like Sri G. L. Mehta, Dr. Masani and Mahamahopadhyaya P. V. Kane. On other days the members freely discussed the problems before the camp. The common dinner was held at 7-45 p.m. followed by a programme of entertainment for members. The members retired at 10 p.m.

Governor Sri Sri Prakasa arriving for the inauguration.

The Socratic Method

Usually the discussion was initiated by the President by a short talk on some problem of the day followed by the Socratic method of conversation and discussion between the members mainly based on two text-books: *Gandhi's View of Life* by Chandrashankar Shukla and Pitirim A. Sorokin's *Reconstruction of Humanity*.

In the first day's discussion the

Shramdan at the *Shibir*.

President referred to the grave moral and spiritual crisis that threatened the very existence of our race. He showed anxiety in the growing violence and indiscipline among the people, particularly the students who became playthings in the hands of irresponsible political parties. A great national effort was necessary to revive the great moral and spiritual ideals of the Gandhian era. He asked whether anybody was prepared to undertake that mission.

The fall of educational standards was the subject of a lively discussion on the second day. There was a consensus of opinion of restoring the ancient Indian ideal of the Guru-Sishya relationship.

The growth of dictatorship and the decline of democracy was the subject of another discussion. It was pointed out that the failure of democracy would lead to the spread of Communist dictatorships. Many social ills could be cured by genuine virile democracy.

Reconstruction of Humanity

Pitirim A. Sorokin's work 'reverently dedicated to the deathless Mohandas K. Gandhi', on the subject was the topic of a very interesting discussion. It was explained thus: that humanity craved life and peace in place of death and war. Only creative altruism and love could lead to peace in the world.

To the inquiry how faith in higher values could be restored in man it was stated that man should have faith in himself first before he could be strong enough to face life. This faith could only come by realising that human efforts did not lead anywhere unless man derived his strength from faith in God.

The question: 'Can we not live without religion?' was also discussed.

Truth is God

Gandhiji's view on God, Truth and Non-violence was the subject of a discussion that continued through one or two sessions. The co-existence of good and evil in the world was an interesting topic. According to Gandhiji, it was pointed out, evil was truth in the wrong place and that God had created both good and evil between which eternal war was going on.

The questions: 'Can Democracy and Communism exist side by side?', 'What is the Inner Voice?' and 'What is true culture?' were subjects of thorough and lively discussions among the members of the Shibir. It was pointed out that the modern conception of culture and civilization as being synonymous was wrong and that while the former was based upon eternal values, changing environments determined the values of the latter.

Bhavan's Prayer

One member explained the meaning of Bhavan's Prayer. The Upanishadic verse: "We should enjoy by giving it up" meant the whole life should be an offering to God.

Astrology and Ayurveda

During one of the sessions the members received an amazing account of the *Bhrigu Samhita* wherein were recorded years ago the happenings of today in the life of an individual. The discussion then turned to the temper of modern science. One member regretted the negligence of the authorities shown towards Ayurveda which possessed miraculous powers of treatment.

The Mission of the Bhavan

The last two days were devoted to a consideration of the summing up of all the discussions of the previous days. It was suggested from the Chair that the members should not, after these discussions, disperse like mere Vedantins who had only the love of talking for the sake of talking. Many members felt that the ideals of the Bhavan should be pursued with redoubled and renewed zeal. It was suggested that a kind of pledge might be drawn up for discussion at the next session. One or two members were entrusted with the work to draft an appropriate pledge or resolution to be adopted.

In the course of the concluding sessions the draft resolution was placed before the meeting. "As members of the Shibir, we should work to maintain and uphold (a) human dignity (b) the supremacy of Moral Order and (c) Faith in God. And in humility, we should try in the light of these absolute values, to bring Truth, Love and Beauty in individual, family and collective life." In matters educational, we should work for the aims and objects of the Bhavan. And 'As members of the Shibir, we should form ourselves into fraternities of not exceeding ten, so as to be able to secure, by mutual love and care, the material, moral and spiritual welfare of each and all.'

Public Lectures

In the course of his talk on "Problems of Foreign Aid", Sri G. L. Mehta, Former Indian Ambassador in Washington, said that economic aid could be effective only if its objective was one in which countries themselves could whole-heartedly share. He welcomed the proposal for establishing a new multilateral agency co-related to the World Bank which would meet the needs for capital investment on easy terms for both income- and non-income-producing projects. He concluded by saying that democracy could no longer be secure nor peace enduring unless there was a social and economic content.

Dr. K. R. Masani speaking on "Mental Hygiene" cited the following standards: (1) Happiness and peace within the self (2) Catastrophe in the life of the nation or individual (3) To get on well with others (4) Talents are exploited to their maximum capacity.

Mahamahopadhyaya P. V. Kane spoke on the *Mahabharata*, the 'tales of which had become a part of the heritage of the Indians'.

Sri Gopinath Singh, M.P. and Smt. Savitry Nigam, M.P. talked about M.R.A. They expressed the view that M.R.A. had done good work by restoring the essential moral values of life.

Srimati Lilavati Munshi, speaking on "Women of the World" said that the woman either as wife, mother, sister or daughter influenced men and society. She referred to Gandhiji's great work for the cause of women in bringing them in the fight for the country's freedom and giving them political equality.

The Shibir concluded on 4th November with a resolution 'to meet as frequently as possible and chalk out plans to carry out the mission of the Bhavan'.

Adequate arrangements had been made by Dr. Adatia, Principal of Bhavan's College, for boarding and lodging. The weather was excellent during all the ten days. Films, dramas, music and other forms of entertainment highlighted the evenings. Members while dispersing felt that the seminars and discussions did increase their knowledge of men and matters.

CULTURAL CO-OPERATION

WITH a view to having closer cultural co-operation between Eastern and Western music, the Bharatiya Vidya Bhavan will soon be having a visiting Professor of Musicology from America under the Fulbright system. He is Prof. Howard L. Boatwright who is Associate Professor of Music in Yale University. Prof. Boatwright is a protege of the famous American composer Hindemuth who formerly taught at Yale. In addition to being a distinguished scholar, Prof. Boatwright is an accomplished musician. He is the concert master of the New Haven symphony orchestra, a professional organization of high standing in U.S. His wife who is accompanying him, is also a professional artist and holds a high reputation as a singer.

During his stay at the Bhavan's Sangit Sikshapith, Prof. Boatwright will study the technique of Indian music and at the same time help the Bhavan's students to take training in Western music. This effort, besides serving as contact between the two systems, it is hoped, will also pave the way for a harmonious blending of the two.

SANSKRIT VISHVA PARISHAD

THE Sixth Session of the Sanskrit Vishva Parishad (World Academy of Sanskrit) will be held at Puri in Orissa on the 3rd and 4th of April, 1959 under the Presidentship of Rashtrapati Dr. Rajendra Prasad.

Lovers of Sanskrit and other eminent scholars from all over India and abroad will attend the Session.

Those interested in attending the Session may get themselves enrolled as delegates on or before March 6, 1959 by filling in the necessary form available from the Head Office and remitting the delegate fee of Rs. 5/- to the Hon. Gen. Secretary, Sanskrit Vishva Parishad, Bharatiya Vidya Bhavan, Chowpatty Road, Bombay-7.

The delegates attending the Session will be entitled to the single-fare double-journey concession for all classes in railway fares from the place of starting to Puri and back.

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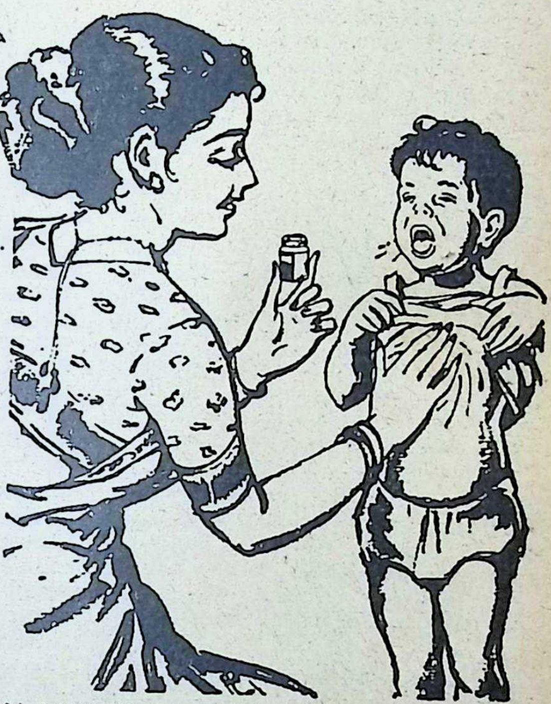

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OUR BOOK SHELF

PIONEERING IN INDIAN BUSINESS. By Sultan Chinoy. Foreword by R. P. Masani. Published by the Author. Sole Distributors: D. B. Taraporevala Sons & Co. (Private) Ltd., 210, Dadabhai Naoroji Road, Bombay-1. Crown Oct., pp. 106+xvi. Price: Rs. 9.95 nP.

SULTAN CHINOY'S autobiography *Pioneering in Indian Business* belongs to the category of 'memoirs', and has been rightly described by Sri R. P. Masani in his Foreword, as a record of a fascinating story of the romance of business and its sensational expansion under the direction of a businessman of ability, vision, enterprise and intrepidity. The pioneering role played by Sultan Chinoy in the numerous fields constitutes an important landmark in the history of industrialisation and as such invests the autobiography with historical interest.

We get a glimpse of early Bombay with its quaint irregular buildings in incongruous style encroaching upon 'the streets which were mostly narrow and dingy,' when there were no Tansa Water Works and the City's water supply was a hazardous venture. It is against this background that in 1904 Sultan Chinoy, just a tyro in business, made his first debut when he took up the Shell Petrol Agency, a decision which reveals the pioneer's foresight as to the tremendous possibilities in the future. This was followed by a series of pioneering ventures like the Postal contract, the Chevrolet Franchise, the licence for Wireless Engineering in India showing Sultan Chinoy's boundless confidence in the future of wireless, a brief interlude on Celluloid and last but not the least the obtaining of concessions for prospecting oil reserves. The Drilling operations then conducted resulted in striking Natural Gas at the depth of 841 feet. The area of the prospecting operation was 48 miles from Ghoga across the now famous Gulf of Cambay. It is a matter of no small satisfaction that this pioneer's work is now completed by the recent finds near Cambay.

Sultan Chinoy took a long-term view of possibilities in the context

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SINGAPORE : Raman & Co., 35A, Market St..
KAULALUMPUR : Branch Office of Raman & Co., 4A, Jalan Haji Hussin.

of the country's requirements and has played a significant role in the development of motor transport and training of Indians in wireless engineering. The review would certainly remain incomplete without a reference to his absorbing interest in horse-breeding in India.

A pioneer is never daunted by the vicissitudes through which he has to pass. He has a sense of mission and faith in his work. Sultan Chinoy has displayed great qualities, an individuality all his own and a fearless independence of spirit, which were amply testified to, when he took up a bold stand against a powerful organisation like the General Motors. A sense of purpose and infinite capacity for hard work against heavy odds appear to be the secret of his success.

The autobiography is written in a simple and elegant style and sustains the interest of the reader all through. In fact, it is a handy volume which can be finished at a stretch. Though Sultan Chinoy may have 'a feeling of growing old,' he can justifiably rest on the laurels he has achieved. But one who is still mentally alert and takes sustained interest in the rapid industrialisation of the country, can never grow old. This autobiography should certainly be a source of inspiration to the younger generation.

—*Prof. C. L. Gheevala.*

BRITAIN: AN OFFICIAL HANDBOOK. 1959 Edition. Published by H. M. S. O., London. Copies obtainable from the Manager, HMSO Sales Section, British Information Services, Indra Palace, "H" Block (behind Plaza Cinema), Connaught Circus, New Delhi-1. Price: Cloth Bound, Rs. 15.75; Paper Cover, Rs. 7.87.

FROM "ancient monuments" to "ZETA", is the range of the wide selection of facts about Britain and the British people brought together in this 538-page volume. The handbook, the tenth in the series, has become an established work of reference. It presents a picture of the pattern of life in Britain, recording the latest trends and developments, and containing a wealth of factual and statistical information derived from official and other authoritative sources.

Recent developments which are recorded in this volume include the improvement in Britain's balance of payments, the changes in the machinery of defence planning, new legislation on local-government finance, alterations in the law affecting farm-tenure, the continued expansion of the television services, the inauguration of the first transatlantic jet air service, and the progress made in the construction of nuclear power stations. Sixty manufacturing industries are described.

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Economic chapters cover investment and savings, anti-inflationary measures, and trends in prices and incomes. The sections describing the achievements of the United Kingdom Atomic Energy Authority's establishments and the advance in technical and technological education have also been expanded.

The volume is fully indexed and, to assist users, the more important page references in sequences of index figures are printed in heavy type. There is a bibliography relating to each section of the text. The handbook is illustrated by 47 photographs, 16 diagrams, and seven maps.

—*B.V.A.*

IMMORTALS OF THE BHAGAVAT & Sri Ramakrishna's Parables. By Dilip Kumar Roy. Published by Lakshmi Narain Agarwal, Educational Publishers, Agra. Pp. 214+xxviii. Price: Rs. 5/-.

THE *Bhagavata Purana* has a unique place in the Hindu religious literature; it is essentially a treatise on mysticism. To realise its full significance one has to get properly attuned to the task. If one expects learned metaphysical disquisitions or subtle logical intricacies he is doomed to disappointment. The story of how this *purana* came to be written after Narada met Vyasa and suggested the right method of getting over his despondency, strikes the key-note of this great work. One has to approach the *purana* in a spirit of devotion, dedication and with a deep conviction in the Love and Grace of the Lord. Otherwise he will miss the distinctive atmosphere of the work.

Sri Dilip Kumar Roy is a true mystic to his finger-tips. He has brought out in lyrical form this special charm of the book. The six stories he has chosen are typical; each has its special message to give. In the first story the pride of sage Durvasa is humbled and he is made to seek pardon from the devotee Ambarisha. Emperor Mahabali was a great man in many ways, he was a wise and popular ruler. It has been said that in his kingdom there was no beggar. But deep down in his heart there was an element of egotism. He was taught to give up the 'I' and lean for support on the Lord and he is made to realise that the Lord leans to all who lean to him and guards "in love, like a Sleepless Sentinel" all who bow to his will. Who has not heard of Bhakta Prahlada and his utter devotion? Then we have the story of the serpent Kaliya, after a short poem on the Love of the Gopis. The story of Kuchela is one of the most moving stories in the *purana*, and with this the series of stories end.

Then we have eighteen parables and similes chosen from the sayings of Sri Ramakrishna Paramahamsa.

As the author himself says, he has not attempted any translation, he has expressed his mystic reactions

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to these stories in spontaneous poetry. The verses throughout breathe refreshing emotional fragrance which will touch our hearts.

—*Prof. R. Srinivasan.*

WORLD TEACHERS ON EDUCATION. Edited by T. S. Avinasilingam and K. Swaminathan. Published by Sri Ramakrishna Mission Vidyalaya, Coimbatore. Selling Agents: B. G. Paul & Co., Madras-1. Pp. 188+vi. Price: Rs. 4/-.

THIS is a collection of sayings of Great Ones, having a bearing on education in the widest sense of the word, published in commemoration of the Silver Jubilee of the Sri Ramakrishna Mission Vidyalaya, Coimbatore. The editors have covered a wide range of time in making their selection, beginning from the time of the Upanishads and coming down to the present time.

The basic principles underlying Indian culture are dealt with in the earlier portions of the section on Upanishads. This is followed by a number of Upanishadic stories inculcating ethical and philosophical truths. The address to outgoing students with which this section ends is of everlasting interest and deserves to be treasured by all generations of students. To give a sample, they are told, "Swerve not from the truth, nor from social ethics, nor from propriety. Never neglect your material welfare; abandon not the pursuit and dissemination of knowledge...."

Then we have quotations from the *Gita* dealing with knowledge, self-reliance, the technique of work, various kinds of Yoga, true devotion, the right and wrong paths, true renunciation and the path to perfection. The Buddha's teachings on

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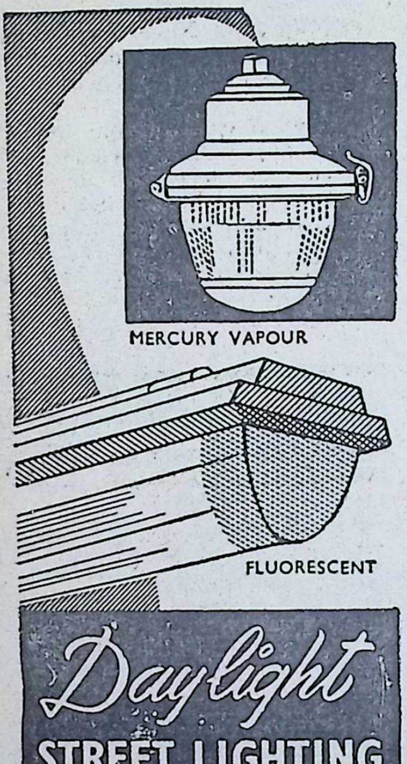
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nind, heedfulness, non-injury, way of happiness and Dharma follow. Extracts from *Tirukkural* dealing with the whole gamut of ethics have been chosen with a remarkable sense of proportion. Then come sayings from the *Bible* and the *Koran*. Sri Ramakrishna Paramahamsa supplies very useful lessons in the next section. The bulk of the book is taken up by extracts from Swami Vivekananda and this makes the book specially valuable. Philosophy of education, educational methods, character-building, religious education, the development of personality, education for the masses and the right relation between the teacher and the taught are some of the topics dealt with. The last section deals with the views of Gandhiji on several aspects of education, such as social service, place of arts and crafts, Truth and Ahimsa and Brahmacharya.

This book ought to be in the hands of every Indian youth.

—*Prof. R. Srinivasan.*

ACKNOWLEDGEMENTS

COMMUNITY PROJECTS IN INDIA. By Homi J. H. Taleyarkhan. Published by Popular Book Depot, Lamington Road, Bombay-7. Price: Rs. 1.50 nP.

THE MALABAR HERALD ANNUAL, 1958-59. Published by John Mampilli, Bastion Street, Cochin-1. Price: 75 nP.

TAMIL NAATTIN TAVAPPUDALVAR (Poems in Tamil). By 'Kalaimaamani.' Edited and published by M. Natarajan, 202, Thambu Chetty Street, Madras. Price: Re. 1/-.

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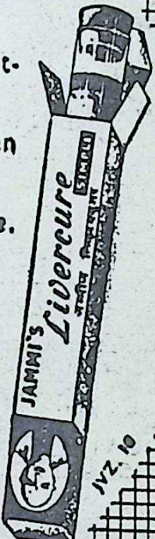
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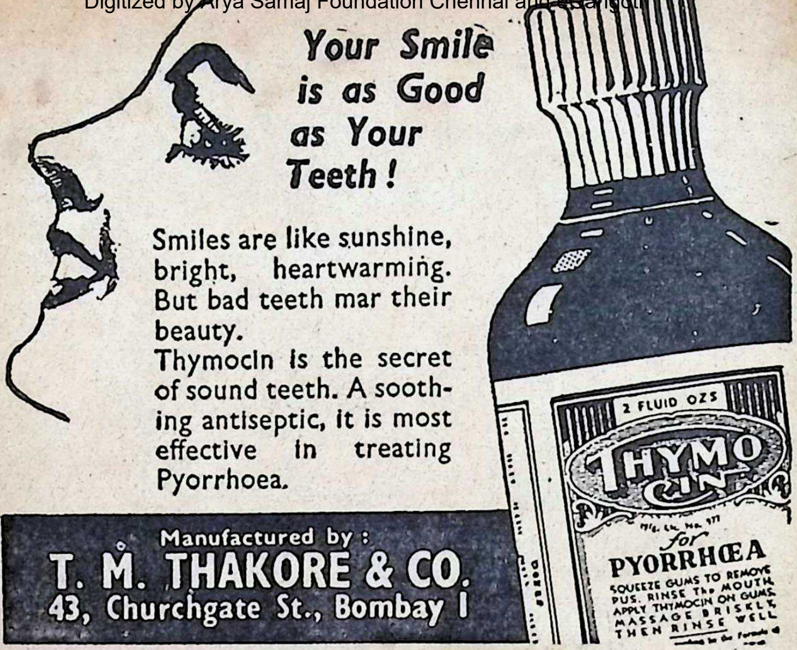
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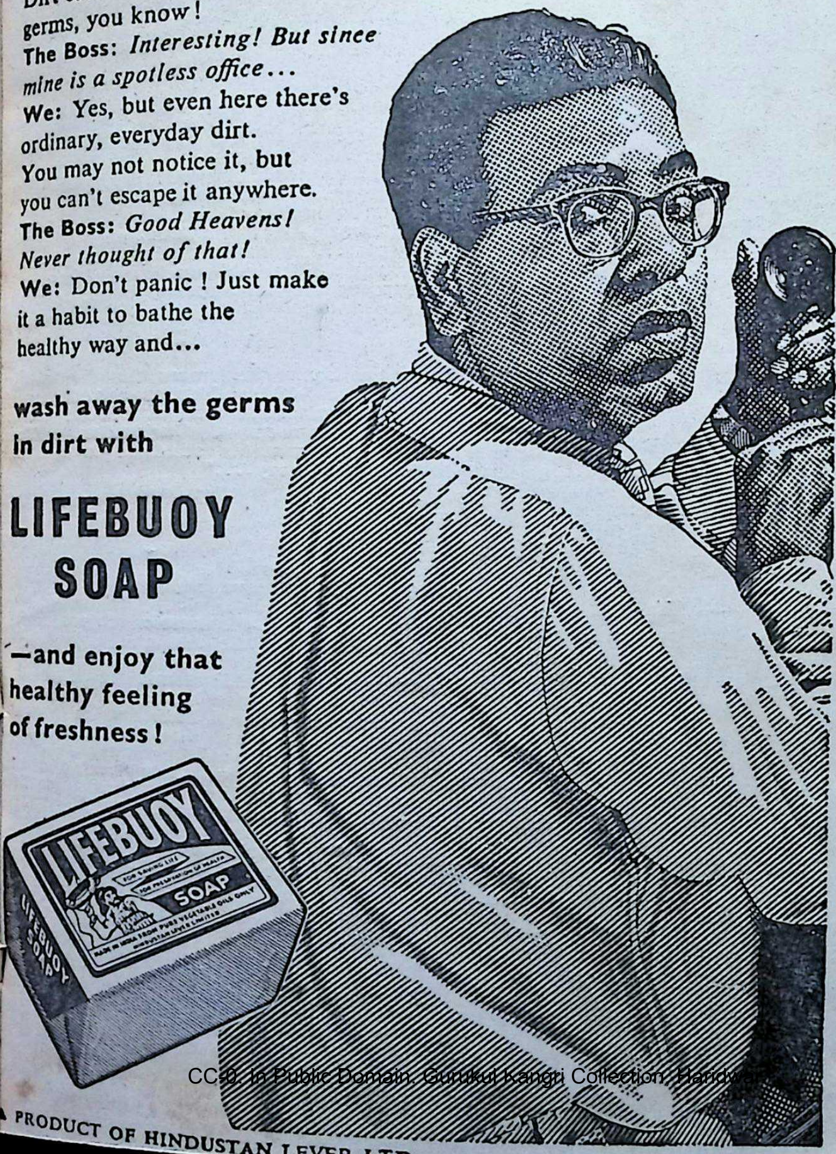

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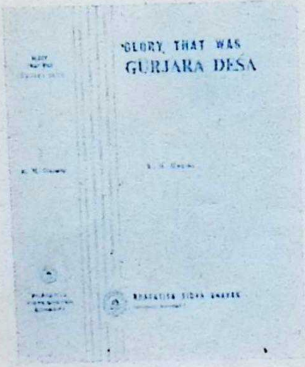

Contents

Preface—Foreword—Abbreviations — Gurjaradesa — Royal Dynasties in Gurjaradesa and their origins—The Founding of the Gurjara Power — Life and Culture, A.D. 500-700—The Rise of the First Empire—The Zenith: Mihira Bhoja the Great—The Rise of the Second Empire—Medieval India begins—The Third Empire of Gurjaradesa—Kumarapala—The Disintegration of the Third Empire — Downfall of the Third Empire—Life under the Chaulukyas — Appendices — Bibliography — References—Index

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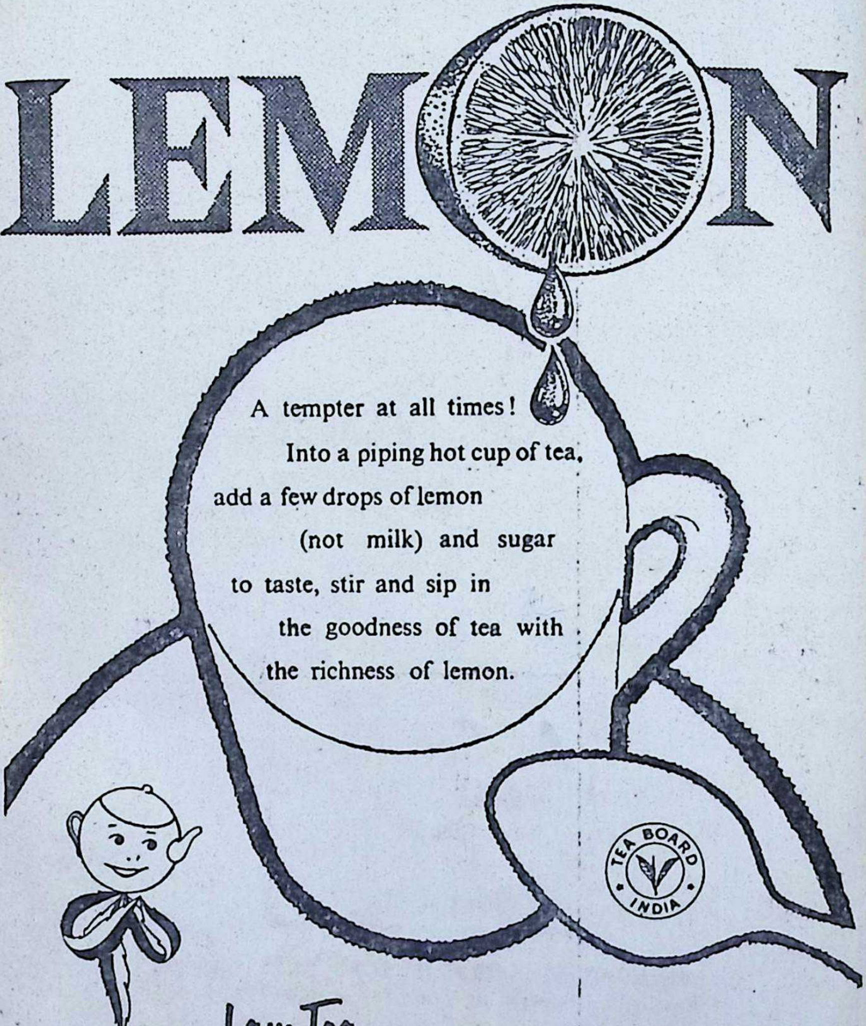

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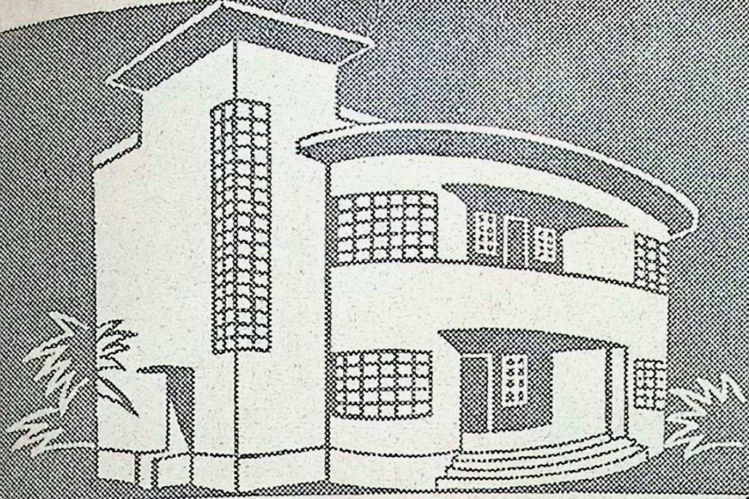

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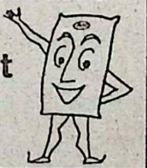

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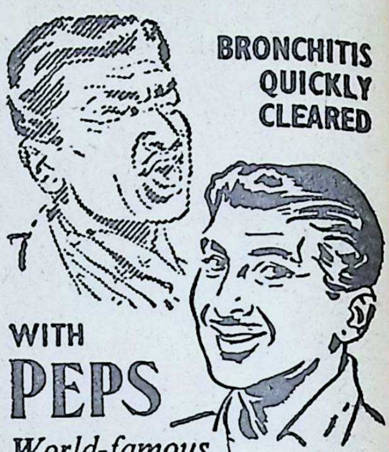

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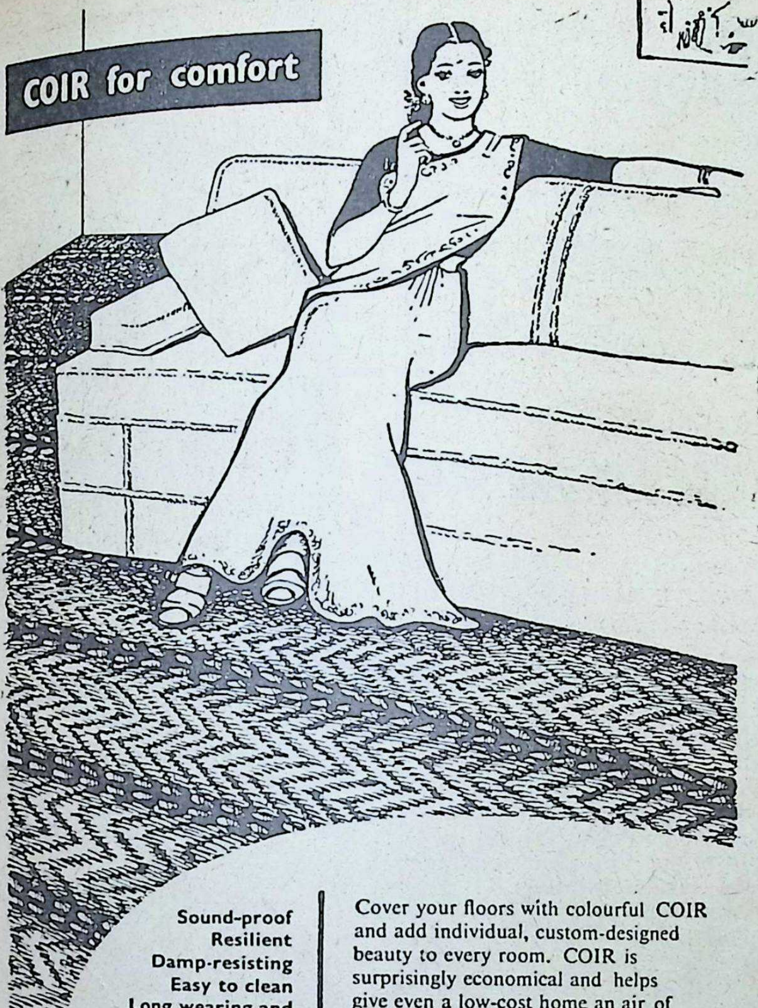

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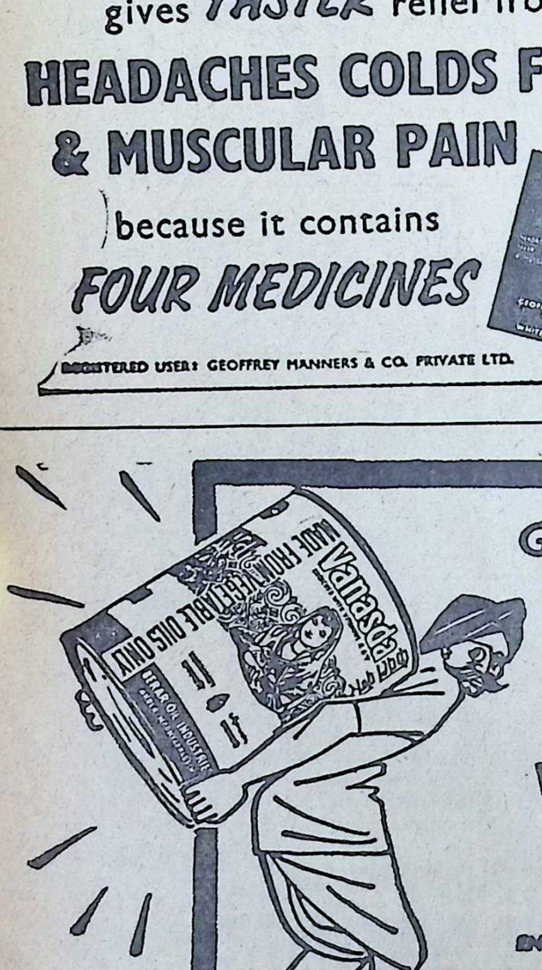
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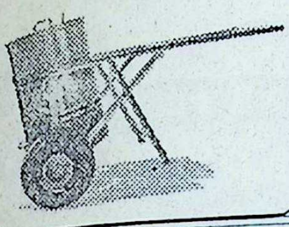

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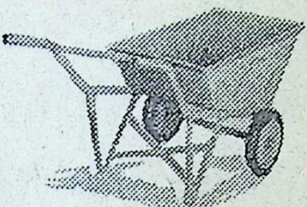

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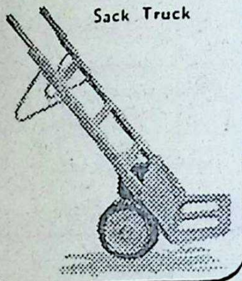

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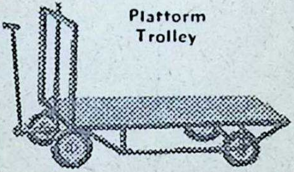

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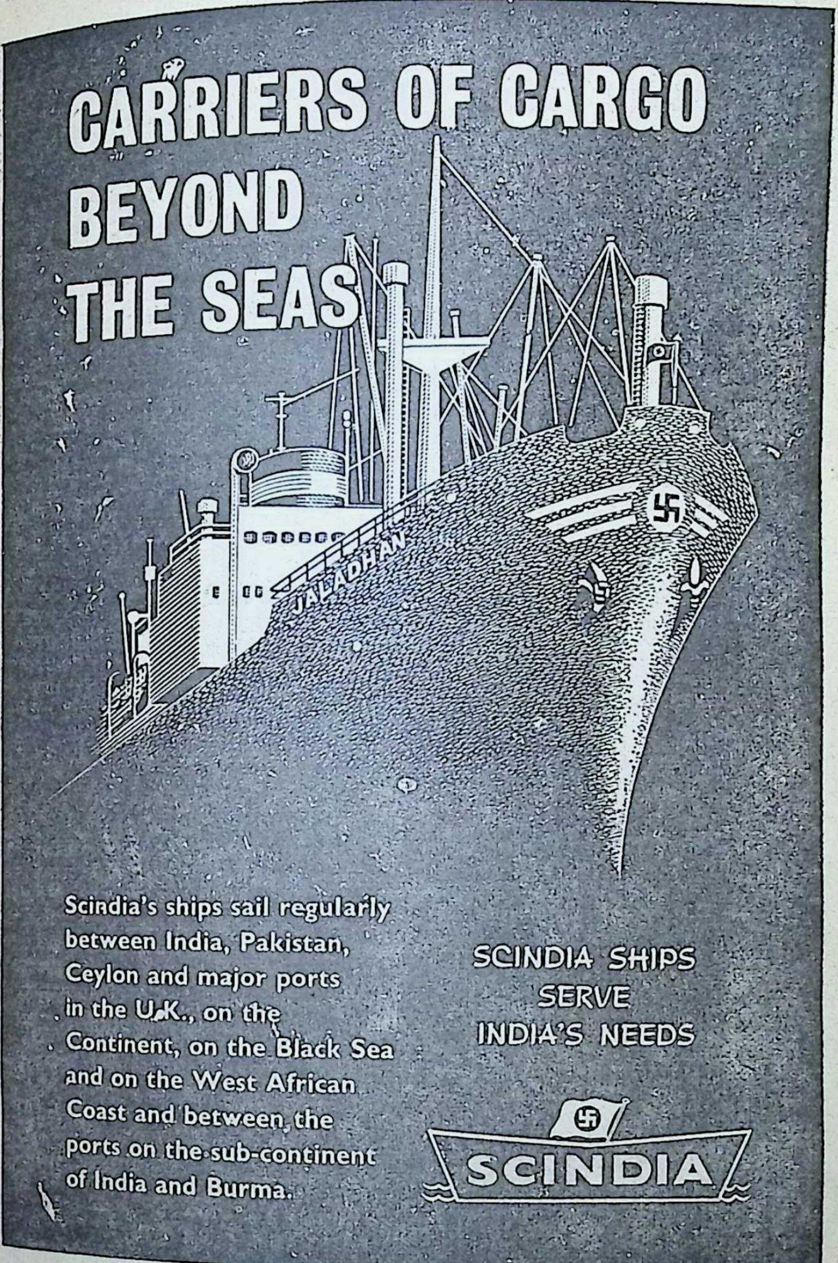

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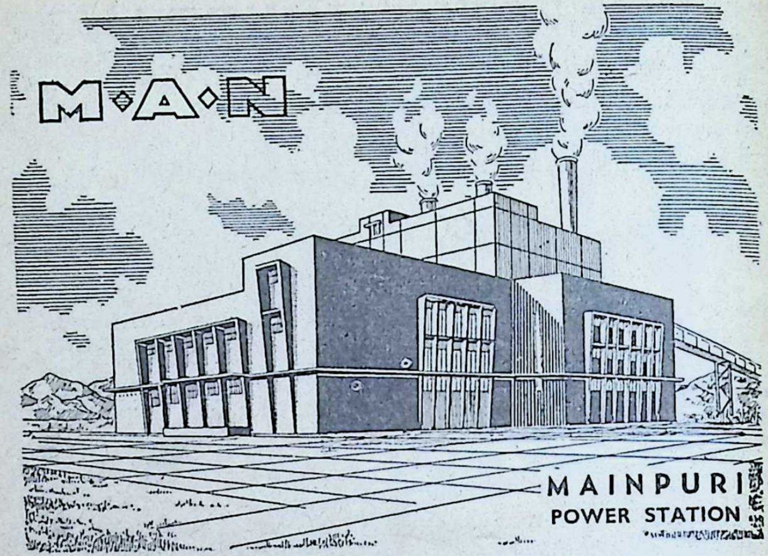

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Fortnightly, Devoted To Life, Literature and Culture

Vol. V FEBRUARY 22, 1959 No. 15

CONTENTS

Page

* The Revelation (Prayer) .. 11
* Kulapati's Letter No. 173: Stockholm—Family Welfare in Sweden—New Hamburg 12
* Secret of Happiness —Krishnananda 18
* Ramacharitamanasa: Who Is a True Saint? 20
* The Mother on the World Tension—Sri Rishabhchand 23
* Srimad Bhagavata: The Descent of the Lord —Sri K. M. Munshi 27
* Narayana Tirtha and "Sri Krishna Lila Tarangini" —Sri K. Sitaramaiya 34
* The Sthitapragna of the Bhagavad Gita—Prof. H. R. Pandurangi 38

Page

* How God Came into My Life: Cross Out Your Will —Dr. Frank Buchman 42
* Call for Sane Sex Order —Dr. P. A. Sorokin 46
* Sanskrit Lessons (New Series) —Dr. Shakuntala Rao Shastri 50
* America—Smt. Lilavati Munshi 53
* Tamraparni—Sri J. H. Dave 57
* Thus Spake Yajnavalkya —Sri R. R. Diwakar 60
* Question Box 64
* Marshal Voroshilov (Profile) .. 67
* Vamadatta (Katha Sarit Sagara—Story) 70
* News and Notes 73
* Our Book-Shelf 75

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—*Rigveda,* I-89-1

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THE REVELATION

प्र सु स्तोमं भरत वाजयन्त
इन्द्राय सत्यं यदि सत्यमस्ति।
नेन्द्रो अस्तीति नेम उ त्व आह
क ईं ददर्श कम् अभि ष्ठवाम॥
अयम् अस्मि जरितः पश्य मेह
विश्वा जानान्यभ्यस्मि मह्ना।
ऋतस्य मा प्रदिशो वर्धयन्त्वा-
दर्दिरो भुवना दर्दरीमि॥

"Desiring strength, bring forward a hymn of praise,
  a truthful hymn to Indra, if, truly, He exists;
"There is no Indra," one and another said,
  "Who has seen Him? Whom, then, shall we adore?"
"I exist, O singer! look upon Me here;
  all that exists I surpass in splendour.
The Eternal Law's commandments make me mighty;
  when I rend, I rend asunder the worlds."

—Rigveda, VIII, 100.

Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 173

★ STOCKHOLM IN SWEDEN
★ FAMILY WELFARE
★ NEW HAMBURG

Bharatiya Vidya Bhavan,
Bombay.
FEBRUARY 22, 1959.

MY YOUNG FRIEND,

ON July 18, we reached Stockholm which is set in the midst of sea waves, like Venice. It is one of the most picturesque cities in the world.

We met our ambassador, Sri I. S. Chopra and his wife and attended a large party at the Chancery where Jayaprakash Narayan and his party had been invited, as also leading members of the Indian delegation to the Peace Conference.

These Peace Conferences, sponsored by Soviet Russia, are an interesting feature of Russian diplomacy. People are invited, heaven knows how. For a small sum, they are given a lift to Moscow, taken round to show-places under a guided tour, and then brought to a neutral country to proclaim how things are in U.S.S.R! Invariably such delegations have a leaven of a few determined Communists, professed or unprofessed.

In this affair the contact has a one-way traffic. You are made to see the best side of Russia but you cannot meet Russians on an independent friendly footing, nor can you have a heart-to-heart talk with them. The hearts of those whom you meet are closed to individual contacts; they are only propaganda agents of Communism. The visitor's heart is open and is vulnerable to well calculated propaganda.

* * *

Sweden, like Norway, is a fortunate land. With 1½ times the size of Uttar Pradesh, it has 1/9th of its population. It has deep forests and power-producing streams. It is highly industrialised and Swedish arms, beacons, telephones and matches are in demand in most countries of the world. It has no minority problem, no ambition towards expansion. For about a century and a half it has been at peace with its neighbours.

In 1632 it hesitated to invite foreign representatives to the funeral of its king, lest the visitors see how poor the Swedes were. Today it is flowing with milk and honey, a paradise for foreign visitors.

The climate of Sweden is marvellous. Unlike India, sunshine is the only commodity which is difficult to get. Its southern end has about 56 days annually below freezing point; in the farthest north the number of such days rises to 217.

* * *

The Swedes are population-conscious. They want higher and still higher birth-rate. Strenuous efforts are, therefore, made to equalise the difference in levels of the large families and the childless.

The basis of the family welfare policy, therefore, is that families with more mouths to feed have to live under comparatively more difficult circumstances than unmarried persons; society therefore should provide large families with housing, good nourishing food, cheap health services and cheap clothing.

The policy is as sound as it could be, if—and that is a big *if*—a country has a meagre population and enormous resources.

As a consequence of this policy it is illegal in Sweden to dismiss women employees who get engaged or married. State assistance starts no sooner a young couple decide to get married and found a family. It is realised that for a happy home, the wife should be a good housekeeper, and education is given to women in training for domestic service like housework, cooking, child care, sewing etc. There are about 400 Municipal Training Centres for such purposes.

Medical centres for mothers and children under the auspices of trained doctors and midwives are found all over the State. Natal care is very cheap, maternity benefits handsome. Abortion, a serious problem in most civilised countries, is illegal in Sweden, except on social grounds; however, women who are worn out, tired and neurotic, or weighed down by poverty and sordid conditions, could undergo abortion at the hands of qualified doctors. Sex instruction is on the curriculum of every school. All the Mothers' Centres in the country teach women in the proper use of contraceptives and diagnose pregnancy free of charge.

The domestic help problem is

peculiar to Sweden. The country is so rich that it is difficult to get domestic servants in spite of a fair number of immigrants who come to Sweden to work as domestic servants. Domestic servants are therefore replaced by what are called 'Home Assistants'. Middle-aged housewives without small children are supplied by the Employment Bureaus to go and help busy housewives with children. Even municipalities or private enterprises specially engage women who act as 'home-assistants' to busy housewives. This form of domestic help is free to those who cannot afford it.

* * *

It was Sweden's summer. That reminded me of the famous saying of Desireé, the fiancee of Napoleon, and the wife of General Bernadotte who became the king of Sweden. "Sweden has two winters—the green winter and the white winter". We were there during the green winter.

In this country, everyone takes a three-week holiday to enjoy sunshine. The expenses of holiday are so controlled that they are within the means of every one. Special societies and organizations provide housewives with rest and recreation. The State also gives aid and a housewife can go to a holiday camp free of charge, if she can prove that her income is comparatively small.

Children, rich and poor, are sent to summer colonies and holiday homes. Children under 10 may be accompanied by an adult who is paid for. There are 700 such summer colonies in Sweden, holding about 30,000 children. There are also "family day nurseries" where children of women going out to work are left with approved families during the day.

Another feature of the Swedish family welfare policy is to simplify and rationalise housework by planning labour-saving homes with scientific water drainage and household wash.

Community amenities and services are also set up to lighten the lot of wives and mothers, such as service flats, sewing centres, hobby rooms, kindergartens and day nurseries, sports grounds, bathing places and swimming baths, collective laundries, shopping centres etc.

All schools have medical examination of the children. Attention is also paid to dental care. In most schools free school lunches are provided. The State provides child allowances to all mothers, amounting to 290 kroners per year for each child under 16.

Medical and health services provide every conceivable care. Alcoholic consumption is very strictly controlled. Institutional care is provided for confirmed alcoholics.

There are, of course, old-age and invalid pensions more or less on the lines of Norway. A pension is paid to all Swedish citizens from their 67th birthday. There are allowances for temporary invalidity like blindness, and also for attendance if an invalid requires personal care. There is an allowance for a wife, widow and rental supplements. There is also a countrywide National Health Insurance scheme, including Insurance for maternity, industrial injuries and unemployment.

● ● ●

The Swedes proudly point to their philosophy of welfare which, they say, takes care of its citizens, from the dawn to the sunset of life. In spite of all this 'welfare' policy, I was left with an impression that the family life is disintegrating as in some other parts of Europe and America.

We visited a well-known institution for the old. It consisted of small cubicles, each with a tiny kitchenette and a bed-sitting room in which an inmate resided. We met the inmate of one of the cubicles, an old woman of over 65, who lived away from her son, daughter-in-law and their children. Under the 'welfare' concept of the West an old mother is a nuisance to children; she is not expected to stay in a home with them; her proper place is within the four walls of this cubicle, her only contact with her grandchildren being their photograph lovingly planted on the table. Possibly she is spending half the day looking at it and pining for them!

The whole institution was for the old. Of course, there are drawing-rooms, club rooms and cinema theatres to cheer their withering lives. But to me it looked very much like a civilized *pinjarapole* for old and decrepit humans—a very depressing affair. The loving care of a family was nowhere. Life was devoid of love. The family knot which breeds a sense of duty and self-sacrifice and love is just cut.

When I told a friend of this impression of mine he told me of an incident he knew. An old Swedish mother lay dying. She wired to her son to come to see her during her last days. He wired back saying that his wife had gone on a holiday and he would not like the wife to lose his company. The mother, no doubt, was looked after by the State doctor and the State nurse. The State paid for her burial. Some residents of the institution attended her funeral, possibly placed a few flowers on her tomb. Thus she died in an institutionally perfect manner mechanically arranged by a Welfare State,—but without a last look at those whom she had fondly borne and reared, without her dying moments being brightened by the human touch which the love of children brings. It did not look 'welfare' to me.

The next day we went to see a satellite centre where a new township had sprung up. We saw the family hotels, old-age quarters with assembly rooms, creches, apartments for unmarried mothers. In spite of the care that the State takes about children, the parents have reached the stage when children are a nuisance and foster-parents are in great demand.

* * *

One of the most interesting things in Sweden is to see the Milles Garden. The owner, evidently a rich person, was a great sculptor and the whole garden we saw studded with some of the finest sculptures I have seen.

I wish we had more time to see Sweden. On July 21, we left Stockholm for Hamburg.

* * *

In Hamburg, we were received by Sri Patel, our Consul General and his wife, and our friend Mr. Pochhammer, who was sometime ago the German Consul in Bombay. Among the distinguished men whom we met was Dr. Paul Leverkuehn, a Member of Bundestag and of the European Parliament, a very knowledgeable man, with whom I discussed European politics. Though next door to Russia's monolithic empire, Hamburgers have a quiet confidence in themselves.

Hamburg had received the most thunderous bombing during the Second World War and three-fourth of it had been blasted. On the coming of peace, however, there was an outburst of constructive vitality among the Germans and the City began to be re-constructed and re-fashioned. New streets, new parks and new schools were laid; new plants and machines substituted for the blasted ones, bringing its industry up-to-date.

We visited a modern school, where every convenience for the children and the teachers had been provided for. New art, new planning and new devices were almost everywhere. In five years' time Hamburg would be the city of the future.

We saw a huge three-dimension map of the city as is being re-constructed. It was the triumph of the planning art.

At the University of Hamburg, I met Prof. Klob, who was carrying on studies in comparative agriculture of China and India. He had a novel point of view, which I found noteworthy. 'There has been no intensive cultivation in India, except during the last few years. In China, on account of the pressure of population, soil has been intensively cultivated,' said Prof. Klob. 'Even if China can produce more at present, India has a better and a more lasting potential for intensive agricultural output'.

At the Asian Institute, I spoke on 'India in post-war Asia'. There was a dinner, where we had the pleasure of meeting Dr. Siene King, ex-Mayor, and several other leading citizens. I had also long talks with Dr. Paul Leverkuehn and others—all on the intentions of Communism and the role of the Christian Democrats in Europe.

We also met Indian students at the Aldorf Sanskrit Department, where studies in Tibetan are also carried on.

In Hamburg John Pribram met us; of him hereafter. With him as our guide, we left Hamburg on the morning of July 23 for Gottingen.

Yours sincerely,

K. M. Munshi

By and with religion the living together of men was made not merely possible but also desirable. Religion clothed and adorned the cold nakedness of primitive existence with shreds and patches of beauty. All that grace and colour which transmutes mere existence into life—in a word, art—may be said to have arisen out of religion. Sculpture had its origin in idol making; architecture, in temple building; poetry, in prayer; drama, in legend telling; and dancing, in the seasonal worship of the gods.

—Lewis Browne.

Secret of Happiness

KRISHNANANDA

कर्मण्येव अधिकारस्ते मा फलेषु कदाचन।
—*Gita.*

CONTENTMENT at the personal level is one of the most potent causes contributing to happiness and lack of it, whatever the reason, leads to misery.

One may have certain ambitions in life. Their non-attainment may lead him to discontent. A less qualified man than himself may lead a better life and this may cause in the latter discontent. Utter poverty may make one utterly discontent with life.

There are two ways along which this discontent may develop. The right way of course will be the will and effort to set right the failure or defect in him by honest means. In this he may or may not succeed, depending upon the fruit of his past *karma*. But it is his duty to make a try.

The second way is that discontent may turn as hate towards the other, or even the world for that matter. This hate, on its part, may shoot off into violence when frustrated, not excluding violence against one's ownself or he may become demented.

It is reasonable to presume that the majority of us try t improve our lot in an hones manner which is but legitimate. Some of us succeed wholly or in part but others do not at all. This is a perfectly natural process. But the trouble comes only when one feels the failure acutely. We are unable to reconcile ourselves to our lot, after the trial, when discontent or frustration takes hold of us.

It is here then that we have to realise that in getting the fruit of our action we are only answering our past *karma* even as we are answerable to our present *karma*.

If you fail in your attempt and a less qualified man succeeds, it is not a reflection on your capacity or devotion. You are only answering your past *karma* and the other man only answers his own *karma*. And once this truth is realized, you will not only overcome your present discontent, but gain contentment and also sow the seeds of later luck by not hating, by not acting unsocially or unethically but helping a good cause.

It is *karma* that matters, the quality of spirit behind it, with the full knowledge of the power of a Supreme Being, that good *karma* always leads to good results and *vice versa.*

★

Could anyone think of a more exalted soul than our beloved Sita of the *Ramayana?* Why should she have the misfortune of separating from her Lord and be subject to such tests as fell to her at Lanka after the battle was won? Do you know what she said? "I am the victim of *karma*. Possibly I did not heed to the prayers of *bhaktas* in time who have cursed me". How true!

The famous Vidyaranya was a great devotee of the Mother Goddess. He prayed and prayed to Her for riches; but nothing came. Foiled and frustrated he cursed Her and in a fit of temper became a *sannyasin*. Then Goddess Lakshmi appeared apprehensively before him with all the gold of the world.

Asked he of Lakshmi: "Why did You not come before?"

"My dear man, your past *karma* did not warrant those riches, so how could I come? But now as a *sannyasin* you have had a rebirth and the *karma* of your immediate past has commanded all those riches!" replied Lakshmi.

"Of what use are they now to me—a *sannyasin?*" asked Vidyaranya.

"I don't know. Your merits have earned them. I can't help giving them to you. Do what you like," replied Lakshmi.

"If that were so, give them to me" said Vidyaranya and receiving them, he threw the whole lot on the earth on the spot now known as the Kolar Gold-fields.

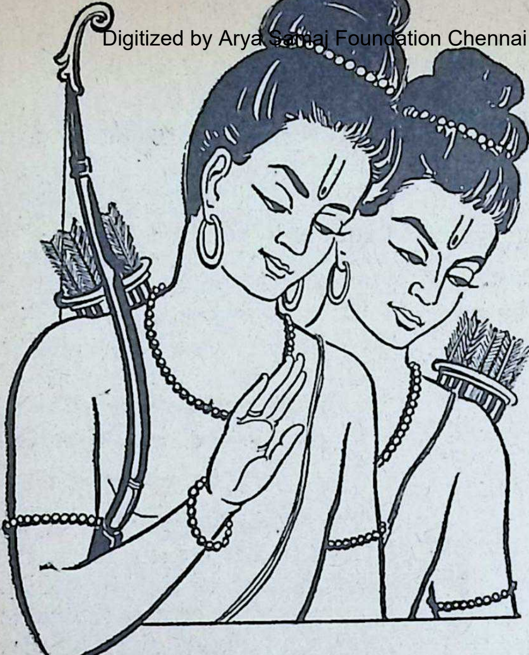
★

The knowledge that *karma* holds the key to our life is only the first part of the problem we have posed. This realization will bring about the philosophical attitude so necessary for the birth of happiness.

Flowing from that realization should be the determination to ensure happiness by the performance of such *karmas* here and now as would entitle us to happiness. Such *karmas* are of course those that are recommended by the Vedas, Puranas, Smritis, saints and elders well-versed in the *shastras*.

It may be mentioned that one need not necessarily or always have to wait for another birth to enjoy the fruits of our present *karmas*. Depending upon the enormity of the merit or demerit of the *karmas*, one can experience their fruits within three years, three months, three days or even less time.

That is what great sages say and that completes the secret of happiness.



SCENES fro

**Seeing Sri Rama in t
grip of the pangs
separation, Sage Narad
went to Him and aft
praising Him, got a boo
that the Rama Nam
might become the migh
tiest weapon in extermi
nating the entire broo
of sins. After that, Sag
Narada asked Sri Rama**

Who Is A True Saint ?

संतन्ह के लच्छन रघुबीरा।
कहहु नाथ भव भंजन भीरा।।
सुनु मुनि संतन्ह के गुन कहऊँ।
जिन्ह ते मैं उन्ह कें बस रहऊँ।।

Asked Sage Narada, "Tell me, O Raghuvira, what are the distinguishing marks of saints, O dispeller of the fear of rebirths." Replied Sri Rama: "Listen, dear sage, to the qualities of saints, by virtue of which they hold Me in bondage.

षट विकार जित अनघ अकामा।
अचल अकिंचन सुचि सुखधामा।।
अमितबोध अनीह मितभोगी।
सत्यसार कबि कोबिद जोगी।।

सावधान मानद मदहीना।
धीर धर्म गति परम प्रबीना।।

"They are masters of the si
fold passion (lust, anger, gree
infatuation, pride and jealousy
they are sinless, steadfast, po
sess nothing, pure (both withi
and without), full of bliss; the
are of boundless wisdom, non
wishing, moderate in food, trut
ful, inspired, learned and unite
with God; they are circumspec
honour others, prideless, stron
minded and well-versed in th
course of Dharma (righteou
ness).

RAMACHARITAMANASA of Goswami Tulsidas

गुनागार संसार दुख रहित बिगद संदेह।
तजि मम चरन सरोज प्रिय तिन्ह कहुँ
देह न गेह॥

"They are repositories of virtue, devoid of the sorrows of the world and free from doubt. My lotus feet is dear to them, even more than their body or their home.

निज गुन श्रवन सुनत सकुचाहीं।
पर गुन सुनत अधिक हरषाहीं॥
सम सीतल नहिं त्यागहिं नीती।
सरल सुमाउ सबहि सन प्रीती॥
जप तप व्रत दम संजम नेमा।
गरु गोबिंद बिप्र पद प्रेमा॥
श्रद्धा उमा मयत्री दाया।
मुदिता मम पद प्रीति अमाया॥

"They are embarrassed to hear their own praise but delight to hear others' praises. Poised of mind and placid, they never abandon the right course. They have a guileless and loving nature; they are absorbed in prayer, austerity, control of the senses, self-denial and religious observances and undertake sacred vows. They worship the feet of their Guru, Lord Govinda (Vishnu) and Brahmanas. They are full of piety, forgiving, friendly to all, compassionate, always cheerful and sincerely devoted to My feet.

बिरति बिबेक बिनय बिग्याना।
बोध जथारथ बेद पुराना॥
दंभ मान मद करहिं न काऊ।
भूलि न देहिं कुमारग पाऊ॥

"They are further characterized by dispassion, discretion, modesty, knowledge of the truth relating to God, as well as by a true knowledge of the Vedas and Puranas. They never have recourse to hypocrisy, pride or arrogance and do not set foot on the evil path, even by mistake.

गार्वाहि सुर्नाहि सदा मम लीला।
हेतु रहित परहित रत सीला॥
मुनि सुनु साधुन्ह के गुन जेते।
कहि न सकहिं सारद श्रुति तेते॥

"They are always engaged in singing or hearing My *leelas* and are intent on doing good to others without any consideration. In short, O good sage, the qualities of the saints are so numerous that they cannot be exhausted even by Sharada (Goddess of Speech) nor by the Vedas.

कहि सक न सारद सेष नारद सुनत प
पंकज गहे।
अस दीनबंधु कृपाल अपने भगत गु
निज मुख कहे।
सिरु नाइ बारहिं बार चरनन्हि ब्रह्मपु
नारद गए।
ते धन्य तुलसीदास आस बिहाइ जे ह
रँग रए॥

"Neither Sharada nor Sesha could tell them." Hearing this exposition, Sage Narada clasped the Lord's lotus feet. In this way the all-merciful Lord, the friend of the meek, recounted with His own lips the virtues of His devotees. Narada bowed his head at the Lord's feet again and again and left for Brahma Loka. Blessed are they, says Tulasidasa, who, giving up all hopes, are steeped in love for Sri Hari.

In India religious life forms the centre, the keynote of the whole music of national life. . . . And, therefore, if you succeed in the attempt to throw off your religion and take up either politics or society, . . . the result will be that you will become extinct. . . . Social reform. . . . and politics has to be preached . . . through that vitality of your religion. . . . Every man has to make his own choice; so has every nation. We made our choice ages ago. . . . And it is the faith in an Immortal Soul.

—Vivekananda.

THE MOTHER ON THE WORLD TENSION

• RISHABHCHAND •

a homage to the mother on her 81st birthday

on the 21st Feb. 1959

THE Mother says:

"One thing appears evident that humanity has arrived at a certain state of general tension—tension in effort, tension in action, tension even in everyday life—and at an overactivity so excessive, a restlessness so widespread that the whole human race seems to have reached a point where either it has to break through a resistance and rise into a higher consciousness or fall back into an abyss of obscurity and inertia."*

The Mother

Man seems to have torn himself from the creative and integrating centre of his being, and lost his bearings in the unceasing cross-currents of outer life. He has become flurried and fidgety. He bustles about trifles, devoured by a raging fever of restless activity, which leaves him no leisure either for rest or reflection. And this hectic fever and breathless fluster he glorifies by the name of progress. It is the proud fruit of his scientific, materialistic, rationalistic civilisation! Without any high aim or ideal to pursue, without any inner light to guide him, despoiled of all self-discipline and mental ballast, he drifts in a state of perpetual tension. This tension has now reached its peak point of intensity, and threatens him with a disastrous explosion. He must either rise to a higher consciousness, far above this tension and turmoil, and embrace the whole world in a widened spirit of unity and harmony, or sink back to a lower consciousness and revert to the instinctive rhythms and spontaneity of sub-human or sub-rational existence. The present tension cannot last any longer. This frantic rush for the outer empire, uncontrolled by the co-ordinating law of the inner kingdom, poses the greatest menace, not only to human culture, but to human existence itself.

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* *The Bulletin of Physical Education*—August, 1958.

Why has the manifold tension reached such a bursting point today? The Mother says that a new principle of existence, a new force of consciousness has descended into the material world; and it is the transforming pressure of this mighty force that has produced this acute tension in the life of humanity. It is a well-known historical fact that whenever a new force or a new idea comes down to tide the world over a cultural crisis, Nature reacts to it with an upheaval or revolution. The new idea remains at first confined to a very few pioneers, and then begins to diffuse itself to a part of mankind. But what characterises the present situation is something unprecedented. There has been for sometime, not in a few individuals, not in a part of the world or humanity, but fairly widespread among a large number of men, all over the earth, a conscious or subconscious aspiration, a more or less vague, yet persistent yearning for a reconstruction of life on a wider and deeper basis, for plumbing the depths of existence, for integrating human personality, and rising to a comprehensive and harmonious perfection. Never did human mind embrace so realistically, so objectively, the vision of the unity of mankind, the ideal of the one world as the home of the whole human family. The height and nobility of this aspiration and the emergence of great creative ideas, which have begun to engage the active thought of the elite of humanity, testify to the fact that a new principle, a new Truth has come down, and is seeking to realise itself here.

According to the Mother, it is the descent of this new force, which is greater than any that has ever come down in the history of man, that has caused the present upsurge of the forces of destruction. It is a common experience in the individual and the collective life that every time a higher truth or light comes down, there is an irruption from below, from the dark regions of the subconscious and the inconscious, to oppose it. That is exactly what has happened today. But what makes these disruptive forces so very dangerous is that they have possessed the minds of a considerable number of men, whom circumstances have placed in positions of power and influence, and perverted them to their sinister ends. And the natural result of this perversion is the growing chaos and misery in the world, and an almost total shipwreck of all higher values. "It would seem that all the adverse, anti-divine forces, the forces of the vital world, have descended upon earth, using it as their field of action, and at the same time, a spiritual force, highest and most powerful, has also descended upon earth for the first time to bring a new life there. That makes the struggle all the more acute, violent, visible, but also, it would seem, more definitive, and that is why one can hope to arrive at an immediate solution."*

The traditional way for man to escape from the trouble and suffering of the world has been to turn to the divine Grace in an ardent aspiration for peace and tranquillity. To withdraw one's consciousness into the silence and peace of the depths of one's being has been considered the only means of salvation. Peace is, of course, indispensable for spiritual freedom; and to turn to Grace for leading us to peace is, indeed, the first necessary movement. But peace cannot be an end in itself. It should not be allowed to lure us away from life and its salutary activities. The Mother says, there is another aspect of Grace—it is "the aspect of progress that will be victorious over all obstacles, the aspect that will lift humanity into a new realisation, open the gates of a new world, and enable not merely a few chosen ones to profit by the divine realisation, but their influence, example and power will bring to the rest of humanity a better condition."†

Man has, therefore, to turn to this double aspect of Grace, at once for peace and progress. Modern man is rightly averse to the traditional, ascetic kind of *vairagya*, the egoistic retreat, the flight from life and its struggles; for, deep down in him there is an unquenchable aspiration for a *divine fulfilment in life*, for a harmonious perfection of his integrated being on earth.

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* The Mother in *The Bulletin of Physical Education*—August, 1958.

† The Mother in *The Bulletin of Physical Education*—August, 1958.

He hopes to wrest the world from the forces of darkness and proclaim the victory of the Divine here. He knows that the world has been created for the evolution of consciousness, for progress and perfection; and that action is the only means of attaining them. That is why the Mother would have him turn to the more dynamic aspect of Grace, to the new Force that has descended, and give all himself to this Force, so that it may deliver him from his present tension, and, conquering the earth from the forces of evil and ignorance, establish the long-looked-for Kingdom of God on it, and inaugurate a new order of creative peace and happiness.

The great sociologist, Pitirim A. Sorokin, says: "Recent catastrophes have released a portion of the superconscious forces of this polarisation, and these forces have just begun to 'germinate'.... Transforming their potential forces into kinetic forces, these creative energies are likely to assume control of the vast anonymous forces of the historical process itself, unconscious and conscious, using them for constructive purposes. These energies of the superconscious may prove the most efficacious factors of the desired transmutation. Under their guidance the dangerous bridge may be safely crossed and the epoch-making transformation successfully accomplished."

The supramental Force, which the Mother speaks of, is the highest creative Force of the Divine, greater in transforming power than any other forces of the Superconscient, and its descent, affirmed by the Mother, is the sure promise of the birth of a new dawn, the beginning of a new order of life, and a greater human perfection than ever achieved in the past. An unprecedented crisis will be followed by an unprecedented glory of creative harmony and happiness.

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* *Reconstruction of Humanity*, by Pitirim A. Sorokin.

It is faith that steers us through stormy seas, faith that moves mountains and faith that jumps across the ocean. That faith is nothing but a living, wide-awake consciousness of God within. He who has achieved that faith wants nothing. Bodily diseased, he is spiritually healthy; physically poor, he rolls in spiritual riches.

—Mahatma Gandhi.

Srimad Bhagavata

KRISHNAVATARA

THE DESCENT OF THE LORD

K. M. Munshi

INVOCATION

नमो ऽस्तुते व्यास विशाल बुद्धे फुल्लारविन्दायतपत्रनेत्र ।
येनत्वया भारत तैलपूर्णः प्रज्वालितो ज्ञानमयः प्रदीपः ।।

प्रपन्न पारिजाताय तोत्रवेत्रैकपाणये ।
ज्ञानमुद्राय कृष्णाय गीतामृतदुहेनमः ।।

वसुदेवसुतं देवं कंस चाणूरमर्दनम् ।
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ।

मूकं करोति वाचालं पंगुं लंघयते गिरिम् ।
यत्कृपा तमहं वन्दे परमानन्दमाधवम् ।।

I Salute Thee, O Vyas,
With Thy all-embracing intellect and wide-eyed vision,
Hast Thou lighted the torch of knowledge,
Fed by Thy immortal epic, the Mahabharata.

I Salute Thee, O Krishna, Thou that blessest all,
Thou that givest to those that come to Thee
All that they want.

Thou art the giver of all gifts
Thou art the chastiser of the wicked.
Thou art the source of all knowledge,
Thou art the One who gave us the life-giving Gita

I salute Thee, Thou God among gods,
Thou, the son of Vasudeva,
The destroyer of Kamsa and Chanur—
Thou, the eternal joy of Devaki,
Thou, O Krishna, art the world's supreme Teacher.

I salute Thee, Madhava,
Thou alone makest the mute eloquent and the cripple scale mountains.

I seek Thy Grace, Lord,
From Thee alone floweth the stream of Bliss.

PROLOGUE

MOTHER PRITHVI, Earth, the Mother of us all, bathed in tears, approached Narayana, the Lord, as He swung on Ananta, Endless Time.

The Mother folded Her hands and addressed the Lord thus: 'Thou All-Powerful, Thou Final Refuge of those in distress, I cannot bear the weight of misery any more. In Thy wisdom, Lord, Thou didst command me that I should raise sons and daughters who, rising from joy to joy, should find everlasting happiness in devotion to Thee. However, Lord, a new race of men and women has sprung up, whose wickedness is great and who have turned their faces away from Thee.

'Those who rule men have grown selfish and their thoughts are evil. In their lust for power, they oppress, persecute my children, and they deny Dharma, the Law of Righteousness. They part men from their wives, children from their parents. They sow the seeds of hate where love once reigned supreme.

'By force or guile men and women are taught by these wicked rulers to debase themselves before their wealth and power. They are seduced into unrighteous ways by dance, drink and lechery. They are led to reject Thee and take delight in their own might. Homes are broken; temples are desecrated; saints are derided, stoned or crucified.

'Lord, I am weighed down with grief. Redeem Thy promise, O Merciful, and save me.'

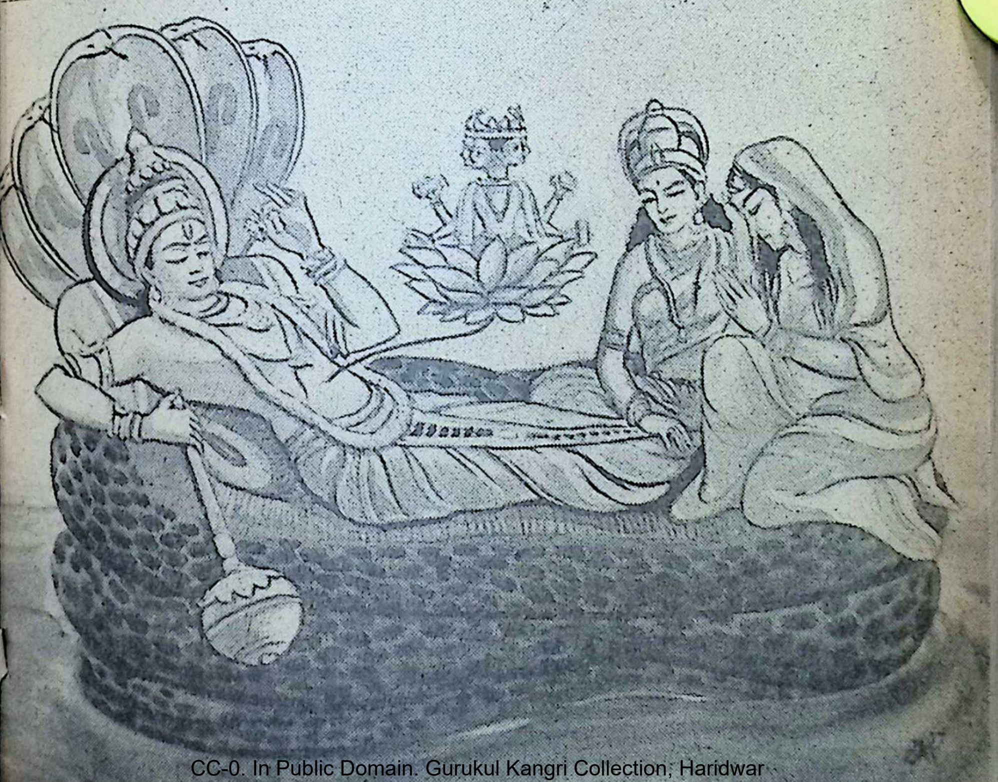
Then spake the Lord to Mother Prithvi in loving accents:

'My child, I already knew what Thou hast told me. Fear not. My word is pledged to thee and shall ever remain so. Whenever Dharma declines, I shall descend on earth to root out wickedness. *Those devoted to me shall never perish.*'

Then Mother Prithvi thus besought the Lord:

'Then, I pray Thee, Lord, come and save my children.'

And then spake the Lord: *'I shall.'*



1

THE MARRIAGE OF VASUDEVA AND DEVAKI

IN the great days of the Dvapara Yuga, the Yadavas were settled in the fertile valley of the Yamuna which went by the name of Vrajabhumi. It was full of shady trees, flowering creepers and luscious pastures on which fattened vast herds of cattle, which were the wealth of the Yadavas. Mount Govardhan was the axis of this smiling land, and the Yadavas worshipped it.

Several clans like Kukkura, Andhaka, Vrishni, Satwat, Bhoja, Madhu and Shoora, formed the Yadava confederacy, which was also called Vrishni Samgha. Their constitution was republican. However, the Andhakas were the most powerful of the clans and took pride in calling their chief 'King' by courtesy.

The Yadavas were a brave and virile race; they were also proud of their high position among the peoples of the earth, for they claimed descent from Brahma, the Creator Himself.

Brahma had two sons: Atri and Daksha. Daksha begot Aditi, who begot Vivasvat; Vivasvat begot Manu. Ila, the daughter of Manu, was married to Soma and gave birth to Pururavas, who in the prime of his life fell in love with Urvasi, the beloved *apsara* of the gods.

Pururavas had two sons, the eldest being Ayusha. Ayusha begot five sons; the mightiest of them was Nahusha, whose first-born was Yayati. Yayati was the first on earth to be a mighty conqueror; he conquered both the demons and the gods. Yayati's first wife was Devayani. She was the daughter of the Bhargava Sage, Shukracharya, the High Priest of the demons. By virtue of his *tapas* the Sage levelled down the pride of gods. Devayani gave birth to two sons: Yadu and Turvasu.

The descendants of Yadu were known as Yadavas. Yadu had a son called Kroshtu. Kroshtu's son, Devamidhush, begot a son, by name Shoora.

In the Treta Yuga, which preceded the Dvapara, the demon Madhu lived in the forests of Vrajabhumi; when he waxed strong they were known as Madhuvana. Madhu cleared the forest and founded a settlement on the banks of the Yamuna which came to be known as Mathura.

The wickedness of the sons of Madhu was great on earth and men trembled at their very name. Shatrughna, the brother of Sri Ramachandra, in whom God had descended in that age, was wroth with the sons of Madhu whose hearts were evil. He invaded Mathura and destroyed the race of sinful men. He also cleared some forest areas in the valley, and under him and his sons of the Ikshvaku dynasty Madhuvana settlements flourished as never before.

Then Shoora became mighty among men. Led by him, the Yadavas invaded Mathura and vanquished the descendants of Shatrughna. Then the Yadavas built settlements in the valley. They grew rich in cattle, silver and gold. And the Vrajabhumi came to be known as Shoorasena after him.

Vasudeva was descended from Shoora. He was born when the stars were propitious. Then bugles sounded in the heavens and kettledrums resounded on the earth; hence he was known as Anakdundubhi. Flowers were also showered on him by the gods, for he was beautiful like the moon and his fame was to spread till the end of time.

Vasudeva had five sisters, of whom one was Pritha. She was adopted by the King of Kuntibhoja. Later she became the wife of Pandu and the mother of three of the five Pandavas, the conquerors of the Bharat War, whose names were destined to be inscribed in human memory for all time. One of Vasudeva's sisters was married to the King of Chedi's and begot Sishupala.

Vasudeva was the chief of the Shooras who had vast herds of cattle. However, the Andhakas, another clan descended from one of the sons of Kroshtu, had waxed powerful and Vasudeva was a feudatory to their chieftain, Ugrasena, whom people called the 'King.' Ugrasena had five sons and nine daughters. Of his sons, the first-born was Kamsa.

Devaka, the brother of Ugrasena, had four sons and seven daughters; of them Devaki was the loveliest to behold.

There was strife between Shooras and the Andhakas. Their herdsmen often fought with one another. And the elders of the two tribes decided that Devaki be wedded to Vasudeva, so that they could live in peace ever afterwards. The marriage took place in the Palace of King Ugrasena.

Vasudeva went round the Sacred Fire seven times, leading the girl, whose face was like the moon and who was gifted with incomparable charms. The auspicious event was announced to the world by the joyful sound of conchs and fifes, hand-drums and kettledrums. And the Yadavas were happy, for they had never seen such man and wife matched in perfect harmony.

[To be continued]

Sing of Govinda! dear Govinda! O my mind!

You have been lucky in getting in this human life an
occasion to sing of Him.

It is very difficult to get a human body and its span is
too short.

To attend to discourses on matters divine, is verily to
have a boat in which to cross the ocean of rebirth.

Dive deep into the Ganges of the saints' company.

My abode is at the feet of the saints, therein my mind
finds rest for ever, says Mira.

—Mira Bai.

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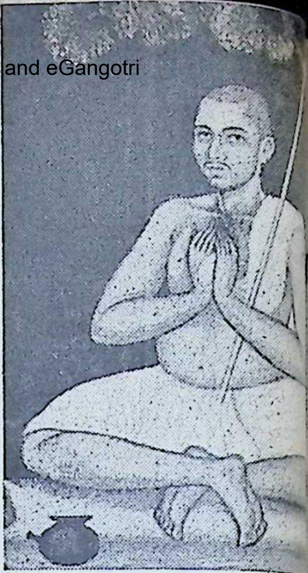

NARAYANA TIRTHA

AND

"SRI KRISHNA LILA TARANGINI"

THE Vaishnava cult in India produced a galaxy of great all-round artists, who combined in them the qualities of the poet, lyricist, songster and dance-master and whose works are a unique blend of all these fine arts. They mingled in their works philosophy and devotion, and inculcated them among the public through song and dance. Lila Suka, Jayadeva, and Narayana Tirtha are the most important members of this galaxy.

It is traditionally believed (Gada's *Sampradaya Kuladipika*) that Madhavanala, a great devotee, was reborn in four successive births as Bilvamangala, Bilhana, Jayadeva and Narayana Tirtha respectively (*History of Classical Sanskrit Literature*, M. Krishnamacharya, p. 345).

It is the purpose of these following lines to say a few things about the last of the above incarnations. "In the melody of its diction, in the perfection of its composition, in the ease of its alliteration and in the expression of varied emotions, *Gita Govinda* has probably the first place in the lyrical literature of the world." The above are the remarks of a great historian of Sanskrit literature, and they are as much true about *Krishna Lila Tarangini* as about *Gita Govinda*. The word *Krishna Lila Tarangini* may be substituted in the place of *Gita Govinda* in the above sentence.

"This work is a musical epitome of the tenth Skandha of *Srimad Bhagavata* in ten Tarangas. As the name of the work suggests, it deals with the *Lilas* of Sri Krishna. The Tarangas are a blend of exquisite literary, musical and dancing arts, and a rendering of them by expert artists has been thrilling audiences throughout these centuries till today. The poem is fit for the lyre and showers sentiments of devotion."

Sri Narayana Tirtha was an Andhra Brahmin, a resident of Kaza, near Mangalagiri kshetra in Guntur District. He flourished between A.D. 1675 and 1745 He belonged to a family having "Tallavajjhala" for its surname. His actual name before he took orders from his Guru was Govinda Shastry.

As a boy, young Govinda was found meditative, and was seen singing and dancing in devotional ecstasy. For his education he was sent to a great pandit (Vasudeva Shastri) under whom he studied for twelve years. After completing his study he performed *tapas* at Vedadri for twelve years. Then he proceeded to Kashi for penance on the banks of the holy Ganga, and took Orders from Sri Ramananda Tirtha. On the eve of his departure to Kashi he came to his native place (Kaza) and blessed his brother's son ordaining him to perpetuate the family.

On his return journey to South India he stayed for three years in Kuchimanchi Agraharam in Godavari District. This is a historical fact (*vide*, *History of Classical Sanskrit Literature*, M. Krishnamacharya, p. 345). Then he proceeded to Vellatore, a village on the banks of the Krishna, where he stayed for a few years during which time he trained a number of disciples in the exposition of his Tarangas under his supervision.

Sri Narayana Tirtha continued his itinerary in South India and on the way worshipped God Venkateswara on the Tirupati hill. Then he proceeded to Bhupatirajapuram (now Varahur or Vorayur). There are some supernatural incidents connected with his life which deserve notice. While he was at Vorayur, he was singing and dancing under a tree with "Kinkini" ("Ghunghru") on his legs. A shepherd nearby requested him with tears in his eyes to bring a dead goat to life which he did. This attracted the Raja of the place who approached him and was astonished at the aureole around his face. He immediately became his disciple, and at Sri Tirtha's bidding the Raja constructed a temple for Sri Krishna where Narayana Tirtha installed the idol with his own hands. The Raja got a portrait of the Swami painted which is still preserved in the Sri Krishna Temple of the place and which is reproduced in this article.

It is said that while Narayana Tirtha was singing and dancing before the curtain, the audience used to hear the same sounds from inside, purporting to be those of Lord Krishna himself. He resided there for three years, and trained a large number of disciples.

While wandering in these parts he entered his last Jivasamadhi at a place called Tirupundurti in the District of Tanjore and the local Raja endowed the shrine with 19 acres of land. Its produce is utilised for the upkeep of the Samadhi. Every year during the month of February, Narayana Tirtha's annual Aradhana is celebrated, where a large number of devotees gather and perform singing and dancing of his Tarangas.

There are two incidents which tradition connects with his life. Sceptics may not believe them. But *astikas* have no mental reservation. When at Kashi, Sri Tirtha was going daily in the morning to bathe in the holy Ganga, and his body was emitting sandal perfume which evoked suspicion about his character in some people. Some of these stealthily saw on one night through the top of the house, and it is said that they were profoundly astonished to find Sri Krishna himself dancing along with Gopis. Next day they prayed for his pardon, and told him about what they had seen the previous night. Narayana Tirtha congratulated them for their *darshan* which he himself could not have.

Once a Kashmiri pandit defeated all the pandits at Banaras in *shastric* disputation, and demanded "Jayapatrika." The Banaras pandits referred him to Swami Narayana Tirtha who willingly gave him one. Thereupon he was rewarded with many presents, and was taken by the pandits in a procession on an elephant. The procession on the way encountered Sri Narayana Tirtha's disciples who confronted the pandit with a series of questions on philosophy which he could not answer. The presents were then handed over to the chief disciple of Sri Narayana Tirtha who offered them at the feet of his Guru. On hearing the incident Narayana Tirtha ordered his disciples to hand them over to the pandit to whom they legally belonged. When that was done the pandit was stunned, and requested Narayana Tirtha to admit him as his disciple. He afterwards became Kashmiri Sadananda, his chief *sishya*.

Besides *Krishna Lila Tarangini*, many works are attributed to Narayana Tirtha of which the following are some —

(1) *Shandilya Bhaktisutra Vyakhya.* (2) *Bhaktyadhikaranamala.* (3) *Haribhaktisudhar-*

(*Continued on page 45*)

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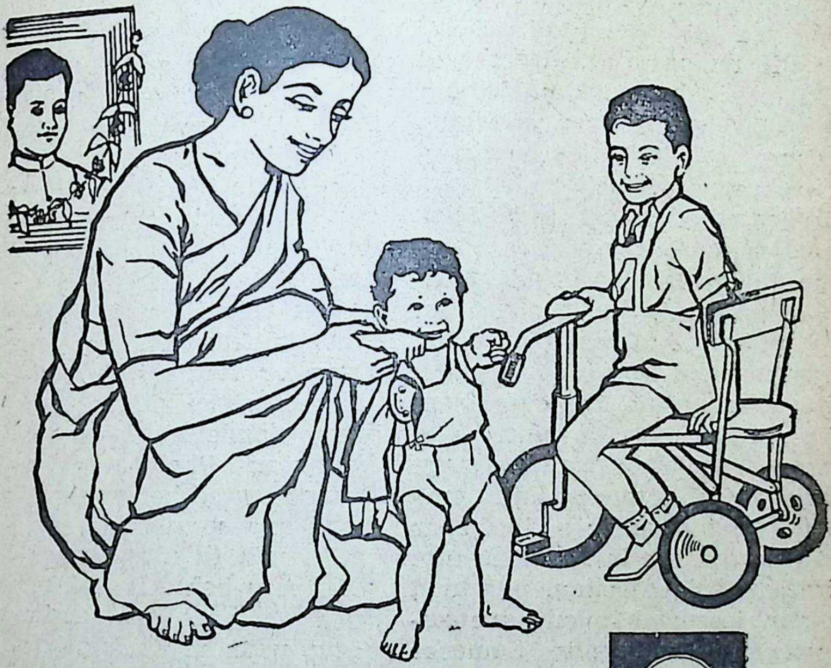

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LIC-41

the Sthitapragna of the Bhagavad Gita

Prof. H. R. Pandurangi

IN moments of gloom and disappointments, dejection and despair, man loses the balance of mind and the capacity to reason. His mind gets clouded by false ideas, false emotions and false values. The impulses, emotions and sentiments prevail over the reason. The power of discriminating the right from the wrong, the just from the unjust, the fair from the unfair is at discount. The mind oscillates and swings from one end of pity and sympathy to the other end of fear and horror. It is never steady. Elation and dejection, pity and terror, fear and favour, are experienced in one way or the other.

Such states of mind are common to us. But it is more so, in the case of Arjuna in the midst of his relatives and friends who were ready to fight against him for the sake of earthly power and pelf. Seeing them, he resolved not to fight and not to covet even a needle-point of territory.

He thought it was meritorious to live in this world even by begging without killing the preceptors and elders in the battle. He did not know which was better: whether to slay them or to be slain. He was thus in a terrible fix. His mind was clouded, his heart was heavy and like a helpless child, he prostrated before the Blessed Lord and sought his advice.

He said to the Blessed Lord, "My very being is stricken with the weakness of (sentimental) pity; with my mind bewildered about my duty, I ask Thee, tell me, for certain, which is better. I am Thy pupil, teach me who am seeking refuge in Thee." He was in doubt as to what is to be done. A man of doubting nature perishes. "Our doubts are our traitors." At this critical juncture and mental crisis, the Blessed Lord came to the rescue of his pupil and devotee and taught him the highest truth and philosophy which was coveted even by Gods—the truth which is unattainable by severe austerities, silent meditation and the constant study of the Vedas—the truth that can be attained only by the grace of the Blessed Lord.

The late Lokamanya Tilak has rightly pointed out in his *Gita Rahasya:* "The Blessed Lord is now going to give advice on the question of one's duty in this world to Arjuna who was pulled on one side by the highest duty of the Kshatriya and on the other side by the fear of a sin of killing one's elders and causing the extinction of families and who was engulfed in the doubt whether he should kill or be killed, and was prepared to give up the fight and live the life of a mendicant."

Arjuna was a born Kshatriya and it was his duty to fight on the battlefield and not to falter on the occasion because there is nothing more meritorious to a Kshatriya than warfare, inspired by duties. "Do your duty, never think of the fruit of the actions. Man should perform the actions which are natural to him with a desireless frame of mind." This is the famous gospel of the Lord to Arjuna.

Arjuna's difficulty was how to cultivate such a disinterested frame of mind and reach that highest state of mind where everything becomes equal. He therefore asked the Blessed Lord whether it is possible to reach this state of mind, known as *Sthitapragna.*

The Blessed Lord now gives some discernible marks of such state of mind.

According to the Lord, a *Sthitapragna* is one who puts away all the desires of his mind and heart, and is pleased by himself. His mind is untroubled in the midst of worldly sorrows and miseries and is free from eager desire amid pleasure. He is one from whom passion, fear, affection and wrath have fled away. He should cultivate and develop the sense of equality towards all things—high or low, good or bad. "Sages see with an equal eye, a learned and humble Brahmin, a low, an elephant, or even a dog or an outcast." He should not rejoice on obtaining what is pleasant or desired, nor dejected on obtaining what is unpleasant. He has the capacity to resist the rush of desire and anger. This sort of nonattachment from which inner peace, freedom and joy arise, is capable of realisation even here on earth, even when we lead an embodied life.

When one has thus conquered one's (lower) self and has attained to the calm of self-mastery, that is tranquillity, he is at peace (i.e., equal and steady) in cold and heat, in pleasure and pain, and in honour and dishonour.

The ascetic whose soul is satisfied with wisdom and knowledge, who is unchanging and master of his senses, to whom a clod, a stone, and a piece of gold are the same, is said to be controlled. Such a man of self-discipline who performs his actions with a desireless frame of mind, a disinterestedness towards worldly acts, a calm and serene temperament and selfless spirit of service is called a *Sthitapragna.*

He has no ill-will to any being, but friendly and compassionate to all created beings. He, from whom the world does not shrink and who does not shrink from the world and who is free from joy and anger, fear and agitation, is a *Sthitapragna;* he is not a source of grief to any; no one can make him feel grief. He renounces the fruits of all his actions. His acts are skilled, pure and passionless. He does not lose himself in the reverie or dream, but knows his way in the world. He has no expectations and is unconcerned and untroubled; he has given up all initiative in action.

He who neither rejoices nor hates, neither grieves nor desires and who has renounced good and evil; he who behaves alike to foes and friends and also to good and evil repute and who is alike in cold and heat, pleasure and pain, and who is free from attachment; he who holds equal blame and praise, who is silent, content with anything, who has no fixed abode, and is firm in mind, is a *Sthitapragna.*

Why should a Yogi who has attained everything perform action? For him there is nothing to achieve. To this question, the Lord has answered that the sage who has reached perfection performs the worldly deeds for the sake of others, keeping an eye to the universal welfare. It is for the sake of maintenance of the world that the Yogi performs the duties. The Blessed Lord gives the example of Janaka and others who performed the duties only for the sake of the universal benefit; He says: "There is left no duty (of mine) in the three worlds for Me, yet I am performing action. For if ever I do not engage in work, men would in every way follow my path. If I should cease to work, these worlds would fall in ruin and I should be the creator of the disordered life."

The Yogi performs the works merely with the senses, abandoning attachment, for the purification of the soul. The late Lokamanya has discussed this problem at great length and has come to the conclusion that the word 'Lokasamgraha' has been used in the *Bhagavad*

Gita to mean the maintenance not only of human beings, but also of all other spheres, such as of Gods, etc. This authority or right of performing 'Loka-samgraha' by maintaining the entire universe in this way, is acquired by a man when he becomes a Jnanin as a result of the acquisition of knowledge. Whatever is considered proper by a Jnanin is also considered proper by other people and they behave accordingly. He performs the actions, yet is untouched by the fruits of the action. He is like a fair lotus unsullied by the mire in which it grows. He is performing the action, because he must; for the law of nature is to do work always.

Just as the purest diamond does not require to be polished, so are the actions of the person who has reached the state of Absolution not required to be limited by rules of conduct. The Atmajnanin is untouched by the sins of matricide, patricide, or infanticide or as the Blessed Lord says, "A man who has totally lost the feeling of individuation is untouched by sin or merit, even if he kills others." The freed man does his work as the instrument of the universal spirit and for the maintenance of the cosmic order. It is for this reason that Buddha did not incur the sin of murder when his father-in-law died as a result of his curse, or that Parashurama was not guilty of matricide though he killed his own mother. Coming down to our own age, we have the example of Kabirdas who cut the head of his son, but the guilt was not attributed to him. These examples show that when man reaches the perfect state, he is free from the fruits of his action—whether good or bad.

The Blessed Lord preached this highest gospel of *Sthita-pragna* to Arjuna so that he may cast away the ignorance and do his duty fearlessly with a disinterested and desireless frame of mind. At the end of the *Gita* Arjuna has become a *Sthita-pragna* and told the Lord, "Oh, Unfallen One, Destroyed is my delusion, and recognition has been gained by me through Thy grace; I stand firm with my doubts dispelled, I shall act according to Thy word."

Thus Arjuna turns back to his duty which was natural to him by birth, after the sound advice of the Lord. As it is said Arjuna had the onset of temptation but won his way to a liberating victory. He felt that he would fulfil the command of God as He was there to strengthen him.

It is our duty to live in the spirit of the verse: "As I am ordained by Thee, Hṛshikesh seated in my heart, so I act."

"How God Came Into My Life"—9

Aptly described as the 'harbinger of world-peace,' the Moral Rearmament Movement is now a world-force. Who does not know its originator and leader Dr. Frank Buchman?

CROSS OUT

GOD speaks to any man who is willing to listen honestly and obey drastically.

As a young man I earnestly sought success in my work. My work and my success had become my idol. I came into conflict with my colleagues and felt they must be wrong. I harboured illwill. My health suffered. I left my work in America and travelled through Europe.

In the north of England something happened which changed the course of my life. In a wayside church I heard a simple talk. No thunder. No lightning. No cloud, no supernatural voice, but a simple, straightforward talk to a gathering of about seventeen persons.

I had entered the little church with a divided will, nursing pride and selfishness, illwill, which prevented me from functioning as a Christian should. The speaker spoke of the truth that I had always believed that my will had to be crossed out if God were to use me. That day this truth became reality to me. I experienced the love of God in Christ which bridged the chasm between me and Him. I returned with a powerful urge to share my new experience.

Thereupon I wrote to the six colleagues in America against whom I had nursed illwill, and told them what had happened to me. I quoted the lines from the hymn which Gandhiji's son, Devdas, told me was one of his father's favourites:

"When I survey the wond'rous Cross
On which the Prince of Glory died,
My richest gain I count but loss
And pour contempt on all my pride."

Then I said,

"My dear Friend,

I have nursed ill-will against you. I am sorry. Forgive me?

Yours sincerely,
Frank."

That same day a man came to me with a deep problem in his life. I was able to tell him of the decision I had just made. He found the same experience then.

That taught me that when I put right what I could put right

Frank Buchman

YOUR WILL

and obeyed God's voice in my heart, I found freedom and the power to bring the answer to other men.

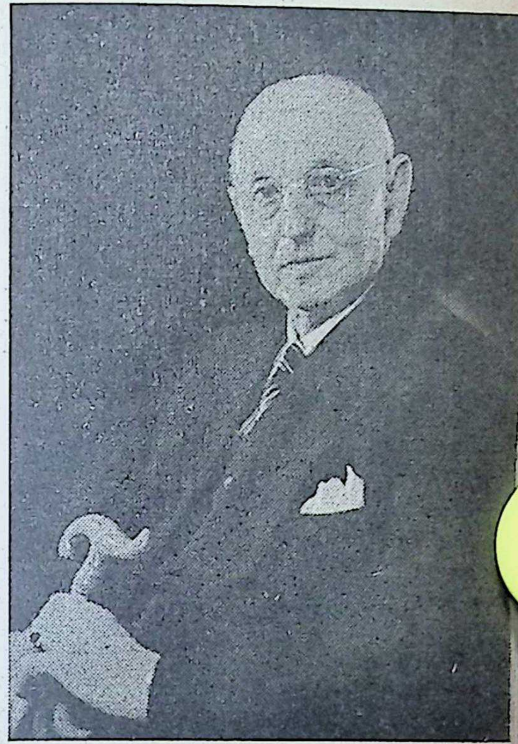
* * *

I have had nine visits to India. One of these was marked for me by my first meeting with Gandhiji and many of his early fellow fighters. That was in 1915.

Ten years later I was travelling from Srinagar to Kodaikanal. At one of the stations I was given a cable to say that my mother had passed away in America. She had been a great influence on my life with her practical and disciplined faith, her humour and her great-hearted sense of hospitality. She had set me free to obey God's will wherever He led me. I was sad not to be with her when she breathed her last.

As I travelled in the train, through the dark of the night the carriage was as bright as day. My mother's presence was with me until dawn, and I knew that death did not divide those who were united in faith and the presence of God.

* * *



These have been among the most cherished experiences of my life. But the daily practice of the presence of God is for any man at any time in any place.

Now in my eighty-first year I have had to spend some of the past months in bed. Yet to an old man lying in bed have come day by day God-inspired thoughts that have given direction to conferences of thousands of people from all over the world and influenced their nations' policies.

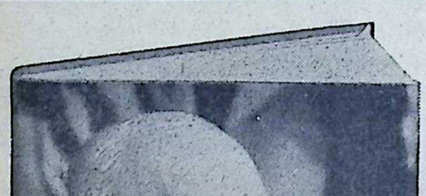
Early in June came the thought, "Send 300 people to

Washington to bring illumination into the confusion there." For two months this was done and the nation's leaders were reached at a critical hour.

Then came the thought for the Middle East—"the Middle East awaits the open heart and hand of the West." That brought leaders together in a way that one result was the unanimous vote in the United Nations that helped bring a solution there.

Then came the conviction that the world would respond to a film of that great play, "The Crowning Experience." The needed help, the skills, the dedicated people for the roles have come from all around the world. Just as one night the thought was given to me to make the film "Freedom" and now through that film the true Africa is speaking to the world.

The future of a nation like Japan is being decided by men in that country who say that they want to go 'not right, not left, but straight.' That was the God-given thought which I left with Prime Minister Kishi when he telephoned me last year. Now Korea, the Philippines, Indonesia, Laos, Burma and Thai-



FRANK BUCHMAN - 80

BY HIS FRIENDS

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land are taking up the same thought and making it part of the structure of their national life.

It is not Frank Buchman's thought. I am not capable of such insight. It is the thought that God can put into any man's mind when he is ready to obey. It is the way God wants to lead the world. It is the way He can and will lead any man.

These day-to-day evidences of God at work in a man's life are to me as significant and necessary as those unforgettable moments when as one who had experienced it said, "The furniture of a man's life is transformed in an instant."

> **Human nature can be changed. That is the basic answer. National economies can be changed. That is the fruit of the answer. World history can be changed. That is the destiny of our age.**
>
> **—Dr. Frank Buchman**

NARAYANA TIRTHA—*Contd.*

nava. (4) *Haribhaktisudhodaya.* (5) *Parijatapaharana.*

The last of the above is a Yakshagana in Telugu and is deposited in the Tanjore Saraswati Mahal Library.

The great Andhra Vaggeyakara, Thyagaraja, was a follower of Narayana Tirtha and was influenced by his Tarangas. This can be gleaned from a number of expressions which he uses in his Kirtans. A few are given below:

TARANGA

1. *Giri-raja-suta-vinuta*
2. *Nikhila-loka-nidana*

KIRTAN

Giri-raja-suta-tanaya
Nikhila-loka-nidana

Even today in Andhra Desa no *bhajan* party is complete without Taranga Kalakshepa, and many such devotees are experts in this art inculcating devotion in the minds of audiences.

The Tarangas are written in chaste and melodious Sanskrit. 'The musical modes and rhythmic time are specified in them and explanatory verses are inserted between the songs.' The choice of words is incomparable, and the philosophic significance underlying the outward music and dance gives immense solace to the devotees. The charm of expression is unsurpassed, the alliteration is pleasing to the ear, and the meaning rouses the emotion of Bhakti. While hearing and witnessing the performances one is thrilled, and feels as if lifted beyond the mundane world enjoying the company of Sri Krishna and Gopis.

Dr. P. A. Sorokin

CALL FOR SANE SEX ORDER

[CONTINUED FROM LAST ISSUE]

Sexualization of Culture - II

Painting and Sculpture

SERIOUS Western painting and sculpture were almost entirely free from sexual themes before the twentieth century. Representation of important personages and of historical scenes, symbolic renderings of such subjects as Genius or Nature, or of mythological and imaginary subjects like the Flying Dutchman and Pegasus; landscapes and still lifes; *genre* pictures of family life, the music lesson, or the village post office; representations of (Red) Indians and other groups,—such were the main types of painting and sculpture.

It is only with the emergence of American Impressionism (1880-1910), and especially of the American "Ash Can School" of realism (1900-1910) that sex enters their painting and sculpture. But even these schools only once in a while touched upon the subject, and then treated it with a Victorian restraint.

As we move closer to our time, the realistic, expressionistic, and surrealistic pictures and sculptures of voluptuous scenes and figures and of procreation and fertility, multiply

AUTHOR: Dr. Sorokin, world-famous authority on sociology, was born in Russia, exiled by the Communists in 1922, has since been a professor at Minnesota and Harvard, written many books and become increasingly sensual. Today, pictures and sculptures of this sort can be found at almost any large exhibition. If in abstract painting and sculpture sex is not rendered visually, it is often explicit in the name given by the artist to his design or contraption.

The general trend in pictures, photographs, sculpture, and other visual arts has been toward a more naked, more sensuous representation of the human body.

In the Medieval period, the rendering of divine and human figures avoided the reproduction of a sensually nude body. Instead, they were draped, usually from head to foot. If a nude figure was now and then depicted, as for instance in the pictures and ivories of the Crucifixion or of the baby Jesus, the nudity was ascetic.

In our study of some 200,000 pictures and sculptures we found virtually no erotic representations of the body from the tenth to the thirteenth century, but from then to the present, the percentage steadily increased: 0.4 for the fourteenth and fifteenth centuries; 10.8 for the sixteenth; 21.3 for the seventeenth; 36.4 for the eighteenth; 25.1 for the nineteenth; and 38.1 for the twentieth to 1920.

For American art, no comparable statistics are available, as no one has yet undertaken such a study. However, it is possible to state that a similar trend has been taking place here, with two secondary differences: first, up to the twentieth century the increase of erotic representations of the human body probably somewhat lagged behind in America; and second, in the twentieth century, it has probably been greater in this country than in Europe. This long-term trend is still continuing. We are busy promoting a bigger and less restrained sexualization, and therefore of visual renderings of all sorts of human figures. We live in a video environment saturated with exhibitionistic or teasingly semi-draped nudity.

In this respect, both Europe and America have been repeating the cycle experienced by several preceding cultures. At the early and then at the creatively expanding periods of their histories, the Egyptians, the Chaldeans, the Assyrians, the Aegean Cretans, the Greeks, the Etruscans, and the Romans were, except among the lower orders, averse to stripping completely the rendered figures. But the visual arts at the decadent stages of these cultures adopted sensual nudity and rendered it more and more erotic.

During the early period of Greek and Roman culture, the rendered figures of their deities, heroes, and mortals, especially those of women, were completely draped from head to foot: the Athena, Aphrodite, and Venus of this period were depicted as robust and chaste, without a trace of voluptuousness, as were also Zeus, Apollo, and even the serious young euphebus, Eros, and the bearded and garbed Dionysus, or Bacchus. If now and then a naked body was represented, its nudity was dryly hieratic, devoid of eroticism.

Subsequently, in the decadent stages of these civilizations, the draperies began to slip off the shoulders of the Greek and Roman figures, until the Aphrodites and Dianas appeared in sexual nudity. Similarly, the virile and impassive Apollo was transformed into the equivocal and sensual euphebus, the serious Eros into a play boy, the garbed Dionysus into an effeminate and erotic youth.

This old story is being repeated by the Euro-American culture in the visual rendering of the human figure.

Another significant detail can be mentioned in the recurrence of these cycles. During the decadent stages of these cultures, women became the favourite subject of pictures and sculptures. A pretty female face, an alluring feminine figure with voluptuous curves was rendered as frequently then as now.

There is no need to stress further the remarkable similarity of the visual arts of the oversexed, decadent periods of the past with that of contemporary Western culture. It needs only to be added that the sexual behaviour of men and women during those periods was very much like that of increasing millions today.

● Music

Like early Western literature, most Medieval music was religious. It was a means of communication with God, and there was no place in it for sex. We have to wait until the twelfth century to see the emergence of the secular music of trouvers, troubadours, minnesingers—the music of chansons of various kinds of which more than 2,260 examples have been preserved. With this secularization, portrayal of profane love enters music. However, this profane love was essentially platonic and idealistic, a prototype of the divine, an adoration of the ideal lady as a madonna, as a *lumen coeli, sancta rosa.* In a sense, it was an endeavour to elevate mortal love to the summits of the immortal.

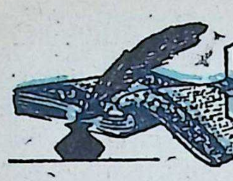
Subsequently, religious music steadily decreased, and secular music grew, with notable secular composers making roughly 47 per cent in the sixteenth, 54 per cent in the seventeenth, 56 per cent in the nineteenth century, among all eminent composers of those periods. The percentage of secular compositions among the total body of music literature rose from 58 in the seventeenth century to 95 in the nineteenth.

As music became more secular, it gave increasing prominence to heterosexual love and tends to be more and more earthly, exotic, picturesque, and romantic. This sort of love has been and is served now in a wide variety of styles represented by such compositions as *La Serva Padrona*, *Barber of Seville*, *Salome*, *Salammbo*, *Aida*, *Sappho*, *Othello*, *Werther*, *Carmen*, *Petrushka*, *Sacre*. These furnish us with all sorts of sexual love: tragic and comic; caveman and chorus girl; Don Juanish, Othelloish, Faustian, and clownish; primitive, Medieval, modern, and Broadway; of gods, devils, heroes, and ordinary mortals; love naked and semi-veiled; love in any form you wish. And the closer we move to the present time, the more prominent sexual love becomes, and the more it descends from the heavenly and the heroic types to the realms of everyday life, and then to the regions of exotic and erotic excesses.

The evolution of American music has followed this same pattern. Up to the nineteenth century, it consisted mainly of psalms and hymns, and of performances of European oratorios; secular operas of Continental composers were little performed until after 1819. Early American secular songs were mainly civic and patriotic, or of the "home-sweet-home" and "mother goose" varieties. But as we pass from the well-known programme music of the nineteenth century to that of the twentieth century, we observe the emergence of sexual love as one of its main topics. Now it occupies an increasingly more prominent place and becomes progressively more sensual, disorderly, and primitive. Passage from G. W. Chadwick's *Judith* and *Cleopatra*, and E. A. MacDowell's *Lancelot and Elaine*, through C. T. Griffe's *Pleasure Dome of Kubla Khan*, and V. Herbert's operas to J. Kern's *Show Boat*, G. Gershwin's *An American in Paris*, *Porgy and Bess*, to *Emperor Jones*, and L. Bernstein's *Fancy Free* and *Trouble in Tahiti* illustrates this change.

The trend of sexualization has particularly manifested itself in the semi-popular and popular music of our time. Here indeed the theme has become striking. If it is still somewhat tempered in such shows as *Oklahoma*, *South Pacific*, *Kiss Me Kate*, *Kismet* and *My Fair Lady*, it has become naked, seductive and abductive, lusty and perverse in popular jazz and song hits and in the bulk of night club, television and radio music.

(Continued on page 52)



Sanskrit Lessons

[New Series]

Dr. Shakuntala Rao Shastri

(Continued from last issue)

Declension of रै (rai)—riches or wealth

	Singular	*Dual*	*Plural*
1st Case—Nom.	Rāḥ	Rāyau	Rāyaḥ
2nd Case—Acc.	Rāyaṁ	Rāyau	Rāyaḥ
3rd Case—Inst.	Rāyā	Rābhyāṁ	Rābhiḥ
4th Case—Dat.	Rāye	Rābhyāṁ	Rābhyaḥ
5th Case—Abl.	Rāyaḥ	Rābhyāṁ	Rābhyaḥ
6th Case—Gen.	Rāyaḥ	Rāyoḥ	Rāyāṁ
7th Case—Loc.	Rāyi	Rāyoḥ	Rāsu
Vocative	Rāḥ	Rāyau	Rāyaḥ

LESSON XIV

The verses of the Rigveda and the other Vedas, and some of the verses of the Upanishads are uttered with a mystic syllable 'OM'. This is an emblem of the three gods Brahmā, Viṣṇu and Maheśvara who represent the three aspects of God as the creator, the preserver and the destroyer. This syllable is uttered before a prayer or a hymn with a deep breath. In Yoga practice also it is used for breathing exercises. The verses of this lesson which are from Taittirīya Upanishad begin with 'OM'.

Birth and death are the two most important factors in one's life. So in all religions, and all races, birth of a being is looked upon with awe. All these things are said to be born from God. So when a child is born, it was welcomed in Vedic times as a messenger of God. Birds and beasts form a part of the animal life, and so they were looked upon with love and tenderness. In the hermitages, where sages used to live, the birds and the beasts felt that their life was secure and so they used to move about with human beings not in terror but with friendliness.

We read in the Bible that God created all these things, one by one, in seven days out of nothing. Long before that, the sages of the Upanishads had a similar conception about the origin of life. This is expressed in these passages.

ॐ ब्रह्मवादिनो वदन्ति ।
Om' brahma-vādino vadanti |
who speak of Brahman say.
= Thus say those who know God.

यतो वा इमानि भूतानि जायन्ते
Yatō vā imāni bhūtāni jāyante
from which or these things are born

येन जातानि जीवन्ति यत्
yena jātāni jīvanti yat
by which things born live to that

प्रयन्त्यभिसंविशन्ति तद्विजिज्ञासस्व
prayantyabhisaṁviśanti tadvijiñāsasva
proceed enter that wish to know

तद् ब्रह्म
tad brahma
that God

= That from which all things are born, and that which sustains all, and unto which they proceed and enter, desire to know that, that is Brahman or God.

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि
etasmājjāyate prāṇo manaḥ sarvendriyāṇi
from this is born life mind all senses

च | खं वायुर्ज्योतिरापः पृथिवी
ca | khaṁ vāyur-jyoti-rāpaḥ pṛthivī
and the sky wind, light, water the earth

विश्वस्य धारिणी,
viśvasya dhāriṇī |
the universe that holds.

=It is from this, that life, mind, and all the senses, the sk the wind, the light, the waters, and the earth that holds t universe, are born.

भयादस्याग्निस्तपति भयात्तपति
bhayādasyāgnistapati bhayāttapati
from fear of him the fire burns, from fear radiat

सूर्यः भयादिन्द्रश्च वायुश्च
sūryaḥ bhayādindraśca Vāyuśca
the sun from fear Indra and wind and

मृत्युर्धावति पञ्चमः ।
mṛtyur-dhāvati pañcamaḥ |
the death runs the fifth.

= For fear of Him, the fire burns, for fear of Him, the su radiates, from fear the clouds, the wind and death, the fift run about.

[*To be continued*]

CALL FOR SANE SEX ORDER—*Contd.*

References to kissing, embracing, and going to bed are essential to their lyrics. The songs are monotonously chanted by voiceless crooners innocent of the art of *bel-canto*. Their bleating is underscored by their gyrations, contortions, and bodily rhythms all too clear in sexual inuendo and undisguised meaning. Records of this sort of "music" are sold by the millions and their nauseous repetition occupies the lion's share of radio and television programmes. The composers and crooners of these "hits" are idolized by millions, and are financially remunerated many times more amply than are the composers of the serious music of today.

In the next issue—

Sexualization of Culture—III

- **Stage, Movies, TV and Radio**
- **The Popular Press**

My Impressions of Abroad

AMERICA-II

LILAVATI MUNSHI

(Continued from last issue)

WE had many occasions to go to the UNO building. Once we talked to the Social Study Group arranged by Dorothy Moses and Lyra Srinivasan who gave us tea later. Once we went to a lunch arranged by Professor Sternbach who was working in the Bhavan for some time. He showed us round the building and took us to important rooms. Once or twice I went there to meet some officials of the UNO agencies. The UNO building has become a place of pilgrimage, because many visitors come to see it every day. The delegates of different countries meet there and talk on world problems, and policies of most countries are influenced by them.

As I am interested in school feeding and catering, I visited some schools in San Francisco and Washington in order to see how it operates. Generally the charges for school lunch are subsidised by the State, but apart from the subsidy the students have to pay 35 cents per head. That means the cost of a meal will be about Rs. 2.50 in our currency. Lot of milk is given to the students. It will take us years to introduce such sumptuous lunches in our schools. In New Haven I saw a leading catering institution. It is just like our Catering College at Andheri run by the All-India Women's Central Food Council. The only difference is that they have the latest equipments and much more resources, though after seeing them I do not feel that, looking to our circumstances, we are doing badly at all so far as the teaching is concerned.

The marketing and provision stores are big institutions. You get into a big store, pick up the things from the freezer or racks, put them in a go-cart and go to the end where the cashier is sitting who glances on it and prepares a bill in a calculating machine. There is nobody to show you round and give you anything, and still there seems to be no pilferage. Wonderful! Is n't it?

There may be big crooks going about, about whom one reads in papers, but in daily life we did not find any attempt to cheat the customer.

In some cities we saw some museums which are places of information on different cultures. I believe in all cities such museums exist. We saw some dramas; one was 'My Fair Lady' based on Bernard Shaw's *Pygmalion* for which generally tickets had to be reserved for months ahead; 'Sunrise on Camperbellow,' a drama on President Roosevelt's early life; a programme of Russian folk dances, which was attracting a crowd of thousands; a cinema called 'Eighty Days round the World' which some of you must have seen. All the productions were of a very high order.

After seeing the Russian folk dances, I think, we, in India, can do equally well if somebody from America is to sponsor such a programme. The cultural programmes that our Government is sending at present may be good, but somehow they have not cut much ice so far, because they are not selected to be presented to a foreign audience who do not know anything about our dances, and mere technical perfection does not appeal to them.

The television has a great place in American life. It is one of the 'must' in every home. There are lots of other gadgets used in daily life, specially in the kitchen. At one or two places we went to the concerts where European music was played; the behaviour of the audience at every place was exemplary and striking. During the performances there was no shouting, no noise, no talk, and nobody could get in when a musical piece was being played. The discipline was automatic and was observed by everyone willingly.

We met a large number of cross-sections of people—professors, intellectuals, businessmen, lawyers, politicians, social workers, some leading Jews and so on. We were also lucky in being invited in many homes where we could see their social life at close quarters. The homes that we visited were beautifully furnished and neatly kept. Our Indian friend Sri J. J. Singh and his wife Malati in New York are well-known figures and have also a beautiful home. Sri J. J. Singh is in New York for a number of years and had done much propaganda for India during pre-independence days.

People do hard work for five days and have holidays on Saturdays and Sundays and generally they go out of the city in their cars. If one goes on any road one sees a long row of cars incessantly moving. Cars have a great place in American civilisation. We can even call it a car-civilisation. There are different types of transport in use: the underground railways, railways on surface, railways overground, going round the city and funicular rope railways going up the hills. Also aeroplanes, helicopters, steamers and the motor-cars. All the time one feels that the people are on the move.

In spite of the luxuries, American people, as people, are very good. They are considerate, ready to oblige, ready to talk and there is no snobbery. Even the lowest is not afraid to talk to the highest. The liftman and the driver can freely talk to their bosses. Their houses are beautiful. Their capacity to earn is great. Wherever you look round, you see affluence. There people spend a dollar where we spend a rupee, and we Indians, while spending a dollar if we feel that we are spending Rs. 4.75, are likely to be miserable.

There are no servants in American homes, or hardly any. Sometimes part-time servants for a few hours a week are engaged. Yet their homes are spick and span. Their gardens are well kept and life well-regulated. People are generous to a fault and there is very little formality.

Some of us form a bad opinion of Americans, because of the Hollywood pictures that we see here and which give a distorted view of their life. I spoke to many people that their own cinemas are misrepresenting their lives and asked them why such cinemas are allowed to go outside. Invariably the reply was that theirs was a free country and the State could not prevent any enterprise. My reply was that freedom of every type is conditioned by the surroundings and circumstances. We do not slap each other, and are not allowed to defame each other, although we are supposed to be free to do anything that we like. If anyone does these things, there is the law to take care of such people. Can people be allowed to defame their own country and get away with it? They admitted the validity of the argument, but I do not know whether they were convinced.

America is a country where refugees from many lands come and take shelter; and Americans not only give them shelter, but look after them, give them jobs, and educate their children. Sometimes it proves to be a thankless task. But there it is.

There are many beautiful places in America and one such place is the Mackinac Island, the headquarters of the MRA. It is a small village on the other side of the Michigan Lake. No motor-cars are allowed on that island. Sometimes horse carriages are used by people to go to and fro. It is not only a beautiful place, but the beauty of the experiment carried on by the MRA people in creating a world brotherhood is something remarkable. As soon as one is with them, one is made to feel that he or she is their friend

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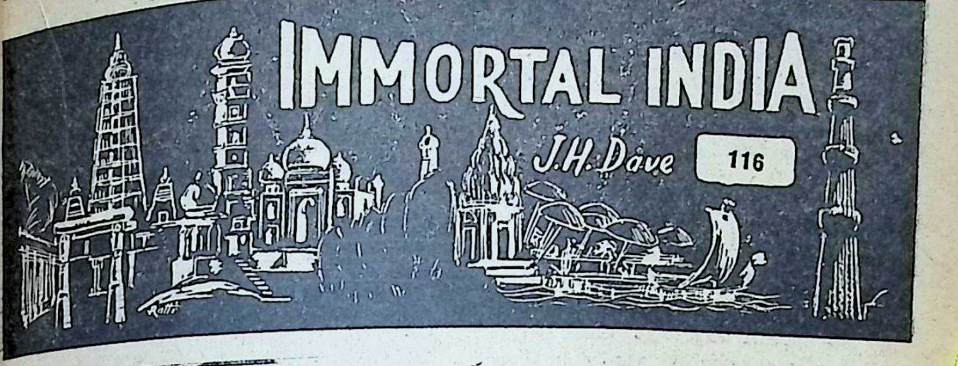
for years. The newcomer is looked after as a member of the family. The place is beautiful. The surroundings are beautiful. The hearts of the people are beautiful. Their experiments in changing human nature and creating a sense of unity amongst the people of different races and of different lands are something to be seen and believed. We met Dr. Frank Buchman, the originator of the movement, a man of eighty who had recently recovered from a severe illness. He was not very strong and yet a wonderful man. He cares for every one and gets affection and respect from every one of his followers.

The description of America will not be complete without the description of the women of America. They are efficient, smart, and well-dressed. Most of the secretarial work is done by them. 71 per cent. of the wealth of America is in the hands of the women. They love their homes and their children, and most of them outlive their husbands. The influence of American women is widespread, though a large majority of them do not prefer to enter into politics. They love to travel in all countries and in all lands, and their curiosity and sense of appreciation are great.

There will always be a very pleasant memory of America and her people in my mind.



TAMRAPARNI

RIVER TAMRAPARNI is frequently mentioned in the Epics and the Puranas. It has its rise in the Western Ghats and it flows through the Tinneveli District. That portion of the Western Ghats which begins from Nilgiris and goes up to Cape Comorin is also called the Malayan Mountain. The river is sometimes called Tamraparni and also Tamravarni. It would therefore mean a river of Copper Colour, meaning thereby that the sand in the bed of the river is reddish. It may also mean a river with red leaves, i.e., with trees having red leaves growing on its banks.

This river has its rise in the Western Ghats from a hill which is known as Agastya Malai. It is situated in 8°-37′ North and 77°-50′ East. The river has its mouth in the Gulf of Mannar in the East. This river gets rain waters from both the monsoons. It is therefore a perennial river and is very useful for purposes of irrigation. Several dams were constructed across the river in the past, and there are proposals to harness the waters of this river for still further and better use. After its rise from Agastya Malai it receives several tributaries which also rise in the Western Ghats. After a few miles it reaches the Papanasam Tirtha about five miles from the Station of Ambasamudram. River Tamraparni has a steep fall there, and there is a *kund* below. This place is known as the Papanasam Tirtha. It is also known by the name of Kalyana Tirtha. It is considered a very sacred place for pilgrimage and a bath here is considered as very holy. The importance of this Tirtha is described in the *Siva Purana* and the *Kurma Purana.* Bana Tirtha which is high up in the hill is also very sacred. The chief of the tributaries of river Tamraparni is Chittar.

Though the river is not very long it has been considered very sacred from ancient times. In its early stages, the river flows through a valley covered with dense woods and has also rapid falls at several places. At Bana Tirtha also it has a precipitate fall. After the Papanasam Tirtha the river divides itself into three streams. But all the three unite again after a little flow. Thereafter the river enters the Ambasamudram Taluk and then the Srivaikuntam Taluk. At the mouth of the river in the Gulf of Mannar is situated Korkai. It was the capital of the Pandyas. In those ancient days it was a very flourishing port and one of the centres of Dravidian civilization. This port was silted up in due course and a new port was constructed near Kayal. It was at this place that Marco Polo landed. This port was also silted. The Portuguese ultimately constructed another port at Tuticorin.

The city of Tirunelveli or Tinneveli is situated on the bank of river Tamraparni. It is about 43 miles from Tenkashi. In the city of Tinneveli, there are temples of God Varadaraja, Sankar and Subrahmanya. The main temple is that of Salivatiswara. In the other part of the temple, there is the image of Parvati. The Goddess here is known as "Kantimati Amba." Salivatiswara is considered as the Swayambhu *linga* of God Siva. In the circumambulation there are various other images, one of them being that of Ravana.

Tenkashi referred to above is also known by the name of Dakshina Kashi. It has a temple of Kashi Visvanatha. In the Gopura there are also the images of Veerabhadra, Bhairava, Kamadeva, Rati, Venugopala and others. Nearby is the temple of Parvati. About three miles from Tenkashi, there is the fall of Kuttalam. Near it there is a temple of Kuttaleswara.

Another important Tirtha on Tamraparni is Srivaikuntam. The main temple is about a mile from the station. It is the temple of God Vishnu. It also contains images of Sri Devi and Bhu Devi. Near the columns there are also the images of different Alvars. About three miles from Srivaikuntam is Alvar Tirunagari. This place is also known as the Kshetra of Sri Nammalvar. Nearby is planted a Tamarind Tree, in the cavity of which, it is stated, that Sri Satakopa Alvar sat for a long time. The main temple in this town is that of Sri Vishnu.

It is stated that Gods and Goddesses had collected together on Mount Kailas for the marriage of Siva and Parvati. From this hill Sri Agastya came down to the South; and he carried with him a garland of lotus flowers which was perhaps used at the time of the marriage. It is stated in the legend that the garland of lotus flowers transformed itself first into a beautiful damsel with cheeks as pink and fresh as the petals of red lotuses which the Sage had carried. Sage Agastya asked the damsel to transform herself into a river which she did. Sage Agastya moved after her course and established sacred places of pilgrimage on her banks. It is stated that Sage Agastya established 32 Tirthas above Papanasam which were meant for the Gods and he further established 86 Tirthas below Papanasam which were intended for men. River Tamraparni and Vegavati, i.e. Vaigai have been considered to be the two chief rivers of the Pandya Country. Apart from the sea port of ancient Korkai, the chief city of the Pandyas was Madura and the chief mountain was Pothi.

River Tamraparni has been celebrated from ancient times for its pearl fishery. This fact has been referred to also in the *Vayu Purana* which is one of the old Puranas. In chapter 77 of the *Vayu Purana*, verses 24 to 27, river Tamraparni is described as a young proud woman meeting her husband, the Southern Seas. It is further stated that when the river meets the ocean we find in her waters conchs and pearls. It is noted there that people used to collect the water of this river containing Sankha (Conch) and Mauktika (Pearl) and by drinking that water it is stated that the people used to get free from diseases and miseries. River Tamraparni is referred to by Megasthanese as Taprobane. In the Girnar inscription No. 2 of Asoka, river Tamraparni is referred to. In the fourth Canto of *Raghuvamsa* (verses Nos. 49-50) reference is made to the pearls found in river Tamraparni. In the *Bhagavata*, Skandha 10, Chapter 79, is described the Tirthayatra of Baladeva. In verse 16 are mentioned river Kritamala, Tampraparni and the Malaya Mountain. Baladeva is stated to have met Sage Agastya on his way to the South.

River Tamraparni is also mentioned in the *Mahabharata* and the *Ramayana*. Sugreeva addressed his soldiers by saying that they should take the permission of Sage Agastya and cross river Tamraparni. That river is stated to be full of alligators. Sri Neelakantha Dikshita, grandson of the brother of the famous Appayya Dikshita,

(*Continued on page 63*)

STORIES
AND
DIALOGUES
from
UPANISHADS
by
R.R.Diwakar

thus spake YAJNAVALKYA

[From Brihadaranyaka Upanishad]

THE great seer Yajnavalkya had two wives, Maitreyi and Katyayani. Of them Maitreyi was a true seeker after truth. She was a *brahmavadini*, one who discusses the Brahman, and meditates upon it. Katyayani was like all other ordinary women, attached to worldly things and busy with household affairs.

After leading a householder's life for years, the rishi Yajnavalkya thought of changing the mode of his life and of taking to *sannyasa* or the fourth stage in life which is one of complete renunciation of the world.

He therefore called Maitreyi to his side one day and said to her, "I am thinking of renouncing the world. I want to be a *sannyasi*, I wish to detach myself completely from all affai I shall leave this home and g to some forest resort. I thi it desirable to partition th property between you two b fore I depart."

Spiritual-minded Maitre said, "Dear one, you are tal ing of property and its part tion. But what would it av me even if the whole world fu of wealth were mine ow Would it make me immortal ar take me beyond all sorrow ar suffering?"

The sage replied, "No dea not at all. Your life would b as comfortable as all the mat rial means in the world ca make it. There is no hope o immortality through wealth."

Maitreyi then said, "Wha then have I to do with thing that do not give me what I really want? I want to be immortal. I want that which would give me life eternal. Therefore I would urge you to teach me that spiritual knowledge which, I believe, you possess, rather than talk to me about things material. I hanker after that knowledge and I spurn everything else as dirt."

The rishi felt elated at this spiritual hunger of his dear wife. He took her by his side and endearingly said to her, "You are so dear to me, Maitreyi. You have asked me something which is nearest to my heart. I shall teach you as much as I know of it. Listen to me attentively and meditate constantly upon it."

He continued, "Dear one, we find in this world that the husband is pleased with his wife and the wife is pleased with her husband. They please each other and love each other not because they are in the relation of husband and wife. The husband is not loved for his own sake nor is the wife loved for her own sake. They both love each other because they find their own selves in each other. They are satisfied with each other because each of them identifies the other with his or her own self. So it is the self that is loved and not any other thing. The children are dear to us not for their own sake, not because they are merely children, nor because they are our children, but because we find our selves in them. Wealth and cattle and all beings around us are dear to us not because they are themselves, but because we find our own selves extended in them or because we can find our selves in them or through them. The gods and the worlds are dear to us not for their own sake. We do not love them by themselves, nor because they are what they are but because we hope to realize our own self, the Atman, through them or by their help. Above all we love the Vedas, we study them. But mind, it is not for their sake. We love them because we believe that they would lead us

There is a responsibility laid on man as an individual to integrate his life, to relate the present to the past and the future, to live in time as well as among the eternal energies. We should be anchored in the centre of spirit but open ourselves to all the winds that blow, receive all the influences, assimilate them to our own way of living and work for a world which has balance and equilibrium.

—Dr. S. Radhakrishnan.

to the knowledge of the spirit in us. It is thus for the sake of the inner soul, the inner self of things, or the Atman that man loves. That is the uppermost motive of our love for things.

"That spirit, that inner soul of things, is the one thing that deserves to be seen, to be heard of, to be thought about and meditated upon. O dear Maitreyi, when that spirit, that great self, is seen, heard, thought about, meditated upon and known, all else is known. The knowledge of the Atman includes the knowledge of all other things. It supersedes all other knowledge. This Atman is the first and the last of things. All this that is visible and invisible is the Atman. When that Atman is known, all else is known.

"When a big drum is being beaten, we cannot catch hold of the waves of sound that vibrate from it. But certainly when we hold the drum itself, we control the sound as well. So too when the *veena* or the stringed-instrument is being played upon, the numerous tunes that emerge from it are intangible and cannot be imprisoned. But certainly when we get hold of the instrument itself we can control the tunes and play upon it at will. So too can we know the multifarious world in all its wild variety only when we know the Atman, the inner soul of things that pervades all things.

"When fire is being lighted with wet fuel, clouds of thick smoke emerge and spread in all directions. So too from this being of beings, like unto its very breath, do issue out the Vedas, the *Puranas* or old traditions, the histories, the arts and *sutras* or axioms and numerous expositions.

"Just as the sea is the one repository of all waters on earth and all waters run to the sea, just as all touch is known by the skin, all smell by the nose, all forms are seen by the eye, all sound is heard by the ear, all ideas are conceived by the mind, so too is the spirit the only one repository of all things, towards which all things rush as to a final resting place. All things are known by the spirit and the spirit alone has the power to know all things.

"The spirit is complete and perfect in itself. It has neither an inside nor an outside. It is full of itself and is in the nature of self-luminous consciousness.

"Some say that the spirit in man is no more after his death and the conscious self vanishes once for all."

At this stage, Maitreyi very eagerly put in, "Dear one, I am very anxious to know about this mystery. You must enlighten me and lead me beyond all ignorance and false knowledge."

The sage continued, "I am not

feeding you on false notions, my dear. The soul is imperishable. It is unborn and deathless. It exists by itself and is continuous without a break. The spirit being one and indivisible, when it ceases to be in an individualized body, it becomes free from individual limitations. Then it is one and alone. Where there are two, there is a possibility of one seeing the other, hearing the other, speaking to the other, thinking of the other and so on. This possibility occurs only when there are two things or more, but not when there is only one thing. Dear Maitreyi, when the spirit alone, one and indivisible, one without a second, exists who is to see whom and by what means, who is to hear what and by what sense, who is to touch whom and by what hand—where all is one homogeneous existence, who is to cognize whom? In such a condition, the 'ONE' exists without 'the other.' That is the Atman, the unknowable, the deathless one. He is the knower of all; how then can we know him and by what means?"

This is the knowledge of the one Atman taught by the sage Yajnavalkya to Maitreyi, his wife, on the eve of his departure to the forest for leading a life of perfect renunciation.

[*To be continued*]

TAMRAPARNI—*Continued*

has composed several works in Sanskrit and one of his works, a Mahakavya in 22 Sargas, is the *Sivaleelarnava*. Sri Neelakantha Dikshita flourished in the 17th century, as is known from his reference in his Neelakantha Vijaya Champu. In the second Canto of his *Sivaleelarnava* (which describes the 64 *leelas* of God Siva mentioned in the *Halasya Mahatmya* of the *Skanda Purana*) he describes in verses 15 to 20 river Tamraparni. He says that big pearls are found in this river. The ancient Sage Agastya prescribed the course of this river. This river full of pearls and jewels has appropriately given the title of Ratnakara (Mine of Pearls) to her husband, the ocean. A bath in this river gives liberation like a bath in river Ganga, and therefore this river is known as Dakshina Jahnavi. The poet says that Sage Agastya took river Tamraparni as his daughter and just as a father gives pearls and jewels to his daughter going to her husband, similarly Sage Agastya gave river Tamraparni pearls and jewels, which are still found in her waters.

QUESTION BOX

ANSWERS by K. M. Munshi

551

Sri S. K. Medhekar, Bombay 28.

Q: *Can you give me an idea of the date of the Vedas and the Smritis? Were they written by anybody?*

A: (1) Vedas, it is believed, appeared before ancient Rishis. In their present form they appear to have been composed by Rishis sometime between 2500 B.C. and 1500 B.C. and edited in their present form between 1500 B.C. to 1000 B.C. an act which attributed not wrongly to Krishna Dvaipayana Veda Vyas.

(2) There are numerous Smritis and their age varies from Smriti to Smriti.

552

Sri G. Srivastava, Ramkola, Deoria.

Q: *How did religion start and why should man alone need it?*

A: (A) Religion started when man, first developing from the animal stage, began to possess an articulate thinking mind, a conscience, and a glimpse of the vast grandeur of the universe, and began to feel the aspirations towards Truth, Love, Beauty and Immortality.

(B) Man alone has it and not animals, because he has developed a higher mind, a conscience and spiritual aspirations.

553

Sri G. S. Krishnamurthy, Chickjajur.

Q: *Do you really think it possible that one could lecture on philosophy in the middle of war in the manner Sri Krishna is said to have done to Arjuna?*

A: Sri Krishna talked to Arjuna on the battle-field; it must have been in a few words. But the terrific impact of the teaching on Vyasa's mind when he first narrated the incident to Vaishampayana must have led him to expatiate them. To this, age after age, comments were made till the *Gita* assumed its present shape.

554

Sri Satyam, Chittoor.

Q: *Can you recommend me a book on the subject of Hindu marriages, their what, when, how and why?*

A: Why not read *Grihya Sutra's* chapter on marriages? Any old book on Hindu Law will give you some idea of Hindu marriages.

555

Sri G. Janardana Reddy, Manthani, Dist. Kareemnagar.

Q: *Why did Nagarjuna, the leader of Buddhism, practise idol-worship contrary to the* sutras *of Buddha?*

A: So far as I know idolatry is not considered a sin either in Hinduism or Buddhism.

556

Sri G. T. Sampathkumar, Bangalore.

Q: *Do you think that the conquest by man of nature has contributed to the benefit of mankind?*

A: It has contributed to the rise of the complex civilization, and enabled man to live in greater comfort. His intelligence has also developed progressively as each important conquest of nature was made. The moral qualities have not improved necessarily by these conquests but they have been articulate. Improved means of communications have also added to the possibility of awakening and developing the conscience and spirituality among an increasingly widening circle of men. This also has led to the growth of a powerful public to combat anti-social and anti-religious propaganda.

557

Sri M. Acharya, Hyderabad.

Q: *I am a student of Zoology. In the course of my studies I have to dissect various animals. Now under the circumstance how can I practise Ahimsa? Secondly, in allopathic medicines preparations from animal sources are used. For the protection of man, animals have to be killed. How to reconcile these?*

A: Ahimsa, in the sense of non-killing is almost impossible to practise. But Ahimsa as Sri Krishna teaches is not non-killing: it means the state of mind, when hatred, anger, malice, and envy are transmuted into love by purifying and training our animal instincts.

558

Sri P. S. Prakash Rao, Jeypore (Orissa).

Q: *Is there any tacit agreement between body and soul?*

A: If they disagree, the soul leaves the body and death follows.

559

Sri V. Sudarsana Rao, Guntur.

Q: *Can we see God with our mortal eyes?*

A: I think we can, if we go through the necessary discipline and learn to destroy egoism.

560

Sri A. J. Bhaskara Rao, Guntakal.

Q: *Does the theory of past births answer to logic? Can you quote any substantial and tangible instances?*

A: In my opinion, it is the only theory which can logically explain the inequalities of birth and ups and downs of life. I have seen only one clear case of a child who was aware of its previous birth and recognised the parents of its previous birth. The *Bhrigu Samhitas* written centuries ago give the present-day life of an individual in detail. Why should their description of the past and future be disbelieved?

561

Sri H. V. Narayanaswamy, Guntakal.

Q: *It is said that man's soul after releasing from the corporeal mould, if sullied, hovers round the astral plane. The Hindu scriptures maintain that such parted souls reincarnate. Will you explain?*

A: I don't believe that souls hover about in the astral or spirit world. It may be that before being reborn they may be passing through some intermediate stages. But I am not sure.

562

Sri Pyati Ramachar, Bellary-2.

Q: *How is it that the red colour has come to represent danger? Why not other colours?*

A: I suppose it is so distinctive that men can make no mistake about its being recognised. It may be that the colour of blood might have something to do with it. I plead ignorance.

563

Sri K. Ranganatu, Rayadurg.

Q: *I am a bad boy. How can I repent and change myself?*

A: You are not a bad boy because you have a desire to change yourself. Are you serious about changing? Then read a few verses of the *Bhagavad Gita* every day. Pray to God to give you the strength to change. Treat your parents and teacher as gods. And try to note down every day what mistakes you have committed. And you will change faster than you think you can.

Our Fortnightly Profile—III

MARSHAL VOROSHILOV

CLOSE on the heels of the 21st Congress of Soviet Communists, Marshal Klimenti Yefremovich Voroshilov, octogenarian Chairman of the Presidium of the Supreme Soviets of the U.S.S.R., was to come on an official visit to this country this month; but his illness has prevented it.

Although but a titular head and not much serious importance is given to him these days, the Marshal is yet held in affectionate regard by the Communist echelon. He continues to represent his country on important ceremonial occasions. He had been on state visit to China and Indonesia in 1957.

The deliberations of the recent Communist Congress, however, have made it clear that the Marshal has not after all been a passive spectator in his country. It is on record that several years ago he had said that his greatest ambition was "to see my country acknowledged the United States of Europe." If Khrushchev's theme in the last Communist Congress was not identical, we do not know what he is talking about. Another dream of the Marshal was to have a great fortification named after him. This dream has since been fulfilled by naming the fortification along the Finnish border after him.

The Marshal is a legendary figure in the Soviet party- and military-history. He is credited with a genius for strategy and tactics and an uncanny grasp of military problems. The Marshal's avowed aim throughout his life has been to make the Soviet Union impregnable against any combined military attack.

In his military capacity the Marshal had reorganised the general staff, mechanised the forces, built up large air-arms, encouraged novelties like the parachute in the Infantry. He believes in education, including political education for the men of the Red Army, probably because of his personal plight in his early years.

Perhaps, alone among the Communist high-ups, the Marshal has a reputation for fair-play. Although not a strict disciplinarian, his countrymen respect him not because he is an old guard but because he allows no cliques or favouritism. He dislikes intrigue and wire-pulling. He is neither a fanatic nor an airy intellectual. He admires Sweden's Gustavus Adolphus and Alexander the Great.

There are quite a few stories about the Marshal. Although the closest friend of Stalin, he is said to have violently disagreed with him on more than one occasion. It is said that at the last occasion, he inadvertently hastened the dictator's death by openly speaking against his proposal in connection with the notorious 'Doctor's Plot' at a meeting of the Presidium at which Stalin became prostrate black with rage which later endangered his life.

Another legend is about his whirlwind romance with his wife. A stately lady, she is supposed to have been a Countess. During the Civil War, the Marshal is said to have saved her from a firing squad in the nick of time whereafter their romance started.

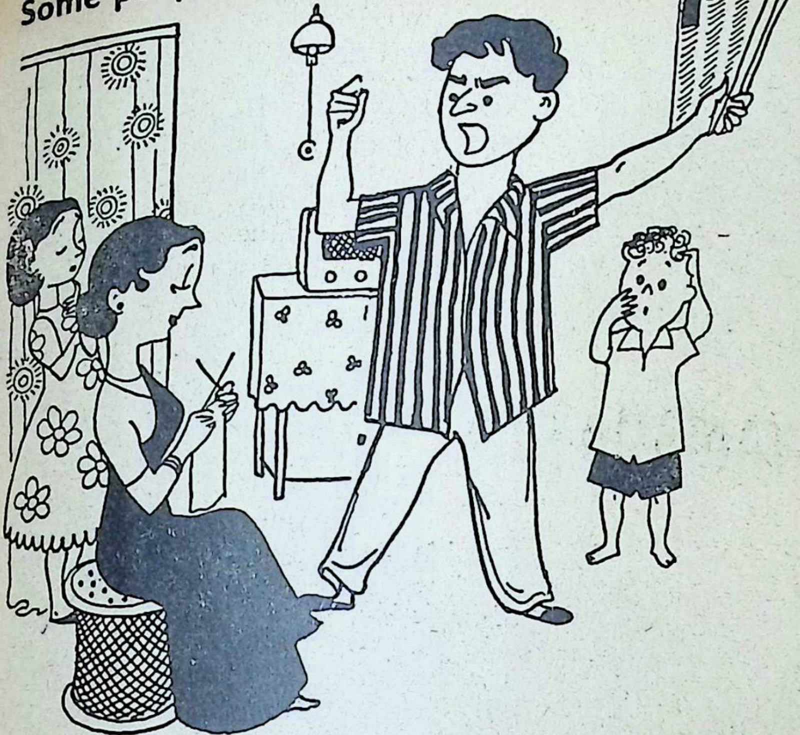
The Marshal, despite his age, continues to have a stately bearing. He has a pleasing personality and looks quite virile. Blond, blue-eyed, pug-nosed, with a tiny pursed mouth and short in the waist, he looks cherubic. As one writer puts it, he loves noise, food, laughter, horses, guns and dancing. He is a great believer, unlike Stalin, in rousing Russian national spirit.

The Marshal's is a success story along the hard way. He was born in 1881 of a night-watchman father and did not know the three R's till the age of 12. At 6, he worked in a mine, became successively a fitter in a factory, mechanic in a locomotive workshop and later in an arms factory.

A born revolutionary he was first arrested for refusing to salute a Czarist officer; later jailed and exiled for anti-state activities. Finally he joined the Red Army after the Revolution and rose rapidly, becoming a member of the Central Committee in 1921 and War Commissar in 1925. He has been on the Politburo since 1926. He has seen Lenin and disagreed with Trotsky. His civil and military achievements since then are current history.

He has been Chairman of the Supreme Council Presidium since 1953. His decorations include the Order of Lenin. He has written a few books on military science.

Some people love politics . . .



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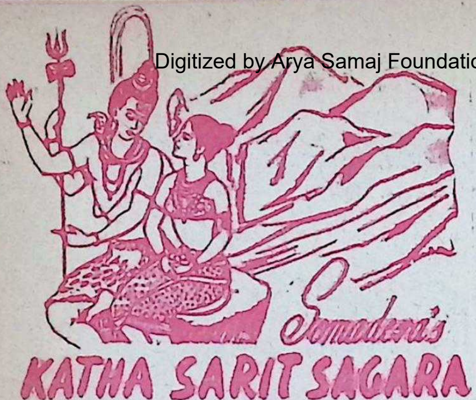

(STORY)

VAMADATTA

IN the city of Kanyakubja lived a brahmin by name Suradatta. He owned large properties in the shape of lands, villages and cash. He had a son called Vamadatta. As old age was creeping on him, Suradatta married his son quite early to a girl by name Sashiprabha and all of them lived together as a joint family.

In course of time, the father and mother of Vamadatta went the way of all those born on earth. Consequently the family responsibility fell on Vamadatta's shoulders.

Since his real estates were very large, Vamadatta was almost always busy looking after them. Except at the hours of food and sleep, he was always out either to the fields or to adjoining villages and courts.

As ill-luck would have it, Sashiprabha, his wife, was not loyal to him, so people said. Despite her opulence, it was rumoured that she went after other men. In addition to this, people said that Sashiprabha was a witch. But Vamadatta was completely unaware of these. He was devoted to his work and hardly ever cared to listen to what other people said about his wife.

However, one day, his maternal uncle met him at a wayside inn and making him sit, took him to task for not caring for his domestic life. Said he "I am ashamed to hear that a member of my clan is married to a woman of whom all people say all sorts of things. If you do not set things right immediately, I shall dissociate myself completely from you and your affairs."

When Vamadatta heard this accusation, he could not first believe his own ears; but as it was from his own uncle who was so much devoted to him and his mother who levelled it, he could not easily brush it aside. With downcast eyes, he promised to look into the matter. Actually his blood boiled at the thought that his wife should be disloyal to him. He arduously wished that all those aspersions were untrue.

As he wended his way home, several thoughts crossed his mind. One was to kill his wife straightaway quietly; the other was to take *sannyasa* and never turn his face at her; but as he calmed down, he decided to see things for himself before starting on any course of action.

At the back of his house was a garden full of trees and shrubs whither Vamadatta went and hid himself to watch what was going on inside the house. He remained there for quite a long time unseen by others. Finally his vigil paid him dividend.

At about dusk, he saw his cart-man entering his house circumspectly. Assuring himself that his movements would not be watched, Vamadatta climbed on the roof of his house, and heard and saw what was going on inside. The way his wife behaved with his cart-man left no doubt in his mind of her complicity.

He could no longer control himself. He straightaway jumped into the courtyard and faced them with open knife. But to his surprise, Sashiprabha did not so much as show a flicker of her eyelids. On the contrary, she smiled and no sooner did he step near her, than she threw a powder at Vamadatta's face whereon the latter became instantaneously a buffalo! On his transformation, she laughed fiendishly and kicking the buffalo by her leg, sent it to the cattle-shed to be tied along with others.

She further issued orders to her cart-man to beat the beast to his heart's content.

It soon became a routine to Vamadatta in his new form to patiently receive his daily quota of kicks and beatings before the food-hour.

After a few months, Sashiprabha sold this buffalo also along with other uneconomic cattle to a merchant, who drove it to his village and yoked it to the plough and made it carry huge loads. The merchant being a difficult task-master, buffalo Vamadatta started reducing, between meagre food and the heavy task assigned to him; with the result that very soon he was more a skeleton than a live animal, awaiting the day of final release.

At this time, an old woman of the village happened to notice this buffalo and taking pity on its condition, purchased it for a song, and taking it home fed and treated it nicely for a few days.

It so happened that this woman too was a witch. One day, therefore, she patted the buffalo and cajoled it to relate its story. With her powers she managed to learn the pitiable story of Vamadatta whereon the woman by a counter spell made him regain his human form. Seeing him quite young and attractive, the woman, further, gave her daughter in marriage to Vamadatta and kept him at her place comfortably.

As days passed, Vamadatta was itching to wreak vengeance on his first wife whose infidelity had caused him untold harm. When he consulted his second mother-in-law about it, she said: "By all means do, but before you go, take from me a quantity of these *rai* seeds which are charmed by magic spells. On whomsoever you throw these seeds will become horses." Saying these, the old lady gave him those seeds and sent her daughter too along with him.

Followed by his young wife, Vamadatta reached his former village-home and without caring to look or speak to anybody, directly went to his house and knocked at the door. It was Sashiprabha who opened the door. Before she could recover from her surprise, Vamadatta threw the magic seeds on her, whereupon she became a hefty mare instantaneously.

Vamadatta next entered the inner apartment where he saw the cart-man asleep on the cot. He plunged his dagger into his bosom.

Having thus disposed of his former wife and her lover, Vamadatta now started living in his old house in the company of his second wife. The return of Vamadatta and the fate he had meted out to his former wife gladdened the hearts of the people of the city.

Vamadatta could not forgive his former wife's infidelity. He made it his practice to lash out daily seven flogs on the mare with the whip before sitti down for his food.

When he was living thus, o day, a guest arrived. Just they had settled themselves b fore their food which had be served, Vamadatta suddenly e cused himself for a few minut and entering the stable gave t customary flogs to the mare a later sat down with his guest.

The latter was a little su prised at this strange behavio and asked his host: "What ma you to excuse yourself ju now?"

Vamadatta replied: "It is long story," and related to hi how he continued to take r venge on his disloyal wife.

The guest protested: "Do do this. It is sin to slowly k a being", whereon even Vam datta's heart started thawing.

One day Vamadatta's seco mother-in-law paid him a vis After staying with them for few days, she advised him a her daughter to do penance a obtain the grace of God for lo life and children.

Following her advice, t couple repaired to a hill call Sreegiri and performed auste penance. As a result of it, t deity of the place appeared b fore them and presented Vam datta with a sword. Receivi it, Vamadatta went to Mala Hills where he established township of the name of Raj kuta and lived there long wi his wife in a royal manner.

NEWS AND NOTES

SANSKRIT ELOCUTION COMPETITION

THE Mumbadevi Sanskrit Mahavidyalaya won the Bhavan's Trophy for the Sanskrit Elocution Competition held at Bharatiya Vidya Bhavan, Bombay, on Feb. 6, 1959. Four other prizes, two for and two against the proposition, were won by Sri R. V. Kher of Wilson College, Sri Ramakrishna Vyas of Mumbadevi Sanskrit Mahavidyalaya, Sri Rama Shanker Tripathi of Mumbadevi Sanskrit Mahavidyalaya, and Sri R. V. Korde of Siddharth College respectively.

This competition is held every year with a view to encourage Sanskrit speaking. This year the subject for the debate was: *Atomic Energy can bring the welfare of humanity,* which was announced only one hour before the competition. Acharya T. A. V. Dikshitar, Principal, Mumbadevi Sanskrit Mahavidyalaya, Prof. B. V. Vyas, Head of the Sanskrit Dept., M. M. College, and Prof. Suresh Upadhyaya, Head of the Sanskrit Dept., K. C. College, acted as judges. Seven colleges of Bombay participated in the competition.

A.-I.W.F.C.

THE All-India Women's Central Food Council held its Fifth Annual Conference at Calcutta on 29th January 1959. The Conference was inaugurated by Sri A. P. Jain, Food Minister, Government of India.

Smt. Lilavati Munshi, President of the Council, pointed out in her report that the establishment of Annapoornas by the Council was a singular success. So also the College of Catering and Institutional Management was among the achievements of the Council which was started with the sole purpose of imparting scientific training in dietetics, hygiene, cookery and catering to the younger generation.

After describing the enormous difficulties faced by the Council especially in running Annapoornas, caused by the reorganisation of States, stoppage of grants and rise in prices, Smt. Lilavati Munshi dwelt upon the main activities of the Council. Although many of them were compelled to cease functioning, the Council could take pride in the Annapoornas run at Bombay, Delhi, Madras, Punjab, U.P., West Bengal, Rajasthan and Andamans.

Speaking on the constitution of the Council, she observed that the Food Council consisted entirely of honorary social workers. It had gained representation on a few bodies like the Indian Council of Agricultural Research, the Railway Consultative Council, the Catering Supervisory Committee of the N.E.F. Railway, Tea Board, Indian Standards Institution and the Delhi Centre of Bharatiya Vidya Bhavan.

Among those that took keen interest in the activities of the Council were the Defence Services, various Government Departments and the Bombay Bakers' Federation, etc.

Smt. Munshi thanked the Bharatiya Vidya Bhavan for giving its premises free for the housing of the College. She concluded by wishing that the Council with the co-operation of the Government and the people would play a very important role in the national as well as social remaking of modern India.

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OUR BOOK SHELF

RECONSTRUCTION OF HUMANITY. By Pitirim A. Sorokin. Published by Bharatiya Vidya Bhavan, Bombay-7. (Book University Series No. 54). Pp. 224. Price: Rs. 2/- or 3 *sh.* 6 *d.* or $ 0.90.

DR. P. A. SOROKIN is one of our foremost sociologists. After a stormy career in North Russia, full of academic honours, devoted to problems of social reconstruction, he has settled down in Harvard to work for world peace. Here he is the director of a research centre in *Creative Altruism* since 1948. This centre and its activities are generously financed by Eli Lilly Foundation. The learned doctor has produced over twenty volumes which survey the whole field of social studies. The massive erudition, the passion for accuracy, the zeal to understand human problems and the marvel of his scholarship are striking. Many of the volumes embody the fruits of technical research carried on over a period of eight years in co-operation with a few eminent and young scholars. Apart from the special publications and technical treatises, Sorokin has given us his conclusions and the body of his main thesis in *Reconstruction of Humanity* and *Social Philosophies of an Age of Crisis*.

Sorokin holds the view that mankind is desperately in need of a social philosophy and a real fellow-feeling. The alarming developments of nuclear weapons, the craze for industrialism, racial hatred and national idolatry have all made the destruction of not this nation or that, but the extermination of humanity itself not a distant possibility. The chief finding of Sorokin is that nations and individuals have come to believe and act on the principle that their interests are incompatible with others' interest and that the desire for others' ruin is not only compatible with, but is imperatively necessary, for their interest. With the growth of scientific skill, the capacity for evil also increases unless there is wisdom to redress its extravagances and the ill uses of science. It is for such wisdom Sorokin works. He feels that man's development today without such a wisdom is a real menace which is horrifying and disturbing to the lives of all of us.

Dr. Sorokin examines different political, economic, and scientific remedies suggested for the malady of our age. Most of the remedies believe that man is an object of nature and is a complicated machine. The remedies centre round *organisation*. All the evils in the life of man are attributed to mistakes and faults in organisation. Set right the organisation, man is set right. There is a thorough analysis of the different remedies, e.g., democracy, communism, planned economy, psychoanalysis, psychotherapy, and rationalism in thought and action of men. Sorokin finds that most of these remedies are "incompetent in transforming man".

The reason for the failure of the different remedies are: Men do not have adequate knowledge of the complexity of man and his mind.

"The greatest puzzle for the human mind is the mind itself, especially as it functions on the highest level". (p. 170) Sensate sciences conceive of man as a mere physical, or vital organism. "Man has been conceived and studied exclusively as a material mechanism, as a biological organism, as a concatenation of atoms and molecules, as an electro-magnetic field of forces, or a complex of sense-data.

Sorokin, after the manner of the Indian Upanishads, regards man as a many-levelled being. Corresponding to the five *koshas* of the soul, he gives us an original picture of the structure of human personality. Sorokin distinguishes the *unconscious* from the *bioconscious* and the bioconscious from the socio-cultural energies. The superconscious is the fourth and the highest stratum of human personality. It represents the creative functions. The superconscious of Sorokin is akin to Sri Aurobindo's supramental. It integrates the bioconscious and the socio-cultural facts in an harmony. When we submit to superconscious we become perfect instruments of the Divine and carry out reconstruction of humanity. The superconscious demands the sacrifice of the selfish ego. It is a state of egolessness. It is the source of all creative achievement. It is a forging sense, it is supramental. It is creative understanding. If we are to live as brethren on earth in amity and develop true altruism, Sorokin concludes: *"In the superconscious lies our main hope, the road to humanity's Promised Land of peace, wisdom, beauty and goodness." (p. 186)*

Sorokin supports his thesis by illustrations and citations from the writings of philosophers, mystics, sages and savants of the East and West. He has thrown into relief the excellence of the Indian system of Yoga. He has exposed the drawbacks of modern psychoanalysis, particularly the findings of Freud. The Editors of the Bhavan's Book University series deserve our gratitude for bringing out Sorokin's book in their series and for having made it available at a cheap price of Rs. 2. Sorokin's message and his selfless devotion to the study of altruism rouse the drooping faith of our modern educated Indians in their own cultural heritage. Sorokin's name will stand as one of the foremost Europeans who dedicated and helped Indians to regain their heritage and learn the message of ancient texts that are ageless. The volume under review is appropriately dedicated to the immortal spirit of Mahatma Gandhi.

—*Dr. P. Nagaraja Rao*

SUBRAMANIA BHARATI PATRIOT AND POET (A Memoir). By P. Mahadevan. Copies available from Messrs. C. R. Devaraj Private Ltd., 10 Appa Gardens, Madras-10. Pp. 23 +viii. Price: Rs. 3/-.

SRI MAHADEVAN has done a signal service by this memoir. Subramania Bharati was one of the most remarkable figures in recent times. In the short span of his life he lived intensely and richly. His contribution to Tamil language is a class apart. Though his political work for the time being eclipsed to some extent his contribution to national culture, this latter contribution entitles him to a high place among poets and men of letters.

The early life of the poet, his struggles, his marriage at the age of fifteen to a girl seven years old, his journey to Benaras, search for a job and his being brought into politics, are all treated in the earlier chapters. The author regrets the lack of authentic material for a fuller sketch of Bharati's life. But, even as it is, this memoir gives enough material to construct a good picture of the poet. In fact, the book gives many details which might not have been known to many.

In politics he was a violent extremist and was impatient with the moderates; he even made violent attacks on them. After the Congress split things were moving fast. Bharati's editorship of *India* made him very unpopular with Government. At the insistent suggestion of friends he lived in Pondicherry, where he came into contact with Sri Aurobindo and V. V. S. Iyer. This trinity made a powerful combination. Several interesting details are given regarding his stay at Pondicherry. Subsequent chapters relate to his return to Madras and his premature death on the 11th September 1921.

Bharati as a poet is among the immortals. Which Tamilian heart has not been moved by his *Kannan pattu* and *Kuil pattu?* His *Panchali Sapatam* is verily a gem.

In Appendix I we have some of the writings in English of the poet; in the next two appendices the author gives us his own translations of some of the well-known poems of the poet. The translations are excellent and successfully convey the spirit of the original. I have only praise for the author.

—*Prof. R. Srinivasan.*

AMUKTA MALYADA (in Telugu). By Veldanda Prabhakaramatya. Published by the Author, "Sahitya Niketanam," 248/B, Mallepally, Hyderabad (Dn.)-1. Pp. 92+176+xxxx. Price: Rs. 6/-.

THE story of Amukta Malyada or Andal, the forest damsel, is simply and briefly told. Vishnuchitta or Villi Puttur Alvar, a very staunch Vaishnavite saint to whom was vouchsafed the direct personal vision of Lord Ranganatha, adopted as his own daughter a damsel whom he had accidentally met in a forest. In the innocence of her daily sports, she imagined herself the wife of the Presiding Deity of Srirangam. In due time she grew into a maiden of celestial beauty and virtues. This circumstance, coupled with her all-consuming devotion to Him, in the end procured for her the Lord's hand in marriage. Hers is a famous name, enshrined to perpetuity in the Vaishnavite roll of honour. She has come to be named Godha.

Whether it be the scholarly disquisitions among the learned in the Royal Court at Madurai or Vishnuchitta's chance meeting of the forest-girl or his holy visits to Srirangam to worship Lord Ranganatha, the place is always in the Tamil country. This, coupled with a large admixture of words of distinct Tamil or Kanarese origin, employed by Krishna Deva Raya has led many scholars in Andhradesa dispute the Raya's authorship of the work. A fierce and heated controversy over this issue developed and regrettably considerations other than pure canons of literary criticism were imported into the discussion.

It stands to the credit of Sri Veldanda Prabhakaramatya that in this work embodying his ceaseless researches of more than a decade, he shows himself to advantage in the dual role of a well-informed critic, advancing arguments of cold logic and historical authenticity and as a *sahridaya,* bent on enjoying and letting others enjoy this classic, considered purely as a Kavya. Already familiar to innumerable readers throughout the Andhra country as the author of *Saradamba Sataka* and

Prema Seema—the latter, modelled after John Keats' *Eve of St. Agnes*—Sri Prabhakaramatya in the present work demolishes every species of argument that is advanced against ascribing the authorship to Sree Krishna Deva Raya. A serious study of the book will be found to be an ennobling experience. By all standards, the book deserves to be prescribed as a model of literary criticism in the schools and colleges in Andhradesa.

May the Lord of the Seven Hills, the fountain-source of inspiration and guidance to the great Raya, help the author to produce many more such publications, both for the intellectual edification of the few and the delight and education of the many.

—*Acharya T. A. V. Dikshitar.*

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RIGVEDADA AMOGHA SUKT RATNAGALU (in Kannada). B N. S. Anantharangachar. Published by Jeevana Karyalaya, Bangalore-4. Pp. 114+x. Price Rs. 1.50 nP.

THE book is a collection of writing of Sri N. S. Anantharangachar o Bangalore Sanskrit College, contributed from time to time to th Kannada monthly magazine *Jeevana* The book begins with an introduction wherein is given a history o Vedic literature and the place o *Rigveda* therein.

Nearly 100 important *mantra* have been selected from all the 1 *mandalas* of *Rigveda* which form th subject matter of the book. Th *mantras* are first given, then th literal, word-by-word meanin thereof and then an explanatory not regarding each *mantra* wherein i explained in full detail the spiritu importance of these *mantras*. Th author has to be congratulated fo publishing this book and for lettin the Kannada readers know thereb the greatness of the philosophy contained in *Rigveda* in particular an our Vedic literature in general.

—*H. K. K. Murt*

LALITA SAHASRANAMA (in Kannada). By Swami Adidevananda Published by Ramakrishna Ashram, Mysore. Pp. 285. Price Rs. 4.

THE book starts with an introduction wherein is narrated Lalitopakhyana, an account regarding Sr Lalita Devi's Avatara and the implications of Sri Chakra. In the succeeding pages are given Sahasranama Stotra and Lalita Sahasranama Bhashya wherein i given the literal meaning of each of the *1000 namas* as also the spiritual significance and the Vedantic concepts of each one of these

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MAJOR INDUSTRIES OF INDIA ANNUAL—1957-58. Edited by M. P. Gandhi. Published by M. P. Gandhi & Co., Nanabhay Mansion, Sir Phirozshah Mehta Road, Bombay-1. Pp. 370. Price: Rs. 15/- or £ 1/10 or $ 4.50.

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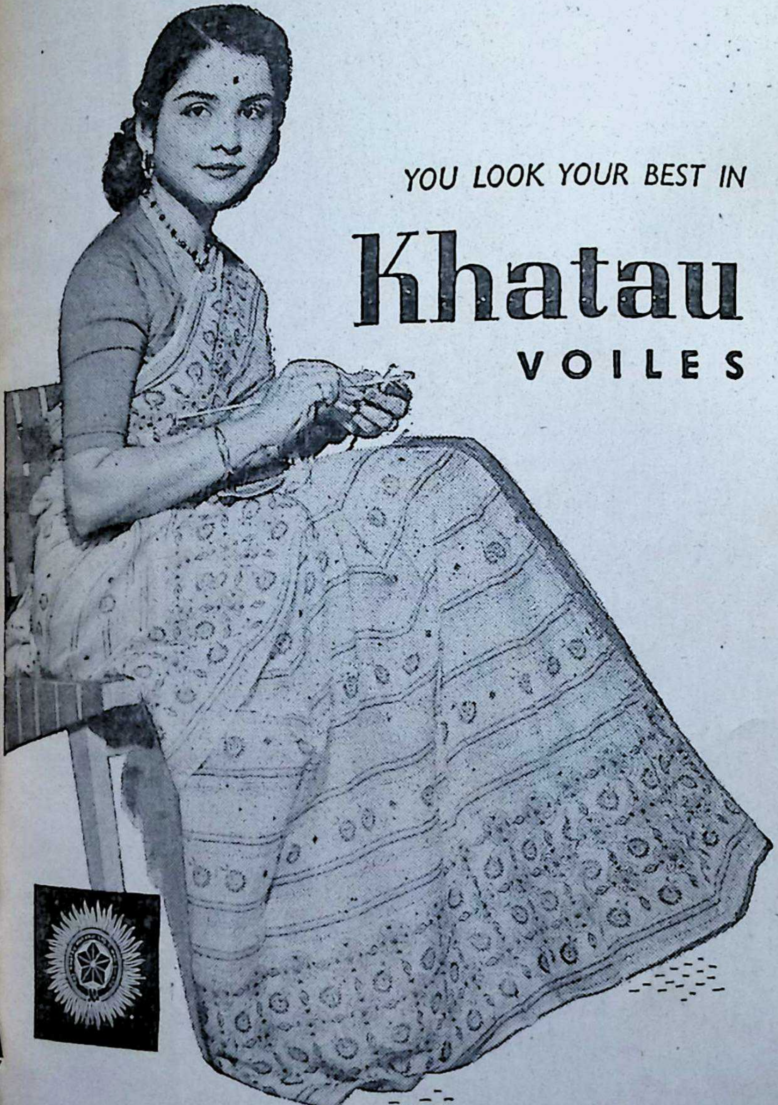

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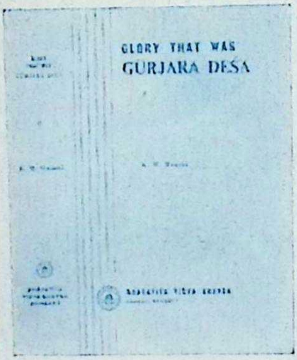

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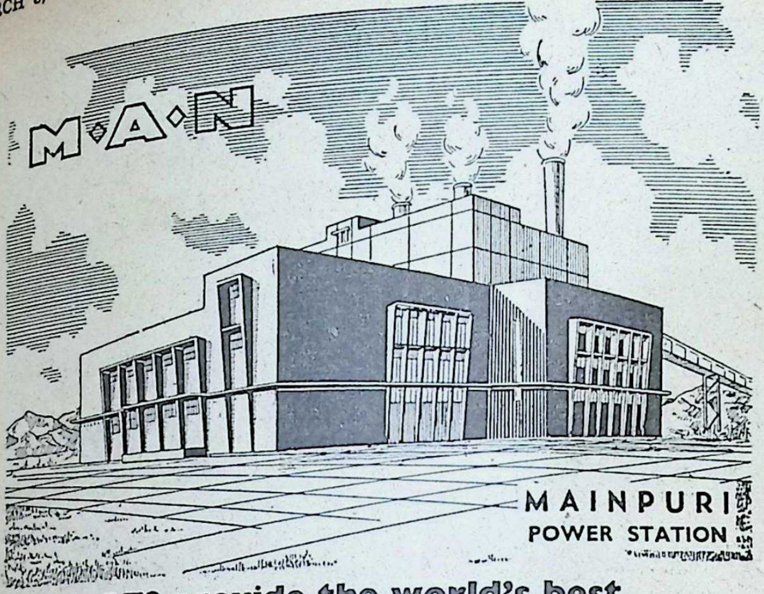

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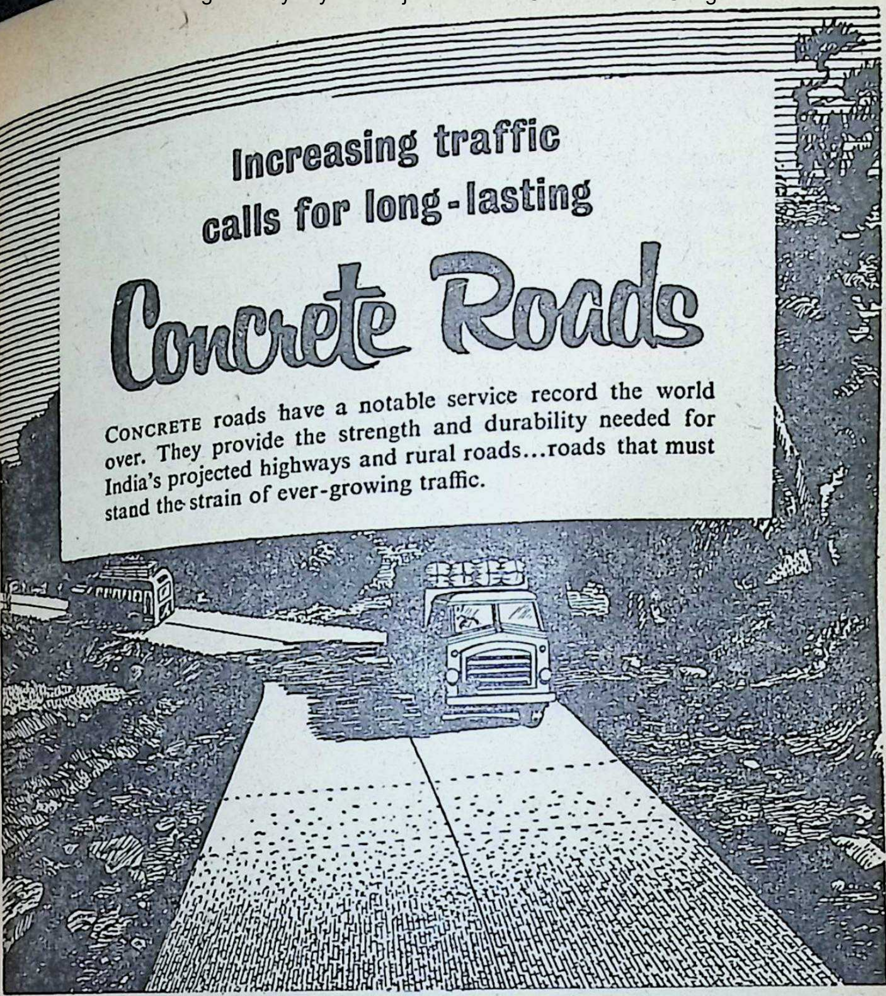

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CONTENTS

	Page
* Prayer to Lord Shiva	11
* Kulapati's Letter No. 174: Akbar—Abraham Lincoln —Gandhiji	12
* Seek His Help —Mahatma Gandhi	18
* Ramacharitamanasa: Vali Liberated	20
* Thou Canst Be All This —Swami Ananda Acharya ..	23
* How God Came into My Life: God Gave Me Courage, Resolution, Hope & Love—Upton Sinclair	24
* Srimad Bhagavata: Kamsa's Wrath—Sri K. M. Munshi ..	28
* India Today and Tomorrow —Sri Jawaharlal Nehru ..	32
* Seven Days in London —Smt. Lilavati Munshi ..	45
* Call for Sane Sex Order —Dr. P. A. Sorokin	49
* Himalaya—Sri J. H. Dave ..	53
* Sanskrit Lessons (New Series) —Dr. Shakuntala Rao Shastri	57
* Thus Spake Uddalaka Aruni —Sri R. R. Diwakar	59
* Question Box	63
* Devadasa (Katha Sarit Sagara—Story)	66
* News and Notes	73
* Our Book-Shelf	76

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आ नो भद्राः क्रतवो यन्तु विश्वतः।
Let noble thoughts come to us from every side
—Rigveda, I-89-1

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Vol. V MARCH 8, 1959 No. 16

PRAYER TO LORD SHIVA

शिवेन वचसा त्वा गिरिशाच्छा वदामसि।
यथा नः सर्वमिज्जरादयक्ष्म सुमना असत्॥
अध्यवोचदधिवक्ता प्रथमो दैव्यो भिषक्।
अहींश्च सर्वाञ्जम्भयन्त्सर्वांश्च यातुधान्यः॥

O Dweller of Kailas, we propitiate Thee with auspicious prayers
That our folk be free from sickness and of good cheer.
Chief and protector of Devas, cure-all, applauder of Bhaktas,
Protect us by destroying snakes and reptiles and all Asuras.

—Yajurveda, IV. 5. 1.

[On the 7th, *astikas* all over the country will observe the holy Maha Shivaratri by fasting and elaborate *pujas* to Lord Shiva. The above passage is taken from the Rudra Prasna of the *Yajurveda* and is considered specially sacred in the worship of Lord Shiva.]

Kulapati's Letter

ON

LIFE, LITERATURE & CULTURE

No. 174

★ *AKBAR* ★ *ABRAHAM LINCOLN* ★ *GANDHIJI*

Bharatiya Vidya Bhavan,
Bombay.
MARCH 8, 1959.

MY YOUNG FRIEND,

DURING the last fortnight I was reading the proofs of a book on Akbar written by Justice J. M. Shelat and to be published in the Book University Series of the Bhavan shortly.

Akbar's life has been a fascinating theme for historians and biographers and therefore very difficult to view objectively. The son of a foreigner who had lost all but a fragment of his grandfather's conquests, Akbar succeeded to a precarious hold over a small territory in India and to the all but notional leadership of restive and turbulent Mongol Khans. But, even in his teens, the boy developed a mature grasp over situations and an unerring sense of power. He got rid of his all-powerful guardian protector. He balanced his Mongol chieftains by Persian diplomats. He gave up Kabul which his followers loved and got them to settle in India as their native land.

Akbar was great as a diplomat. He knew when to shift his favours to keep recalcitrant chieftains in control and when to crush revolt and when to forgive a rebel. Akbar was great as a conqueror and knew when to be ruthless and when magnanimous. He was a great judge of human nature and knew how to evoke loyalty. He was great as an administrator, for he it was who converted a military raiding camp which was the Sultanate of Delhi into a well-organised empire which survived over two hundred years in spite of the narrow-mindedness or feebleness of those who succeeded him.

One of the marvellous gifts of Akbar—which we find in no other great monarch in history—was the ability to rise above the partisan intrigues of the

Akbar

court; to outgrow the ideas and traditions of his time; and to keep his efforts bent on the goal of establishing a non-religious, non-communal centre of power based on a just balance of forces. As a result, with statesmanship impossible in the 16th century and rare at all times, this foreign conqueror began to lay the foundations of a national monarchy for India over a people alien in race, religion and culture. How the Rajputs were won over; how they came to counterweight the powerful Muslims at his court; how outgrowing sectarianism he brought proud Hindu Princesses as members of his family and left them to follow their own religion; how he lifted the terrible pressure of persecution which the Sultans had exercised over the Hindus; how he developed a non-denominational outlook which made the religious leaders of the Hindus, Jains, Sikhs and Christians as honoured in his day as the religious leaders of Islam; how he frankly adopted non-Islamic ways whenever he found them militating against his cherished dream of a united Hindustan.

Mr. Justice Shelat has brought out in strong relief the steps by which Akbar made the Hindus feel that he was of them as much as he was of the Mongol, the Afghan, the Persian and the Turk. The Hindus in the north India, for the first time in four hundred years, felt that they were no longer the hunted of a ruthless military power. Mathura, Vrindavan and Gokul, the targets of venomous fanaticism, began to breathe freely. Hindu religious leaders came into their own. In effect, Akbar created the conditions in which the Bhakti Renaissance, with which the names of Chaitanya, Vallabha, Surdas and Tulsidas are associated, swept the country, bringing a new awakening and vitality to the culture of the land.

In this book, the author has done justice to Rana Sanga, to Hemu Vikramaditya and Udaisingh, the father of Rana Pratap —all of whom heroically fought the foreign invasion of the Moghuls and to whom historians, hypnotised by the splendour of Akbar's later achievements, have scarcely been fair. And to Pratap—the Prometheus who hurled defiance at the mighty Jove—he has devoted an exceedingly well-written chapter. For Pratap represents the elemental spirit of India which resists and yet resists till it overcomes the onrush of alien influences and which accounts for her survival in time in spite of the recurring vicissitudes through which she passed.

* * *

On February 12, 1959, fell the 150th birth anniversary of Abraham Lincoln, celebrated all over the world.

Some months ago, when I stood in front of the statue of Abraham Lincoln in Washington, I was moved to a feeling of deep reverence. I noted the giant frame, the noble brow and the eye of inspired purpose. My mind then went back many, many years—half a century in fact, and for a moment I recovered the memory of the impact of his life and teachings on me, when some of us, obscure students, were initiated into the cult of democracy.

Then had come to us the refreshing gleam of hope that some day, our hearts, like those of Americans, would no longer be frozen by alien rule. We read with glowing pride in human nature Lincoln's immortal words: 'Government of the people, by the people and for the people'; his referring to U.S.A. as a nation 'conceived in liberty'; his axiom: 'no man was good enough to govern another without his consent'; his pledge: 'As I shall not be a slave, so I would not be a master'.

Lincoln's actions were equally an inspiration. He had fought to uphold the sanctity of democratic institutions; he had striven to establish in his country that none shall be a slave of another.

Again, between 1946 and 1950, when some of us were drawing up the Constitution which gave a full-fledged modern democracy to a country in Asia for the first time, I had an occasion to trace the history of democratic institutions. They were the product of the Magna Carta; of the struggle of Hampden and Pym; of Rousseau, and the ideas of liberty, equality and fraternity; of George Washington and the Declaration of American Independence; of parliamentary triumphs in Britain and its dominions. And we found that, of this modern democracy which was bringing hope to man, Abraham Lincoln was perhaps the greatest leader and its most inspiring apostle of the century which began with 1850.

Lincoln spoke of what he lived for. He never uttered phrases to tickle the ears of the groundlings. He never talked the language of a tribune of the people and walked in the footsteps of a tyrant. His words sprang from a burning conviction that human dignity was an inalienable attribute of everyone, whatever his race, creed or clime.

To the founders of democracy —and among them were Abraham Lincoln and Gandhiji—it was founded on the faith that a man having a divine essence, his dignity was inalienable; that his freedom was the only condition in which, in riches or in poverty, he could maintain his noble status of a being in 'the image of God'; that his enslavement under whatever name or guise was untruth.

It was this conviction which in 1950 prompted the fighters of freedom in India assembled in her Constituent Assembly to pledge themselves in the following words:

WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a SOVEREIGN DEMOCRATIC REPUBLIC and to secure to all its citizens:

JUSTICE, social, economic and political;

LIBERTY of thought, expression, belief, faith and worship;

EQUALITY of status and of opportunity;

and to promote among them all,

Kulapati Sri K. M. Munshi delivered an address on "What Lincoln Means to India" on the 12th of last month on the occasion of the 150th birth anniversary of Abraham Lincoln organized by the American Consulate General in Bombay. Picture shows Sri K. M. Munshi looking at the photographs. Standing behind him are Sri S. S. Mirajkar, Mayor of Bombay and Mr. William T. Turner, Consul General in Bombay for the U.S.A. and Mrs. Turner.

FRATERNITY assuring the dignity of the individual and the unity of the Nation,

IN OUR CONSTITUENT ASSEMBLY this twenty-sixth day of November, 1949, do HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION.

* * *

Less than hundred years have elapsed since Lincoln died. Just ten years have passed since the day when was hushed another voice which said: 'I hold that democracy cannot be evolved by forceful measures. The spirit of democracy has to come from within'. A little more than eight years have gone when the people of India set their seal on the Preamble of the Constitution.

What do we find in 1959?

The word 'democracy' is distorted in many parts of the world, to mean what it does not mean and to support the extinction of human dignity through unabashed total power. In several countries which swear by human dignity, the word 'democracy' is no more than a label, for men are made to sweat for those who have wealth or power in their hands, and the ruling classes impose their opinions or theories on the people.

I ask: Why is it so?

Because in recent times quite a few in different countries of the world have been discarding the faith of the founders of democracy and have ceased to look upon human dignity as the supreme end of organised life. They have learnt to rely upon other sources of power—'the people', 'the nation', 'welfare'—vague terms which have no sanction beyond the will and convenience of the rulers.

What has been the result?

Coercion is justified in the name of democracy. Law is derived from no higher source but the convenience of governments. Solemn undertakings of men and nations are only 'scraps of paper.' Men try to elevate any theory, however silly, to the position of an eternal truth and deny or ignore every value which does not serve the immediate need of those who govern.

If democracy sometimes or in some parts of the world appears to be lost or tottering, it is because we have been depriving it of the spiritual power which faith in human dignity gives. We fail to realise that there is no substitute for the democratic freedom for which Lincoln and Gandhiji stood and in which alone human dignity could be maintained.

* * *

History is replete with periods of time in which the hunt for material prosperity has dwarfed human dignity and freedom has also been bartered away for rich living. We also know that even in austerity or dire poverty, men have asserted freedom in defence of human dignity. Human dignity is an absolute value and cannot be conditioned by utilitarian considerations.

If democracy in America is great, it is not because of its multi-millionaires; it is because of Washington and Abraham Lincoln and because it tries to live up to the Declaration of Independence and the Bill of Rights. In England, it is not less great because during the World War II that country wrote off its world empire and reduced itself to poverty in defence of freedom. And democracy in India is no less great because it is poor, so long—and only so long—as it holds on to the truth that man has a spark of divinity and therefore has inalienable dignity as taught to Indians by its seers and saints, of whom Gandhiji was the last and one of the greatest.

We attribute the cold war and all the incidental misery and fear to diverse causes—to failure of diplomacy, to colonialism, to missiles, to ambitions of world conquest. However, if we look below the surface, we would find that the real cause of the conflict arises from a crisis of faith in the democratic world. Against the relentless faith of a Communist, the Democrat in many lands has nothing to offer except wobbly intellectualism or short-sighted expediency. When one devoted to Communism is prepared to dedicate his life for what he considers right, the Democrat finds himself anchored to sheer material well-being and thereby denies to himself the necessary inspiration and strength to live by and die for it.

● ● ●

If the lives of Lincoln and Gandhiji have any meaning, the world cannot be divided into two—democracy functioning in the one and the absence of it in the other. Co-existence of the two such worlds may be necessary, but only as a short-term expedient; for the spirit of man cannot flow in watertight compartments. Lincoln found it impossible to divide U.S.A. into an area where men were equal and another in which they were unequal. Gandhiji would not accept that the world could be divided between those who were politically free and those who were not.

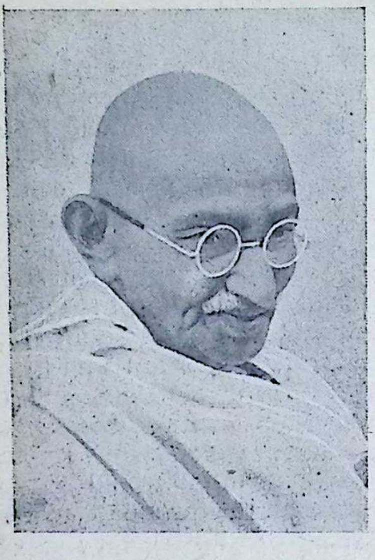
The world has shrunk more and more during the last decade, and it is impossible—so far as I can see—that human dignity can prevail in one part and not in the other. If, therefore, democracy has to survive, a common body of ideas, a common faith, common values and common goals, which spring from it, have to be invested with new vitality and become the heritage of the human race. But such democracy, as Gandhiji said, 'has to come from within' strengthened by education and evangelisation and not imposed from above.

The cold war, and the possibility of a hot war, will end only when we who cherish freedom learn to have faith in what Lin-

(Continued on page 19)

seek HIS help

Mahatma Gandhi



I KNOW from correspondence with the students all over India, what wrecks they have become by having stuffed their brains with information derived from a cartload of books.

Some have become unhinged, others have become lunatics, some have been leading a life of helpless impurity.

My heart goes out to them when they say that try as much as they might, they are what they are, because they cannot overpower the devil.

"Tell us," they plaintively ask, "how to get rid of the devil, how to get rid of the impurity that has seized us."

When I ask them to take *RAMANAMA* and kneel before God and seek His help, they come to me and say: "We do not know where God is. We do not know what it is to pray."

That is the state to which they have been reduced.

A Tamil saying has always remained in my memory, and it means "God is the Help of the helpless."

If you would ask Him to help you, you would go to Him in all your nakedness, approach Him without reservations, also without fear of doubts as to how He can help a fallen being like you.

He who has helped millions who have approached Him, is He going to desert you?

He makes no exception whatsoever, and you will find that everyone of your prayers will be answered. The prayer of even the most impure will be answered!

But prayer is no mere exercise of words or of the ears; it is no mere repetition of empty formula.

Any amount of repetition of *RAMANAMA* is futile, if it fails to stir the soul.

It is better in prayer to have a heart without words, than words without a heart.

It must be in clear response to the spirit which hungers for it.

And even as a hungry man relishes a hearty meal, a hungry soul will relish a heartfelt prayer.

And I am giving you a bit of my experience, and that of my companions, when I say that he who has experienced the magic of prayer may do without food for days together, but not a single moment without prayer. For, without prayer there is no inward peace.

I am telling this out of my personal experience. I have gone through the purgatory. Seek first the Kingdom of Heaven and everything will be added unto you.

[Courtesy: *Navajivan Trust*]

KULAPATI'S LETTER—*Contd.*

coln and Gandhiji stood for—at all costs and under all circumstances.

● ● ●

When we consider these two—Abraham Lincoln and Gandhiji—the apostles of democracy, one of the 19th century and the other of the 20th century, we find a close kinship in spirit between them. Both dealt with the affairs of the State either in or out of the administration. Both dominated politics in their respective generations. Both were among those few politicians in history who, armed in moral splendour, stood against the murky background of power politics.

What was the faith, the truth in which these two great spirits were united? 'I am nothing but truth, but truth is everything,' said Lincoln. 'Truth is God,' said Gandhiji sixty years later. Both had faith in the people and wielded power which streams forth only from such faith. Lincoln believed in love; Gandhiji swore by it, and out of non-violence forged an instrument of spiritual resistance. Both were men of God; their inspiration and strength both flowed from faith in God. Both fought for great causes and, in martyrdom, both found a fitting climax to a life built on superhuman foundation.

Abraham Lincoln was as much or as little 'an image of America' as Gandhiji was an image of India. They were in fact the image of Man who finds the highest fulfilment in reaching out to the Truth which they hold dear. 'I am the Truth; I am the Way,' said Jesus; and of that spark were their torches lighted—torches, the flames of which spread before us the path of light which we want to tread, but often do not dare to do.

Yours sincerely,

K M Munshi

We are now in the Kishkindha Kanda of the MANASA. After Hanuman introducing Sri Rama and Lakshmana to Sugreeva, the latter relates how he came to live in the forest. Rama promises to help Sugreeva against Vali and asks the former to challenge Vali. After being beaten in the first round he is again persuaded by Rama to challenge Vali. Finally Rama shoots Vali in the heart.

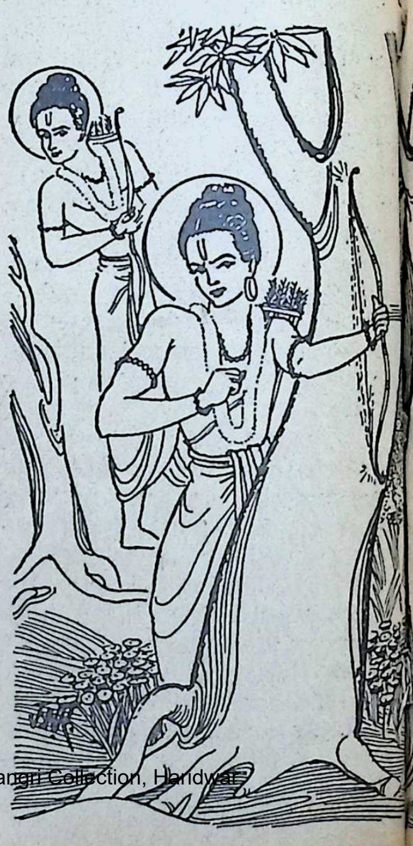
VALI LIBERATED

परा बिकल महि सर के लागें।
पुनि उठि बैठ देखि प्रभु आगें।।
स्याम गात सिर जटा बनाएँ।
अरुन नयन सर चाप चढ़ाएँ।।
पुनि पुनि चितइ चरन चित दीन्हा।
सुफल जन्म माना प्रभु चीन्हा।।
हृदयँ प्रीति मुख बचन कठोरा।
बोला चितइ राम की ओरा।।

Struck by the arrow Vali fell on the ground greatly pained. Rising up again, he sat up, when he saw in front of him the Lord—dark-hued with matted hair, scarlet eyes and drawn bow. Gazing on Him repeatedly, he fixed his heart on the Lord's feet. Recognizing the Lord, he felt he had realized the reward of his birth. Although full of love at heart, he spoke harsh words at Rama.

धर्म हेतु अवतरेहु गोसाईं।
मारेहु मोहि ब्याध की नाईं।।
मैं बैरी सुग्रीव पिआरा।
अवगुन कवन नाथ मोहि मारा।।

"Even though, O Gosai, You descended on earth for upholding *dharma*, You have shot me like a hunter would kill a beast. I, Your enemy and Sugreeva, Your dear friend! Lord! For what fault of mine, did You take my life?"



अनुज बधू भगिनी सुत नारी।
सुनु सठ कन्या सम ए चारी॥
इन्हहि कुदृष्टि बिलोकइ जोई।
ताहि बधें कछु पाप न होई॥

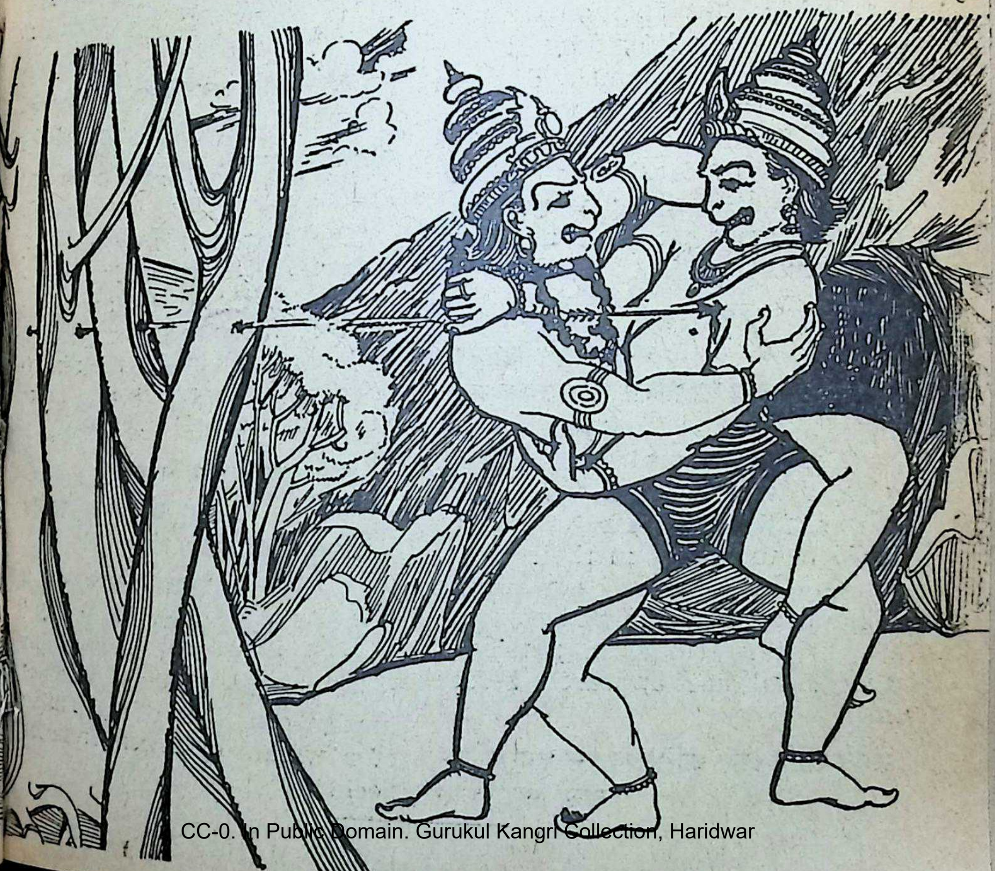
Replied Sri Rama: "Listen, O wretch, a younger brother's wife, a sister, a daughter-in-law and one's own daughter—these four are all alike. It is no sin at all to kill one who looks at these four with evil intention.

मूढ़ तोहि अतिसय अभिमाना।
नारि सिखावन करसि न काना॥
मम भुज बल आश्रित तेहि जानी।
मारा चहसि अधम अभिमानी॥

"Fool, in your bloated pride you would not listen to your wife's warning! You were well aware that Sugreeva had the support of my mighty arm; and yet in your detestable arrogance you dared to attempt on his life."

सुनहु राम स्वामी सन चल न चातुरी मोरि।
प्रभु अजहूँ मैं पापी अंतकाल गति तोरि॥

Replied Vali: "Listen, Rama: my cleverness cannot avail against my Master. But, my Lord, do I continue to be a sinner even seeking shelter in You at the last moment of my life?"



सुनत राम अति कोमल बानी।
बालि सीस परसेउ निज पानी॥
अचल करौं तनु राखहु प्राना।
बालि कहा सुनु कृपानिधाना॥

When Sri Rama heard this most touching words of Vali, He stroked Vali's head with His hand and said: "I make your body immortal; you can keep alive." Vali replied: "Listen, O Ocean of Mercy:

जन्म जन्म मुनि जतनु कराहीं।
अंत राम कहि आवत नाहीं॥
जासु नाम बल संकर कासी।
देत सबहि सम गति अबिनासी॥
मम लोचन गोचर सोइ आवा।
बहुरि कि प्रभु अस बनिहि बनावा॥

"Life after life, sages strive after You, but at the last moment of their life, they fail to utter the name 'Rama'. But He, on the strength of Whose name Lord Shankara bestows immortality at Kashi on all, is actually before my very eyes! Shall I ever get such a golden opportunity again?

सो नयन गोचर जासु गुन नित नेति कहि श्रुति गावहीं।
जिति पवन मन गो निरस करि मुनि ध्यान कबहुँक पावहीं॥

"He, Whose praises the Vedas always sing only in negative terms, Who is scarcely perceptible to the sages in their meditation even after controlling their breath and mind and freeing themselves from passion—that Lord has appeared before me.

मोहि जानि अति अभिमान बस प्रभु कहेउ राखु सरीरही।
अस कवन सठ हठि काटि सुरतरु बारि करिहि बबूरही।

"Knowing that I am greatly vain, the Lord said to me, 'Preserve your body!' But who would be so foolish as to agree to cut down the celestial tree and use it for fencing an acacia tree?

अब नाथ करि करुना बिलोकहु देहु जो बर मागऊँ।
जेहिं जोनि जन्मौं कर्म बस तहँ राम पद अनुरागऊँ।

"Now, my Lord, look at me with compassion and grant me the boon that I ask. In whatever womb I may be born, I may continue to be devoted to Sri Rama's feet.

यह तनय मम सम बिनय बल कल्यानप्रद प्रभु लीजिऐ।
गहि बाँह सुर नर नाह आपन दास अंगद कीजिऐ॥

"One more: This son of mine, Angada, is my equal in training and strength. O auspicious Master, therefore, accept him, and holding him by the arm, O Lord of gods and men, make him Your devoted servant."

राम चरन दृढ़ प्रीति करि
बालि कीन्ह तनु त्याग।
सुमन माल जिमि कंठ ते
गिरत न जानइ नाग॥

With firm devotion to Sri Rama's feet, Vali dropped his body like an elephant which is hardly conscious of the falling of a wreath of flowers from its neck.

Thou Canst Be All This

SWAMI ANANDA ACHARYA

Wouldst thou be known to the God of thy heart as pious,
Love what is eternally true.
Wouldst thou be known to the God of thy heart as good,
Work for the happiness of mankind.
Wouldst thou be known to the God of thy heart as wise,
Seek that which bestows immortality.
Wouldst thou be known to the God of thy heart as lover,
Renounce thine all.
Wouldst thou be known to the God of thy heart as hero,
Conquer thine ego.
Wouldst thou be known to the God of thy heart as beautiful,
See Him in all men's hearts.
O my brother, thou canst be all this—pious, good, wise,
loving, heroic, beautiful—and yet be humble of heart,
walking as man among men, with eyes full of human
tenderness.

"How God Came Into My Life"—10

God Gave Me Courage

The author of this article, Upton Sinclair, is a celebrated American writer who has nearly 80 books to his credit. He is also a Pulitzer Prize winner. What characterizes his writings is a crusading spirit in whatever he does. As early as 1906, he exposed the filth and evil of Chicago stockyards in a novel called "Jungle". From that day his has been a missionary life. Presently he is engaged in crusading against the evil of drink in America, and his most spirited utterances are found in his latest book "The Cup of Fury" from which this article is extracted.

The Author

I HAVE never doubted that this is a spiritual universe; and if I cannot understand exactly how that can be, and how God works, it must be because God has chosen to have it that way.

In my youth I experienced excitements which I took to be inspiration. I didn't know how or why they came, but it seemed as though a hand were lifting me up and guiding me.

Even now, in my old age, I go out in my garden and walk, and a chapter of a new book I am writing unrolls itself in my mind. I cannot tell how it happens, but there it is: and it is always a marvellous thing to me. All problems of construction are answered, and all I have to do is remember the words until I have written them down. This much I can say, and be sure: that I am performing an act of creation, the very essence of life.

When I was running for Governor of California in 1934 some of my opponents found it politically useful to call me an

Upton Sinclair

Resolution, Hope & Love

"atheist." One old gentleman was prompted by these accusations to send me a long questionnaire, demanding that I fill it out. I was glad to oblige him.

His first question was, "Do you believe in God?"

My answer was, "Yes."

He next demanded, "Define God."

And I replied, "The infinite cannot be defined."

I knew that this answer might not be satisfactory to my correspondent, but it seemed clear to me that since God is Spirit, and infinite, He has not dimensions which can be neatly defined in a questionnaire. I took it that God, who has put me on this earth and given me power to understand and seek for understanding, meant for me to use it.

I had what I believed was a God-given vision of a world without poverty and war, destroyers of God's children, and I was labouring to make that vision real to my fellow men. Often I failed, lamentably, in my efforts. There came poverty, debt, illness, sorrow. Sometimes I felt that I had made a fool of myself; sometimes I was tempted to imitate Job's impatient advisors, and blame God for the way He treated me. In this mood, it was no longer enough to say that I believed this to be a spiritual universe; I had to make the words real to myself, I had to make them count in my own troubled life. I had to reexamine what I believed about prayer. I had learned the ancient Dominican prayer that "to work is to pray," and I worked; but it was not enough. Now I asked God to give me courage, resolution, and hope —and behold, I had these things, these wonderful gifts of the mind and spirit without which men are as the "dumb, driven cattle."

And it was the same with my beloved wife. For two decades she stood at my side, doing the work of several persons: making me a home and keeping it; revising my manuscripts, and urging me not to write so hastily; keeping me out of debt, or trying to; warding off the parasites and cheats who swarm about every reformer and public man.

Then her health began to break under the strain, and she took me off to a hiding-place and set out in search of her own soul. She read the leading scientists of our time: Jeans and Eddington, Whitehead and Carrel, all of them religious men. She read everybody who could throw light on the mysteries of the human soul, from Gerald Heard to Mrs. Eddy. She met William McDougall and J. B. Rhine and Albert Einstein, and discussed these questions with them, knowing that each of these men possessed a deep belief in God.

She learned a better way of prayer, and she learned to control her own mind in many useful ways: she won back her health, and would have kept it, except that again and again she tried to do more than any one woman could do.

A year or more ago she had a heart attack, the kind which doctors call "congestive." She was in terrible pain, and I thought she was dying; she thought it too, and she could not bear to think of what fate she would leave me to, alone.

In that crisis I did not stop to argue any theological questions. I did not debate the exact nature and definition of God with the theologians.

I prayed. I prayed just one thing, over and over and over. I prayed, "Dear God, help her! Dear God, save her!"

I prayed alone and incessantly, all that dreadful night. We were in a remote place and there was no doctor; no one to help us, no one to know; just God. You perhaps know the story of the Frenchman who prayed: "Dear God, if there be a God, save my soul, if I have a soul." I did not follow his example. I did not put in any "if's."

My wife declares that these prayers saved her life. The sceptics will say, of course, that she heard my prayers, and that the realization of my love and need revived her will to live and increased her ability to endure the pain. I won't argue with the sceptics. I will simply say that God made psychology, too, just as He made all other things—the human mind as well as the human body. And the way they work is the way He works. If prayer gives you courage and hope and love, then what I say is "Thank God!"

Whatever thou lovest that thou become must,

God if thou lovest God, dust if thou lovest dust.

—Scheffer

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Srimad Bhagavata

Krishnavatara

[THE DESCENT OF THE LORD]

K. M. Munshi

2

KAMSA'S WRATH

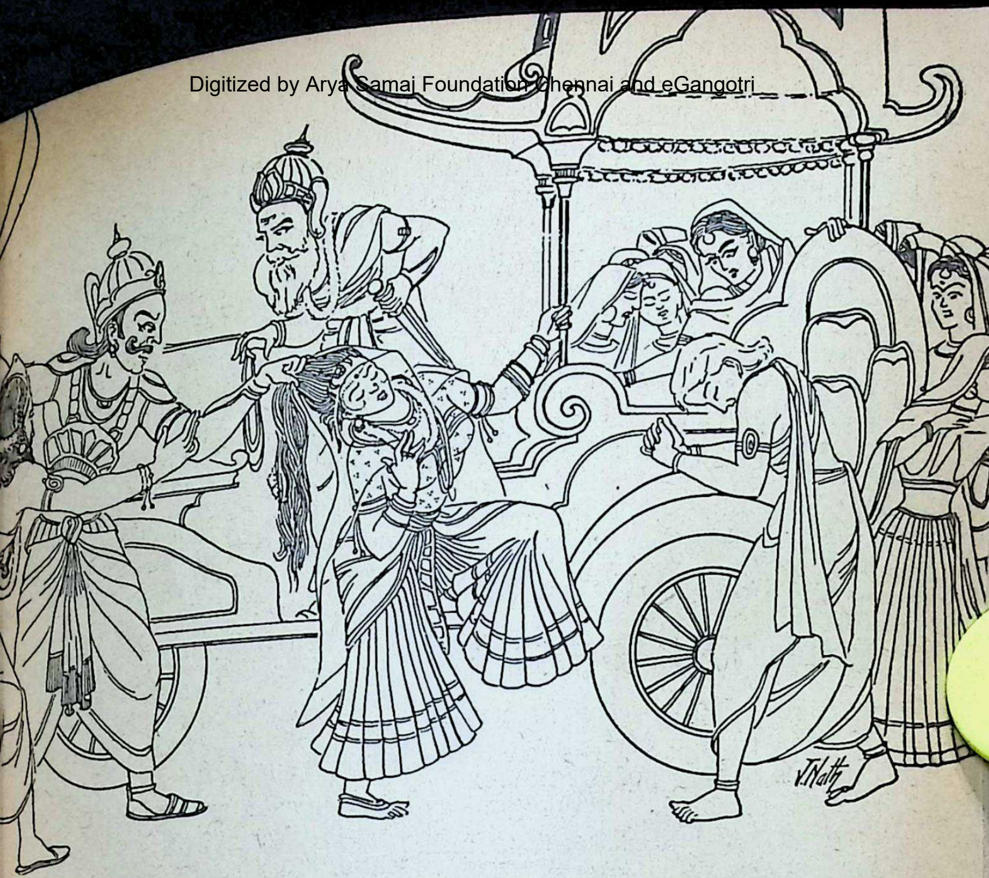
[*Continued from the last issue*]

OF all the wicked princes of Bharata, the son of King Ugrasena was the most wicked. He was bold and crafty, haughty, vengeful and obstinate. Allied to powerful princes, he was a terror to friends and foes alike; he respected no law, human or divine. He scoffed at the wise, derided the saintly and hated those who were devoted to God.

At the time Devaki was being united with Vasudeva in wedlock, Narada, the ancient Sage, the conscience incarnate of those who loved God, came to Kamsa. In welcoming the Sage the Prince offered worship and asked for his blessings.

In reply, the Sage exhorted Kamsa to forswear his evil ways. He said, 'None who disregarded the law of *dharma* could ever win in the end.'

Kamsa laughed and blurted out: 'Master mine, law or no law, nothing shall stand in my way. I have no fear of God; He is but a phantom with which



to frighten the weak. And I am strong. My will is supreme law; I accept no other. And I will force everyone to obey it.'

Narada, the divine Sage, smiled indulgently as only the wise can.

'The law of *dharma,* my son, is unalterable. No one, not even you can escape it. Remember, whenever righteousness declines, God Himself comes down to the earth to re-establish it,' the Sage said.

Kamsa laughed haughtily. 'Sage, neither man nor God can dare cross my path.'

'Are you so sure? If you are, you are doomed. It has been so decreed by the gods,' said the Sage, for his eyes had seen the rise and fall of wicked men age after age.

'Who will dare touch me?', asked Kamsa in scorn.

The Sage meditated in silence for a while. Then he said: 'Prince, proud though you are of your might, I know that He has willed your destruction. The eighth child of Devaki, the daughter of your uncle, will slay you.' The Sage vanished before Kamsa could reply.

★

Though his father Ugrasena was the king, Kamsa himself ruled Mathura. The neighbouring kings, as all his subjects and theirs, trembled at his name, for no one could stand up to him. The prophecy of the divine Sage, therefore, made him furious.

At the very time when his death was foretold by Sage Narada, Devaki had just been married to Vasudeva. Kamsa was mad with rage. He was going to take no chances; he would kill Devaki here and now; no child of hers would be there to fulfil the prophecy.

So, fiery-eyed Kamsa strode towards the palace-gates where the marriage procession was getting ready to start. Men and women joyfully forming the procession saw Kamsa coming, cruel as the god of Death. They stood terrified. The drums stopped beating. The fifes and the conchs were silent.

Kamsa angrily walked up to the bridal chariot. To the horror of his royal father and the noble kinsmen who stood there, Kamsa seized Devaki by the hair and pulled her out of the chariot.

A moment before, the newly-wedded bride, bedecked with ornaments and glowing with hopes, had been all joy. Now as she was dragged down from the chariot by Kamsa, a scream of horror escaped her lips.

King Ugrasena, who knew the wild temper of his son, was moved to grief at what his son was doing and stood stupefied. Vasudeva, the young Yadava prince, jumped down from th chariot and seized the hand o Kamsa which held the uplifte sword.

'Most noble Prince, the scio of Bhoja's glorious line, wha are you doing?' he asked i amazement, adding, 'You ar killing your sister, a helples damsel, just married.'

'Move aside,' Kamsa shouted as he tried to shake off Vasudeva, and his eyes were wil with fury.

Devaka, brother of King Ugrasena, laid an arresting hand o Kamsa. 'Son, let go Devaki', he said: 'What has she done to you? Let her go.'

Kamsa stamped his foot imperiously. 'I will not let he live. She shall die.'

Vasudeva was wise beyond hi years. He had grown up unde the shadow of Kamsa's powe and knew the futility of resisting the Prince when he was i an angry mood. With folde hands, therefore he thus besought Kamsa: 'Noblest of Bhojas, listen to me. Why are yo so wroth with us?'

'I had a warning from the gods,' said Kamsa, his eyes rolling in brutal ferocity. 'They sa that Devaki's eighth child is going to kill me. I am going t see that that does not happen.

Vasudeva knew that there was none in that vast assembly wh could stand between Kamsa an his fiery will.

'Noblest of men, is that all?' he folded his hands and said, 'The gods never said that there was danger to you from this poor girl. Why kill her? The prophecy, as you say, was that her eighth child would kill you. I am your loyal kinsman, pledged to protect you against all danger. Let Devaki live. I solemnly promise you that I will present you every son of hers the moment he is born. Then you can do with him as you like, and the prophecy shall not come true.'

Kamsa glared at his father, his uncle, at the terrified Devaki and at his kinsmen who stood aghast and grief-stricken. He was shrewd and crafty and saw the unwisdom of turning the Yadavas, who stood resentful, against him. So he decided to let Devaki live.

'I shall let Devaki live only on one condition,' he said. 'Take the wedding procession to the Gajaraja palace. It will be guarded day and night by my trusted men. Vasudeva, I shall hold you to the promise. Every child of Devaki, as soon as it is born, shall be handed over to me. Remember this; make no mistake about it; I will not let a single child of yours live, whatever happens.'

[To be continued]

We are human beings of the universe. We pride not ourselves on any one country, we insist not on any one religion nor do we enchain ourselves in any one sect or caste. To roam about in the garden of world's best thoughts will be our diligent study, to digest them will be our constant endeavour and to eliminate their contradictions will be our unfailing creed. To develop a universal attitude by synthesising the peculiarities will be our endeavour in the sphere of thought.

—Vinoba.

Had he not been a politician, Prime Minister Jawaharlal Nehru would have shone as one of the greatest litterateurs and social philosophers of our day. His outlook, basically humanitarian, beating in unison with modern scientific and technological progress, blossoms from his uninhibited nature nurtured in the fertile Indian and world thought and culture. His philosophy cuts across all dogmas or doctrinaire approaches.

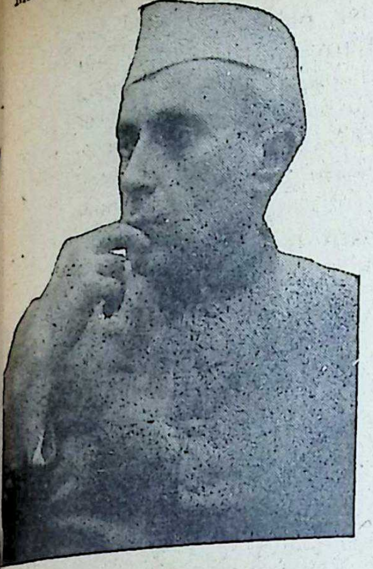
In this article which constitutes the bulk of the Azad Memorial Lectures delivered by him on the 22nd and 23rd of last month, he lays bare his heart in crystal-clear terms.

Jawaharlal Nehru

INDIA

TO endeavour to understand and describe the India of today would be the task of a brave man, to say anything about tomorrow's India would verge on rashness. Indeed, at no time in the world's history has it been more difficult to forecast the future of any country or of the world. Events move at an incredible pace, and change follows change. The superficial aspect of politics covers innumerabl currents below the surfac sometimes erupting and upsetting the shape of things.

India today is the outcome no only of the immediate past, bu also of the thousands of year of the long story of our countr Layer upon layer of thought experience and action have conditioned us and made us wha we are today. Those of my generation in India were especially moulded and conditione by a series of events which ar not likely to occur again. No only did we come in contac



ODAY & TOMORROW

with a great man and a mighty leader, who shook us up completely, upset our lives and drew us out of the normal routine of living, but we also witnessed and participated in events of historic importance. We experienced repeatedly moments of high tension and emotional exaltation, and also the reaction to this in occasional frustration, almost akin to despair.

Yet, this is not wholly correct for we escaped that feeling of mental and physical collapse which usually follows a nervous tension of high degree. There was always something to hold on to, a leader who was like a rock and a light-house, and a movement which thrilled us and called out the best in us. Those moments were often not pleasurable and were sometimes even painful, but there was always a sense of satisfaction and a feeling that we were engaged in great deeds and were marching in step with history. Thought and action went together, producing the sensation of a full life. What saved us, more than anything else, was a belief that we were functioning, even in political affairs, on an ethical plane and with high ideals. Hatred did not consume us as it does in conflicts and, more especially, in nationalist struggles.

II

What is India? That is a question which has come back again and again to my mind, and in my own amateurish way I sought a reply to it in her past and in the present. The early beginnings of our history filled me with wonder. It was the past of a virile and vigorous

. . . . Hardly any language has played that vital part in the history of a race which Sanskrit has . . . .

race with a questioning spirit, an urge for free inquiry and, even in its earliest known period, giving evidence of a mature and tolerant civilization. Accepting life and its joys and burdens, it was ever searching for the ultimate and the universal. It built up a magnificent language, Sanskrit, and through this language and its art and architecture, it sent its vibrant message to far countries. It produced the Upanishads, the *Gita* and the Buddha.

Hardly any language in the world has probably played that vital part in the history of a race which Sanskrit has. It was not only the vehicle of the highest thought and some of the finest literature, but it became the uniting bond for India, even though there were political divisions. The *Ramayana* and the *Mahabharata* were woven into the texture of millions of lives in every generation for thousands of years. I have often wondered that if our race forgot the Buddha, the Upanishads and the great epics, what then will it be like? It would be uprooted and would lose the basic characteristics which have clung to it and given it distinction throughout these long ages. India would cease to be India.

III

Gradually deterioration set in, thought lost its freshness and became stale, the vitality and exuberance of youth gave place to crabbed age. Instead of the spirit of adventure there came lifeless routines, and the broad and exciting vision of the world was cabined and confined and lost in caste divisions narrow social customs and ceremonials.

Even so, India was vital enough to absorb the streams of people that flowed in to her mighty ocean of humanity, and she never quite forgot the thoughts that had stirred her in the days of her youthful vigour.

Subsequently, India was powerfully influenced by the coming of Islam and Muslim invasions. Western colonial powers followed, bringing a new type of domination, a new colonialism and, at the same time, the impact of fresh ideas and of the industrial civilization that was growing up in Europe. This period culminated, after a long struggle, in independence

. . . . There is no future for us without science and technology. At the same time that future will be shallow and empty if we ignore our past . . . .

and now we face the future with all this burden of the past upon us and the confused dreams and stirrings of the future that we seek to build. We have all these ages represented in us and in our country today. Organised power and energy are the symbols of the modern age. We have the growth of nuclear science in India and atomic energy, and we also have the cow-dung age.

Thus every century is represented in this country and, in addition, there is enormous variety. Behind that variety there is the unity which has kept our people together through the ages in spite of misfortune and disaster. We are plunging into the world of science and technology and trying to organise our knowledge in such a way that it commands more of the forces of Nature, and we are held back not only by our poverty and under-development, but also by some inherited ideas and customs. There is no future for us without science and technology. At the same time that future will be shallow and empty and without any real meaning if we ignore or forget our past.

IV

So, in the tumult and confusion of our time, we stand facing both ways, forward to the future and backwards to the past, being pulled in both directions. How can we resolve this conflict and evolve a structure for living which fulfils our material needs and, at the same time, sustains our mind and spirit? What new ideals or old ideals, varied and adapted to the new world, can we place before our people, and how can we galvanize them into wakefulness and action?

We have our particular problems in India. But we also share the major problems of a world which, for all its tremendous advance, appears to be losing faith in itself. For the present, in India, we are rightly absorbed in economic progress, Five-Year Plans, and a tremendous effort to raise our people's living standards. All this is essential and a pre-requisite for any other type of advance. But a doubt creeps into our minds.

Is this by itself enough or is something else to be added on to it?

The Welfare State is a worthwhile ideal, but it may well be rather drab, and the examples of States which have achieved that objective bring out new problems and difficulties, which are not solved by material advance alone or by a mechanical civilisation. Religion has played an important part in supplying some essential needs of human nature. But that type of religion has weakened its hold and is unable to meet the onslaught of science and rationalism. Whether religion is necessary or not, a certain faith in a worthwhile ideal is essential to give substance to our lives and to hold us together. We have to have a sense of purpose beyond the material and physical demands of our daily lives.

Socialism and Communism attempt to give this sense of purpose, but they have tended to develop dogmas of their own. Communists have become the metaphysicians of the present age.

Every society tries to find an equilibrium. Sometimes this is through conflict, sometimes by deliberate or unconscious attempt to achieve harmony. A primitive society which does not change much, lives in a rut, and thus has an equilibrium at a low level. A dynamic society produces tensions in the individual as well as in the community. If this is true, then the present tensions in the world indicate a tremendous dynamism, a striving for a new equilibrium and a new dimension in human existence. That should hearten us if there was not an ever present fear that the weapons of the nuclear age might annihilate mankind.

We must look to the future and work for it purposively and with faith and vigour, at the same time we must keep our past inheritance and derive sustenance from it. Change is essential, but continuity is also necessary. The future has to be built on the foundations laid in the past and the present. To deny the past and break with it completely is to uproot ourselves and, sapless, dry up. It was the virtue of Gandhiji to keep his feet firmly planted in the rich traditions of our race and our soil and, at the same time, to function on the revolutionary plane. Many criticised him for what they called his acceptance of out-of-date economic theories or for his supporting some kind of traditionalism or even encouraging reactionary forces, and yet, any one who examines the broad sweep of his activities is overwhelmed by their revolutionary consequences. Whether we look at them in the political or the social field, we find some difficulty in recognising this because we have been brought up in the Western traditions of conflict. He knew that a true revolution comes from the people and not at the top, and that revolution must be essentially social. Many eminent social reformers came before him and succeeded in bringing about some minor changes or in building up a new sect, but Gandhiji, talking in terms of Ram Rajya, brought revolution to millions of homes without people realising fully what was happening. He seldom condemned caste as a whole (though in his later days he did so to some extent), but by his insistence on the uplift of the Depressed Classes and the Untouchables, he undermined the entire caste system, and he did so deliberately knowing the consequences.

By his technique of political action, he vitalised hundreds of millions of people, drove out fear from them, and produced in them self-respect and self-reliance. By his stress on the under-privileged and poverty-stricken, he forced all of us to think in terms of social justice. He did all this calmly and dispassionately avoiding, to a large extent, a sense of conflict. Above all, he laid stress on truth and peaceful means. Indeed, truth became a condition of living for him, and his dynamic action was allied always to truth. In doing so, he revived memories in our people of the basic principles which had enriched our race in the past. Thus he built on old foundations, and at the same time, oriented the structure towards the future. The fact that some of his economic or other approaches did not fit in with modern ideas or had only some temporary significance did not trouble him. He was always prepared to adapt himself to changing conditions, provided the base was sound.

It has always seemed to me remarkable how he could link the past with the present and even the future. And because he could do so, he could make his people advance step by step without a break, and also avoid conflict to a considerable extent. The most vital lesson that he taught us or made us remember afresh, was the importance of means. Ends were never enough by themselves for the ends were shaped by the means that led to them. If there is any basic truth in this principle and in his method of working, then we also have to build on the foundations he laid down. That does not mean a slavish following of everything that he said or did, which might have been suitable at one stage of our existence and is no longer appropriate today. We have also to adapt ourselves to changing circumstances, but the basic principles must continue to guide us.

V

When Islam came to India in the form of political conquest it brought conflict. It had a two-fold effect. On the one hand, it encouraged the tendency of Hindu society to shrink still further within its shell; on the other, it brought a breath of fresh air and fresh ideas, and thus had a certain rejuvenating influence. Hindu society had become a closed system, unlike Buddhism, another great product of Indian thought. The Muslims who came from outside, brought their own closed system with them. Thus, two closed systems met; neither being strong enough to uproot or subdue the other. Political triumph did not lead to intellectual, moral or religious conquest. The old Indian tradition and faith were still strong and firm enough to resist the new influence. The Muslims came with a vigorous message of their own and could not easily be absorbed, as previous comers had been absorbed. Nor could they change the essential character of the Indian people. Hence the great problem that faced India during the medieval period was how these two closed systems, each with its strong roots, could develop a healthy relationship. Wise rulers like Akbar and others realised that the only hope for the future lay in some kind of harmony being established.

The philosophy and the world-outlook of the old Hindus was amazingly tolerant; and yet they had divided themselves up into numerous separate caste groups and hierarchies. The Muslims had to face a new problem, how to live with others as equals. In other countries where they had gone, their success was so great that this problem did not really arise. They came into conflict with Christendom and through hundreds of years the problem was never solved. In India, slowly a synthesis was developed. But before this could be completed other influences came into play. Western nations developing industrially and becoming strong had the feeling of their essential superiority over others and lived apart, looking down upon those they governed. There was a far greater gulf between them and the Indians than there ever had been between Hindus and Muslims.

For the first time, India was subjected to colonial rule and governance from a distant and far off country. Previously, the invaders and conquerors who had come to India, had made India their home and did not look elsewhere; essentially they became Indians. Now, a new type of invasion took place which could find no roots in India. There was an impenetrable barrier between them and the people of the country, whether Hindus, Muslims or others.

Even so, the new liberal thought of the West and industrial processes began to affect the mind and life of India. A new nationalism developed, which was inevitably against colonialism and sought independence, and yet which was being progressively affected by the new industrial civilization as well as the language, literature and ways of the West. This influence was largely confined to a top layer of the people, the great mass sinking into greater poverty.

Ram Mohan Roy came, seeking some kind of a synthesis between old India and modern trends. Vivekananda brought back something of the vigour of old Indian thought and dressed it in a modern garb. Political and cultural movements grew up and culminated in Gandhi and Rabindranath Tagore.

In Europe there had been fierce conflict between science and traditional religion, and the cosmology of Christianity did not fit in at all with scientific theories. Science did not produce that sense of conflict in India and Indian philosophy could easily accept it without doing any vital injury to its basic conceptions. But the social structure of India became more and more incompatible with modern trends.

In India, as elsewhere, two forces developed—the growth of nationalism and the urge for social justice. Socialism and Marxism became the symbols of this urge for social justice and, apart from their scientific content, had a tremendous emotional appeal for the masses. Marx was primarily moved by the ghastly conditions that prevailed in the early days of industrialisation in Western Europe. At that time there was no truly democratic structure of the State, and changes could hardly be made constitutionally. Hence revolutionary violence offered the only way to change. Marxism, therefore, inevitably thought in terms of a violent revolution. This was also in the tradition of Europe. Since then, however, political democracy has spread bringing with it possibility of peaceful change.

There has also been a tremendous scientific and technological advance which has brought material prosperity within the reach of all. Capitalism itself today has undergone a great deal of change, though it maintains its basic features and tends towards monopolies and aggregations of economic power. The democratic structure of the State, organised labour and, above all, the urge for social justice as well as scientific and technological progress, have brought about this transformation. We see today capitalist countries which have achieved a very high material standard of living for all their people.

We see also a tremendous advance in material well-being and scientific and technological progress in the Soviet Union, achieved in a relatively short period of time. To say that this has been brought about chiefly by violence is not correct. There has been enough violence in other systems also. But, it is true, I think, that because of circumstances, there has been a good deal of violence and purges associated with the development of the Soviet Union. The greatest condemnation of this violence has come from the great leaders of the Soviet Union themselves.

VI

International affairs are dominated today by the conflict between the Western Powers and the Communist Powers, more particularly, by the rivalry between the United States of America and the Soviet Union. And yet,. in spite of the manifest differences, there is an amazing similarity between these two super-Powers. They have both developed a high degree of industrial and mechanical civilisation; they believe in the ever-growing power of the machine and its capacity to solve human problems. Both their peoples are friendly and hospitable and attached to peace. The real difference today is between the developed countries and those that are still under-developed. To these latter has come the realisation that only through scientific and industrial growth can they achieve any kind of progress or get rid of the tremendous material ills that they suffer from. To that end they strive, with more or less success, for the task is a hard one.

In Europe, an economic revolution preceded a real political revolution, and so when the latter came, certain resources had been built up by economic changes. In Asia, political revolution came first, followed immediately by demands for social betterment, which could not easily be fulfilled because of economic backwardness and lack of resources.

The problems of under-developed countries were different from those that had already been industrialised and had built up an apparatus for large scale production. It is obvious that these undeveloped countries could not go through the long processes which had industrialised Europe and America. There was constant social pressure which might well upset the political fabric unless the people were given something to satisfy their longings.

Then there was also the pressure of rapidly growing populations which consumed whatever greater production was made, leaving little room for saving or investment for further advance. The basic problem thus became one of how in an under-developed and poverty-stricken country, surpluses could be created for investment and greater production. Every such attempt meant a greater burden on the masses. And yet, those very masses claimed relief from their existing burdens.

Coercive methods could be employed. But, in the final analysis, even coercion cannot go far in the case of masses of people unless it is allied to hope for the future. Thus, essentially, incentives for greater effort had in any event to be provided and some realisable objective had to be placed before the people which gave them this hope for the future. That future could not be too distant. In a democratic society, everything depends on its capacity to rouse the people to greater effort by offering such hope and incentives, as well as a progressive amelioration of their lot.

Among the under-developed countries, India is perhaps more advanced than most others. During the last few years, there has been definite progress made in building up a base for industrialisation, in improving agriculture, and advancing Education and Health. But, above all, she has had the advantage of the ideals and objectives and disciplines built up by the national movement which brought independence.

Nationalism is still the strongest force in Asia. The growth of this nationalism in Asia is obvious. But, even in Europe, it is becoming more and more apparent. There was the terrible nationalism associated with Fascism and Nazism. While that threat was countered, an aggressive nationalism, though of a milder type, still influences the policies of many countries. In many countries of Europe, this is evident in greater or lesser degree. This trend is co-existent with an opposite one towards supra-national unity in Europe as represented by attempts to develop a common market and many common institutions.

Even in Communist countries, nationalism is in evidence. The Soviet Union, greatly influenced by Marxist ideas and their subsequent variations, has also a strong nationalist element. In the other countries of Eastern Europe, the force of nationalism is obvious. Even in China, Communism bases itself on nationalism. It might be said that the strength of Communism, wherever it is in practice, is partly due to its association with the national spirit. Where the two are dissociated, Communism is relatively weak, except in so far as it embodies the discontent that exists in under-developed and poverty-stricken countries.

The nationalist urge, in countries which are still under foreign domination, necessarily takes the form of a struggle for independence. In strong and independent countries, it tends to some extent towards expansionism, though it is somewhat checked by opposing tendencies.

VII

Thus we see today a clash between impulses towards a larger integration, such as in Europe and elsewhere, and the centrifugal forces representing traditional nationalism. The great development of science and technology and, more particularly, communications, presses more and more towards larger integrations. And it may be presumed that in this, as in other matters, science, representing the basic facts of modern life, will win in the end. The real danger comes from nationalist conflicts which may lead to war.

The possibility of such a conflict is increased by the cold war between the major ideologies in the world today. And yet, behind this supposed conflict of ideologies lies the political rivalry of great nations, each afraid of the other. There are basic differences in outlook and economic doctrine as well as in the domain of liberty and the State between the Communist countries and those that are not Communist. These differences have already lessened somewhat and will probably continue to lessen, and the gap between the two, though it appears to be broad and deep, will diminish. It is not so much ideology which is changing human life, but the growth of science and technology which are constantly moulding social and economic structures. Function influences form. This is so in architecture. It is equally so ultimately in social structures, the form of that structure following its function. Science and technology are constantly changing functions, and so the social structure has necessarily to adapt its form to these new functions.

Thus, the essential and most revolutionary factor in modern life is not a particular ideology, but technological advance. Where technological change is slow, the old forms continue. An under-developed and backward community has backward forms and social structure which do not allow it to fit in with the modern age of science. But the facts of life cannot be denied and change must come bringing with it other consequences in its train. That change has sometimes been rather sudden and upsetting, but even otherwise those changes come, though more slowly.

In a democratic society, that is, where there is adult suffrage and some kind of parliamentary government, the means are provided for the change of function and even form to some extent. But old established forms and vested interests resist change till it is forced down upon them by circumstances. The "establishment" is always resistant to any change whether it is religious, economic or social.

VIII

Living is a continual adjustment to changing conditions. Every political, economic or social form has a certain discipline. There is the discipline of religion, and that of social usage, and these include a certain moral or spiritual discipline. When functions and forms change, the older disciplines are weakened and are gradually replaced by new disciplines. The rapidity of technological change in the last half century has made the necessity of social change greater than ever, and there is a continual maladjustment. In the ancient days, life was simpler and more in contact with Nature, and there was time for reflection and meditation. Now life becomes more and more complex, and there is less and less of quiet thinking. Even where there is leisure, one does not know what to do with it.

This problem of the use of leisure is gradually becoming a major one in the developed countries although it does not affect India at present and will not affect it in the foreseeable future. A life divorced from Nature and more and more dependent upon mechanical devices, begins to lose its savour and even the sense of function leaves it. Moral and spiritual disciplines break up, and some kind of disillusion follows with a feeling that something is wrong with our civilisation. Some people talk of going back to Nature and to the simpler life of the ancient days. But, whatever virtue there was in this, there can obviously be no going back, for the world has changed. An individual may take to *sanyasa* with its renunciation of life, but society as a whole cannot do so. It has to base itself on an acceptance of life with all its problems and difficulties and try to make the most of it. If it did not do so, it would perish.

The advance of science and technology makes it definitely possible to solve most of the economic problems of the world and, in particular, to provide the primary necessities of life to everyone all over the world. It holds the promise of higher standards and avenues of cultural development opening out. Today the Welfare State and even a classless society are not the ideals of socialism only, but are accepted by capitalist countries also, even though the approaches are different. Thus, the basic ideals come nearer to each other and there is a possibility of approaching those objectives even though the methods might be different. These methods will not only be based on some logical theories, but will have to depend upon the background and cultural development of a country or a community—geographical, historical, religious, economic and social. Any real change cannot easily be imposed. It has to grow. A country, especially one with an old civilisation, has deep roots in the past, which cannot be pulled out without great harm even though many weeds in the form of harmful or out-of-date customs and institutions can and should be pulled out. Even as Nature establishes some kind of an equilibrium which cannot be disturbed suddenly without untoward results appearing, so also in a community or a country, it is not easy or desirable to upset old ways of living too suddenly. The attempt to solve a problem in this way might well lead to graver and more difficult problems.

This applies to the external world we live in, much more so does it apply to the inner life of human beings. In dealing with tribal and somewhat primitive societies, it is well known that an attempt at too rapid a change has led to disastrous consequences. The more developed societies may not suffer so much from rapid change, but in the jet age and the coming age of space travel, no one knows what biological and other changes may take place.

If that is so externally, then surely even greater changes would take place in the mind, emotions and spirit of man. Man today, as never before in human history, has to live with change as a permanent partner in his activities and his institutions. Indeed he cannot keep pace with this change and though he uses the products of science and technology, he seldom understands them. Education is supposed to develop an integrated human being and to prepare young people to perform useful functions for society and to take part in collective life. But when that society is changing from day to day, it is difficult to know how to prepare and what to aim at. There is a lack of harmony between a highly technical civilisation and the older forms of social life and the philosophy underlying them. The relationship to Nature changes, and even the relationship to one's own personality undergoes a change. The value of human personality diminishes in a mechanical society. The individual loses himself in the mass and tends to become merely an

(*Continued on page 47*)

My Impressions of Abroad

SEVEN DAYS IN LONDON

Lilavati Munshi

AFTER staying for two months in America and making a large number of friends, we started on the 2nd of July 1958 to London by the 81,000-ton s.s. *Queen Mary*. She was not a ship, but a town. There were first, second and tourist classes, huge dining halls, four lifts in the first class and some more in other classes going up and down all the time. There were big lounges, billiard rooms, theatres, shops, covered and open decks, barber and beauty saloons and tea rooms on both sides. In the evenings there were ballroom dances, music concerts or cinema shows. There were Rotarians' meets too.

Every afternoon at 12 o'clock there was betting on how many miles the ship travelled in every twenty-three hours (as we were going with the sun, we were stealing one hour every day). The ship was travelling at the rate of 621 to 671 miles every day. During our voyage there was a lot of fog and the honk was bellowing every few minutes. There were about 2,000 to 3,000 tourists on the ship. The food was sumptuous and of the best variety.

In the morning and evening I was walking on the deck and was looking at the weather. Very often I felt depressed when I looked at the fog and the weather, though I did not share the feeling of Bapaji. One evening we were invited to the Captain's cabin on the top floor where we made acquaintance with a Doctor who had served in Cairo for a number of years. He told us the story of how the Tutankhanam's Tomb was first opened. He described very minutely the wonderful things that he saw there (as he was one of the party) and told us that there was a curse on everybody who was present at the opening of the Tutankhanam's Tomb: that all of them were bound to meet with death in an unusual way. All the people who were associated with the opening of the tomb met with accidental death and he was the only survivor. He added that it may be that, because of him, the ship may sink. It was a very depressing remark to make. I protested and said that the merits *(Punya)* of other passengers will not allow it to happen. Probably he believed that some day he also will meet with an unnatural death.

On the sixth day the ship stopped at Charburg—a small picturesque town in France—where we engaged a taxi and drove to the town. Next morning we were in Southampton where Sri Maniar—a Bombay Barrister—and the car sent by Sri Venugopal, the Manager of the United Commercial Bank, were waiting for us. From Southampton to London was a good drive giving us a glimpse of the English countryside.

We reached London in the afternoon and stayed with Sri Venugopal. Here we met many of our old friends who entertained us at lunches, teas and dinners; amongst them were our friends Lord Chamberlain, the Earl of Scarborough who as Sir Roger Lumley, was the former Governor of Bombay when Bapaji was the Home Minister; the Mountbattens, Monctons as well as Smt. Vijayalakshmi Pandit, Trivedis, our friend the Burmese Ambassador and his wife, Mr. Turner of the P.T.I., Jamnadas of Wasiamal, Sunder-Kabadi and others. Bapaji spoke at the Overseas' League, the Ramakrishna Mission, the Y.M.C.A. and other places. The Y.M.C.A. has its own building where many Indian students stay. Our friends Mr. and Mrs. Jardin took us to the countryside where in a lovely MRA house we spent a few hours with some of their members. We were invited to the Queen's party where we were presented by Smt. Vijayalakshmi Pandit to the Queen Mother in the absence of the Queen who was ill. Venugopal and Tara, his wife, who were our hosts looked after us very well and had invited a number of people at a reception to meet us. There were many other friends. At some of the receptions we met a number of Englishmen serving in the different parts of the Commonwealth.

London looked a little tame after New York. The building in which we were staying had a terrace garden. It was a regular garden with a number of trees, plants and shrubs. I walked some evenings on this terrace-garden and saw jet planes drawing patterns in the sky leaving white trails behind. One day Tara and I went to see a Chinese ballet which was very popular in London at that time. She and I went to see Madame Tusod's museum too.

In a city like London seven days are not enough. Our time was fully occupied. But after a hectic time in America it was a little relief, though not much of it. Seven days were over and again we were on the move. One fine morning we started for Oslo. The day was sunny and from the plane we could see scenery below. In Oslo we stayed with our Ambassador and Rani of Kutch.

INDIA TODAY & TOMORROW—*Contd.*

instrument in a complex set-up which is constantly aiming at social and economic improvements of the group as a whole.

Many of us attach great value to the development and the freedom of the individual. Ideological backgrounds help or hinder in this process. But perhaps the most potent factor in diminishing the value of individual personality is mechanisation and automation.

[*To be continued*]

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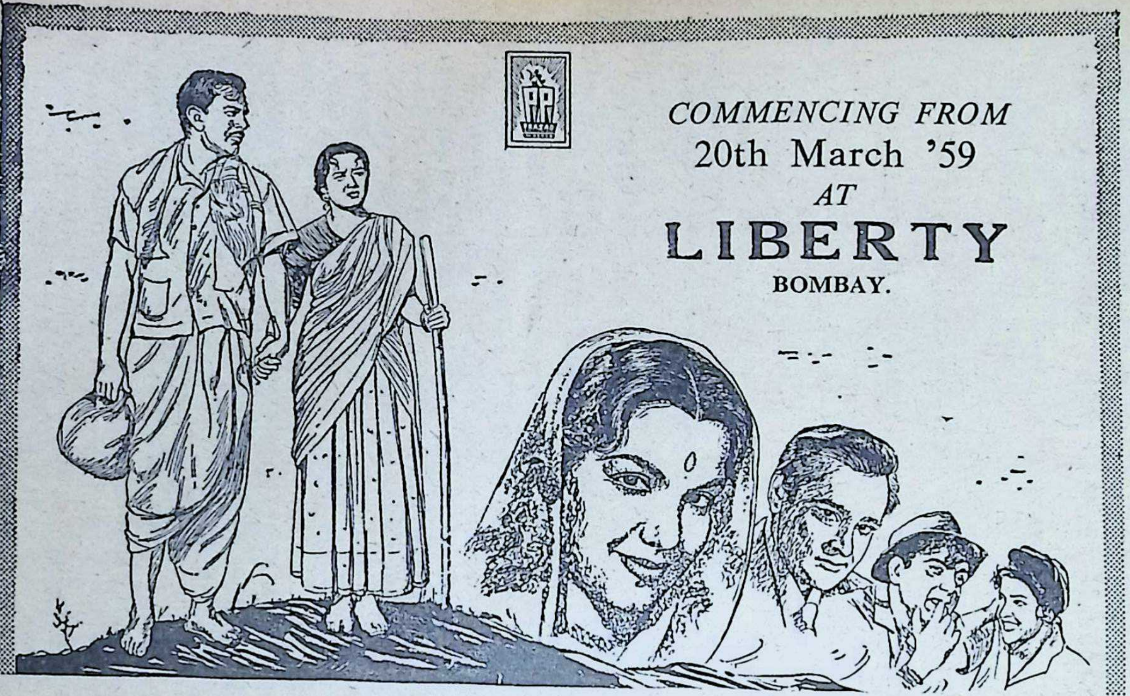

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Music
Shankar
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CALL for SANE SEX ORDER

Dr. P. A. Sorokin

Sexualization of Culture-III

[CONTINUED FROM LAST ISSUE]

STAGE, MOVIES, TELEVISION, RADIO & THE POPULAR PRESS

• Stage, Movies, Television & Radio

FURTHER evidence of the sex obsession and sex permeation in contemporary Western culture is provided by other forms of popular entertainment.

A study in 1930 disclosed that about 45 per cent. of the topics of movies was devoted to sex, and about 28 per cent. to crime, often associated with sex. Since that time, this preoccupation has increased rather than decreased.

Side by side with the cautious and delicate treatment of sex in a few movies, the cinema displays passion and lust in their most primitive forms. In fact, a few movies have been so frankly pornographic that they have provoked open protest from various organizations and communities.

This is not to deny the existence of truly great movies, whether dealing with sex or with some other subject as the main theme, in which the materials are handled with the ennobling grace of a genuine art. Unfortunately, however, the great movies are rare exceptions in the vast mass of vulgar pictures daily fed to the public.

Still worse is the situation in television. So far, almost the only important achievement of this new instrument of communication has consisted in bringing into millions of our homes the erotically charged, alcoholic atmosphere of night clubs, ugly commercials, and endless murder-and-sex plays. If the majority of our movies concerned the upper region of the moral and social sewers, the bulk of television programmes and commercials sink us into the filth. No wonder that many of us, after being immersed in this muck, come out of it feeling physically, morally and mentally dirty.

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Some of us can and do cleanse ourselves promptly. Other less fortunate television viewers often lose even the very desire to re-establish their sanity, and remain contaminated by the poisons.

With a few exceptions, radio programmes also consist of misleading and sex-appealing commercials, vulgar jazz and crooning, primitive soap operas and murder-sex stories, intellectually phony quizzes, and other varieties of moral and aesthetic trash. The character of radio entertainment is so well known that there is no need to stress it. It can be tasted and tested by only a few hours of listening to the AM programmes of any network.

If we turn to the theatre, here again the plays were, before the twentieth century, little occupied with sex. Most of them were historical, political, patriotic, or moralizing dramas; few were comedies, minstrel shows, or realistic plays, and even these were rarely centred on sex. When the subject was dealt with at all, as for instance in J. A. Daly's *Under the Gaslight* (produced in 1867), *Divorce* (1870), L. Mitchell's *The New York Idea* (critical of marriage, 1906) or B. Howard's, A. Thomas', and W. C. Fitch's *Comedies of Manners*, they treated it fairly dryly, with little or no sensuality.

In the serious drama of the twentieth century, an increasing attention has been given to sex, and its problems have tended to be more and more erotic and Freudianly pathological. In the best plays, like O'Neill's *Mourning Becomes Electra*, Williams' *A Street Car Named Desire*, and Miller's *Death of a Salesman*, the subject is free from vulgarity, even though it may be given undue prominence.

By contrast, the rank and file of theatrical shows create the atmosphere of the night club, of the society of gangsters and their molls, with actors displaying their masculinity and actresses their "cheese cake". A platoon of scantily-dressed, jumping and yelling males and females entwine themselves around the star performers and exude sex appeal. Our ears are bombarded by bleatings called songs, by the raucous noise of jazz bands called music, and by the crude monologues and dialogues called jokes and dramatic lines. Our eyes are assaulted by expressive gyrations and contortions called dancing, and by rhythmic motions called dramatic action. This stuff is interspersed by either vacuous scenes of boredom or by intermezzi of fighting, killing, crime detection, and other violence. Without these components few plays can attract sizeable audiences; with them, they are enjoyed by high-brows and low-brows alike.

To sum up: most of the popular drama of our time is centred on the unholy quadruplets: the strange fruits of sex, criminal hide-outs, police morgues, and the snake pit of the insane asylum. Such plays do not constitute all of the drama, but their share has been growing, and now holds a dominant position.

In passing, a symptomatic detail can be mentioned: if and when our producers stage some classical drama, their choice usually falls upon some such play as Aristophanes' *Lysistrata*, for usually only such revivals can be successful on Broadway.

• The Popular Press

An intense sexualization of our popular press is strikingly obvious, both in the yellow journals and in more respectable publications. The front pages of our newspapers regularly contain some spicy story about a sensational crime, scandal, divorce, the sex adventures of notorious playboys and playgirls, the love affairs of heiresses and entertainment stars and other such stuff vividly reported and still more vividly illustrated. The covers of popular magazines regularly treat us to pictures of seductive females suggestively radiating "it" by posture and facial expression.

In the pages of these publications one invariably finds a number of erotic stories of all the imaginable and unimaginable kinds, designed to meet every taste and preference. Frequently they are reinforced by supposedly educational and scientific articles (especially in magazines for women and for parents): articles about Freudian libido repressions and complexes; about the purportedly free sexual life of primitive peoples; about birth control and

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contraceptives; about the sex life of Henry VIII or some other libertine. Sometimes this stuff is poetically sweetened by quotations from the *Rubaiyat* or some other erotically interpreted source. Now and then the readers are enlightened by psycho-analytical and sexual interpretations of the nature of man written by the swaddling philosophers of history; or by instructions on how to introduce children to the facts of life; or by glamorous odes on the sexual freedom of unmarried career women.

The sex obsession of our press goes yet further. It shows itself even in the very manner of writing prevalent in the periodicals when they deal with non-sexual topics. The style of such articles often abounds with erotic innuendoes and connotations. A racy, cynical, somewhat obscene manner of writing is a fashionable "must" in many periodicals, where it is viewed as evidence of intellectual sophistication and literary refinement.

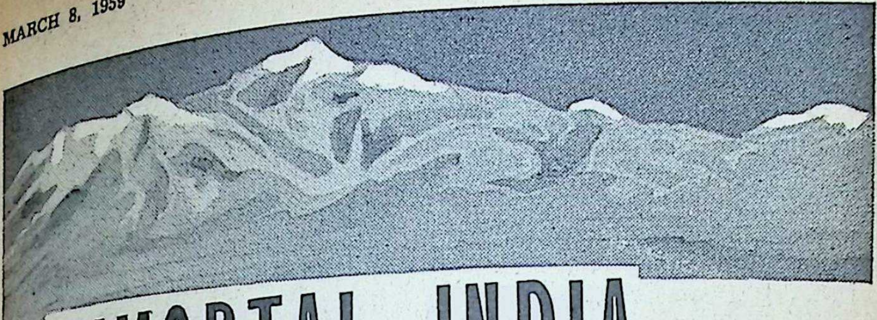
Add to all of this the legion of frankly pornographic magazines and comics. Issued for commercial exploitation of sex, these are sold by the millions. The grossly erotic nature of these publications is so conspicuous that now and then even our so-called sexually enlightened individuals and organisations protest against them. Unfortunately, protests are of little avail, for each publication banned is replaced by a dozen new ones. Furthermore, the pornography of these publications is only in a small degree filthier than the general sexuality that pervades our press. Removal of one drop does not dry up the ocean of filth. Only a purification of the ocean itself can remedy the situation.

[*To be continued*]

In the next issue—

Sexualization of Culture—IV

- **Advertising**
- **Science**



IMMORTAL INDIA —117

J. H. Dave

HIMALAYA

THE magnificent range of the Himalaya mountain in the north of India has been specifically referred to in the Rigveda (1-121-4) as follows: "To which other Deity shall we offer our prayers? On account of Your prowess, Mountains like the Himalayas and the Oceans with rivers are created and the distant quarters are designated as your mere arms." Kalidasa in his Kumarasambhava has described the Himalaya as the King of mountains, the abode of gods and the measuring rod of the earth. It is called the dear calf of the mother cow, the earth. It is a store-house of endless gems and precious herbs; it is perpetually pure with eternal snow. Indian poets have sung passionately of the Himalaya. It is considered the abode of the Siddhas, the Yakshas and the Sadhus. Kalidasa aptly says that female Yaks spread out and wave their beautiful white tails at this Giriraja or the King of mountains and prove its title of a sovereign as if by the waving of the *chamaris*. The best known sages of India have had their asramas in the Himalaya region and poet Bharavi compares the Himalaya with the Veda itself inasmuch as "true and liberating knowledge has emanated from the region of the Himalaya as from the Srutis; it has dispelled darkness and acted for the benefit of those who seek the highest and the pure state of Brahman, which is devoid of births and old age." (Kirata 5-22).

Geologists have divided India

into three main units. One is the plateau of the Peninsula, south of the Vindhyas; the second is the Himalaya mountain range in the north of India and also spreading over Afghanistan, Baluchistan and Burma—it is known as the Extra Peninsula. The third is the Indo-Gangetic plain of the Punjab and Bengal.

The Himalaya range of mountains is stupendously large and contains some of the highest peaks in the world. It is believed that the chain of the Himalaya mountain was formed on account of the very strong lateral thrust of the earth coming from the northern or the Tibetan direction towards the southern Peninsula of India. It is further believed that the various curvatures in the formation of the Himalaya can be explained by the resistance offered by the region of the Peninsula to these thrust-waves coming from the north and that in addition to the resistance of this southern peninsula, the two mountain ranges of the Aravalli mountains and the Assam mountains have helped to strengthen this resistance. On account of this resistance, the Himalayas have a steep and abrupt border when they face the plains of India while the slope in the opposite direction towards Tibet is comparatively much more gentle.

But the Himalayas are not a single chain of mountains but they are a series of several parallel ranges with an intersection of enormous valleys and spacious plateaus. The entire width of these mountain ranges varies from 100 to 250 miles. The central range of these parallel ranges is known as the Great Himalayan range and is about 1,500 miles long. The Himalayas are connected with the Hindukush, the Karakoram, the Kuen Lun, the Tien Shan, the Trans-Alai ranges and the Pamirs. But it is now generally taken that the name Himalaya should apply to that range of mountains which terminates in the North-West at the great bend of the Indus river in the Kashmir and which has its south-eastern limit defined by a similar bend of river Brahmaputra in the upper Assam. Of course, many scholars have opined that the Himalayan range goes even beyond the Indus and the Brahmaputra. But it is equally true that at these two points in Kashmir and Assam, the strike of the mountains and the geological formations take a sharp hair-pin bend.

As the very name shows, the Himalaya is the abode of frost or snow. It was known as Imaus or Himaus or Hemodas. Greeks called it the Indian Caucasus. The Himalayas spread out from Kashmir to Assam for about 20 degrees of longitude. The highest peak in Kashmir is the Nanga Parvat (26,620 feet).

The prominent peak in Assam is Namcha Barwa (25,445 feet). This long range of mountains from north-west to south-east is conveniently divided into four sections. The first section is the Punjab Himalayas from the Indus to the Sutlej, about 350 miles long; the second section is the Kumaon Himalayas from the Sutlej to the Kali about 200 miles long; the third section is the Nepal Himalayas from the Kali to the Tista, about 500 miles long; and the fourth section is the Assam Himalayas from the Tista to the Brahmaputra, about 450 miles long. This kind of division refers to the East to West sections of this stupendous mountain range. But the Himalayan system is also classified in longitudinal rows of three parallel ranges from west to east.

The first is the great Himalaya. It is the innermost range and also the highest. It has perpetual snow. Its average height is about 20,000 feet, and some of the highest peaks are situated in this range. They are Mount Everest (29,002 feet) in the Nepal Himalayas; K2 (28,250 feet) in the Karakoram; Kanchenjunga (28,146 feet) in the Nepal Himalaya, Dhaulagiri (26,795 feet) in the Nepal Himalaya, Nangaparbat (26,620 feet) in the Kashmir Himalaya, Gasherbrum (26,470 feet) in the Karakoram, Gosainthan (26,291 feet) in the Nepal Himalaya and Nandadevi (26,695 feet) in the Kumaon Himalaya.

The second range is known as the lesser Himalayas or the middle range, situated in the south of the great Himalaya range. This range of lesser Himalaya has the height of about 12,000 to 15,000 feet and is about 15 miles wide.

The third range of mountains which intervenes between the lesser Himalayas and the Indo-Gangetic plain is known as outer Himalayas or the Siwalik range. Its height is about three to four thousand feet and its width is from 5 to 30 miles.

A variety of scenery is noticeable on these great ranges. Shadowy valleys, successive forests ridges, snowy pinnacles, deep precipices, luxuriant vegetation, magnificent glaciers, wonderful desolation at higher elevations, greatly venerated mountain peaks which are places of pilgrimage, the eternal flow of sacred rivers and lavish scenes of majestic nature—all these combine to rouse the imagination and a feeling of veneration.

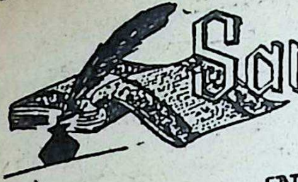
All the great rivers of the Punjab rise in the Himalayas. The Yamuna, the Ganga, the Kali and the Goghra have their rise in the next section of the Himalayas. The Gandak and the Kosi which has seven affluents rise in the Nepal Himalayas. The Brahmaputra is the chief river in the Assam Himalayas.

The Tibetan Zone lies beyond the line of the highest elevation of the great Himalayas. Geologically, it is composed of a continuous series of highly fossiliferous marine sedimentary rocks. South of the Tibetan zone is the central or the Himalayan Zone which consists of the great Himalaya and the middle Himalayas. Geologically, it is mostly composed of crystalline and metamorphic rocks with unfossiliferous sedimentary deposits of a very early age. The third is the outer or the sub-Himalayan range of the Siwaliks and geologically, it is composed of Tertiary and sedimentary river deposits. It is believed that the Himalayas were marked from very early times but the main folding took place in the Tertiary era. The Siwaliks are also divided into three stages.

In Burma Buddhism is a living religion. In Tibet, Buddhism is tinged by the older animistic beliefs and Tantrism. In Nepal also, Buddhism is sufficiently strong.

The beds of the waterless forest lands are called the Bhavar or the Ushara Bhumi. Though there is little of water there are magnificent forests. This is so particularly at the foot of the Kumaon Hills. To the south of the Bhavar the country changes into a swamp which is devoid of trees but has sluggish streams and this tract is known as the Tarai. In the Nepal region it is known as Taryani. In the Tarai, the ground is marshy. Between the Siwaliks and the Himalaya, the valleys are known as Duns. The most remarkable and the best known is the Dehra Dun, from the town of Dehra. The Hill stations of Dharmsala, Simla, Chakrata, Mussoorie, Dalhousie, Naini Tal and Ranikhet are well known. In the Himalayan region while crossing the great rivers, local suspension bridges of cane and other fibres are usually made use of. There are several paths which are well frequented. Badrinath and Kedarnath are annually frequented by numerous pilgrims. Similarly pilgrims also visit Jamnotri, Gangotri, the Kailasa and the Mansarovar. There are many other places of pilgrimage in this vast area. Sheep and yaks are used as beasts of burden. For going to the Kailas and the Mansarovar, one has to enter the region of Tibet. There are many passes. Some of them are the Kangwa La, the Mana, the Niti, the Balcha Dhura, the Anta Dhura, the Lampiya Dhura, the Lipu Lekh and the Jelep La.

The Kailas is venerated both by the Buddhists and the Hindus. It is considered by the Hindus as the Sivalinga Itself.



SANSKRIT LESSONS

[New Series]

Dr. Shakuntala Rao Shastri

(Continued from last issue)

Teacher:—All grammatical rules are traced to Pāṇini. He is not only one of the oldest, but also one of the most authoritative writers in his line. Before Pāṇini, Yāska wrote his treatise, but he confined himself more to the exposition of Vedic terms and Vedic rules. In Pāṇini we find a systematic treatment of the grammatical rules relating to classical Sanskrit. There is no word in Sanskrit which does not come under his rules. He is so authoritative that if he quotes a word that has gone out of use or does not come under his rules, people accept his authority and admit it as a correct form.

He has written all rules in a concise form like aphorisms. Each one is based upon and is connected with the previous one. His treatment is very rational, but there are very few who can understand and appreciate him.

We shall now deal with the declension of words ending in consonants.

Student:—How are these words declined?

Teacher:—These are declined in the same way as the previous ones. They have three genders also—the masculine, the feminine and the neuter. Words like jalamuc (जलमुच्) and Prāc (प्राच्) end with 'c' (च्) which is a consonant. These are declined as follows:—

प्रत्यच् (Pratyac)—western

	Singular	*Dual*	*Plural*
1st Case—Nom.	pratyaṅ	pratyañcau	pratyañcaḥ
2nd Case—Acc.	pratyañcaṁ	pratyañcau	pratīcaḥ
3rd Case—Inst.	pratīcā	pratyagbhyāṁ	pratyagbhiḥ
4th Case—Dat.	pratīce	"	pratyagbhyaḥ
5th Case—Abl.	pratīcah	"	"
6th-Case—Gen.	"	pratīcoḥ	pratīcāṁ
7th Case—Loc.	pratīci	"	pratyakṣu
Vocative	pratyaṅ	pratyañcau	pratyañcaḥ

Words like वाच् (Vāc)—Speech, ऋच् (Ṛc)—Rigveda, (Śuc) are *feminine*, but they *are declined like masculine noun*

The neuter form is the same as the masculine, except i the first two cases. They are as follows:—

Pratyac—Western (Neuter)

	Singular	*Dual*	*Plural*
1st Case—Nom.	pratyak	pratīcī	pratyañci
2nd Case—Acc.	"	"	"
Vocative	"	"	"

The other cases are declined like the masculine.

Student:—What are the other words ending in consonants?

Teacher:—They are under these categories.

(1) Words ending in 'j' e.g. samrāj (emperor).
(2) .... 't' e.g. bhūbhṛt (king or mountain)
(3) .... 'd' e.g. suhṛd (friend).
(4) .... 'n' e.g. ātman (self, soul).
(5) .... 'han' e.g. Vṛtrahan (Indra).
(6) .... 'in' e.g. guṇin (meritorious).
(7) .... 'ś' e.g. viś (vaiśya).
(8) .... 'ṣ' e.g. dviṣ (enemy).
(9) .... 'as' e.g. vedhas (creator).
vidwas (learned).
(10) .... 'h' e.g. madhuliḥ (bee).

Of these the first three have no special feminine form among the rest, except the sixth they are declined like the masculine.

[*To be continued*]

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STORIES AND DIALOGUES from UPANISHADS

by R.R. Diwakar

thus spake UDDALAKA ARUNI

[from Chandogya Upanishad]

"NO idiot has yet been begotten in our line nor has any in our family neglected the study of the Vedas. So, young soul, go to a *gurukula*, be a *brahmachari* and learn the Vedas." The sage Uddalaka Aruni thus addressed his young son Svetaketu when he attained the proper age to go to a preceptor for study.

The dutiful son obeyed his father. After studying all the Vedas for twelve long years at the feet of his guru, he came home. When the father saw him, he could at once perceive that his son had become a man of learning but that he had missed spiritual training and teaching. Instead of humility he had developed conceit and instead of peace, there was turmoil in his mind.

One day the father said to him, "Dear child, did you not ask your guru to teach you that mystic wisdom which is the key to all other knowledge, to all other thought, and that wisdom which unfolds the unknown to man?"

Svetaketu was not a little surprised when thus accosted by his father. He instinctively felt that something was lacking in his own education. So he said to his father, "Dear father, what is that wondrous knowledge that you speak of? Do teach me that yourself. Obviously my guru did not know the knowledge you refer to, otherwise he would not have failed to impart it to me."

"Dear child, it is something like this. You know that these earthen pots and playthings round about are made of earth. Once you understand the essential nature of the earth of which these are all made, you understand and know all these things also. Then all these are mere forms and names of forms which the earth has assumed. The essence of them all, the thing that matters is the earth. So too if you understand the nature of a particular metal, everything that is made of that metal is known to you. The various things that are made of that metal are then mere names and forms. What matters is the metal and its nature. Take the various things made of steel such as a sword, a razor, a knife, a needle. When you know the nature of steel, all these are but names and forms which that steel assumes. What matters is the steel and your knowledge of it. That is the essential truth. All else is mere verbiage. So you should get to know the essence of things, the one thing that underlies this vast and multitudinous mass of name and form.

"In the beginning of things there was pure being, one without a second. It willed that it should become many. Then it manifested itself in many forms, such as light, liquid, solid and so on. This rich variety of things came into existence by combinations of these forms in various ways. Then life appeared, and among the living beings man with his varied powers and functions."

After listening to all this, the son said, "Father, all this is very interesting. Excuse me for a question. Where does a man go when he sleeps?"

Uddalaka replied, "When a man sleeps he becomes for the time being one with the Spirit or one with the one eternal Being. He is merged in himself as it were. A man's mind is like an animal tied to a peg by a rope. It turns round and round but cannot get away. So too does the mind turn round the *prana* or the vital power in the body but cannot leave the body. When a man is about to die, his power of speech is merged in his mind, his mind is absorbed in the *prana*, the *prana* is again in its turn merged in light or halo and this light merges in the power beyond. That power is subtle. It pervades the universe. That is the Truth. That is the Spirit. That thou art, O Svetaketu!"

The son again said, "I am not fully satisfied. Tell me more of this great wisdom, so that I can understand."

"Dear child, bees bring tiny particles or droplets of honey from various flowers and store it in the hive. Once in the hive, do the droplets know from which flower they came? Need they know it? So too all these beings when they merge in the ocean of being, they know not whence they came. They lose all individuality. Whether it is a lion, a tiger, a mouse or a worm before merging, all become one when they have once merged in the sea of consciousness. That in which all these merge is the One Being. That is subtle. It pervades everything. It is the Spirit or Atman or Pure Consciousness. That thou art, O Svetaketu!

"Dear child, various rivers from the four quarters flow into the vast seas. They all become one with the sea. Can you then make out the waters of the various rivers? No. So is the case with these various beings when they merge in the One Being. That thou art, O Svetaketu!

"If you strike a tree at the root, or in the middle or at the top, some sap oozes out but the tree still lives. If you cut off a branch here and there from the tree, that branch fades and dies away but the tree still lives on. Thus that which is deprived of its life dies but life itself does not die. The power by which life lives eternally is the Spirit. That thou art, O Svetaketu!"

Svetaketu listened to all this very attentively but he was still at a loss to know as to how to comprehend the intangible Atman. So he asked his father, "How to know this subtle thing, dear father? Tell me that."

Then Uddalaka thought of a simple device. He pointed out to a big banian tree nearby and asked his son to bring a ripe fruit from that tree. When he brought it he told his son, "Split it into two, dear child."

"Here you are. I have split it into two."

"What do you find there?"

"Innumerable tiny seeds of course, and what else?"

"Well, take one of those seeds and split it again."

"Yes, here it is. I have split a seed."

"What do you find there?"

"Why, nothing at all."

"O dear child! This big tree cannot come out of nothing. Only you cannot see that subtle something in the seed from which springs forth this mighty tree. That is the power, that is the spirit unseen which pervades everywhere and everything. Have faith. It is that spirit which is at the root of all existence. That thou art, O Svetaketu!"

"This is something very baffling, father. But how on earth can I realize it, even if I merely know it?"

Uddalaka said, "Just do one thing. Take a few crystals of salt and put them into a bowl of water while you go to sleep and bring it on to me in the morning."

The obedient son did as he was told to do and on the next morning took the bowl to his father.

The father said, "Dear son, take out the salt please."

Svetaketu felt exasperated and said, "Father, what do you mean? How is it possible to take out that salt?"

"All right. Then just taste the water on the surface. How does it taste?"

"It is saltish and is bound to be so."

"Take the water in the middle and at the bottom and tell me how it tastes."

"Well, that too is saltish and is bound to be so."

"My dear child, do understand now that the Spirit I spoke of pervades all existence like the salt in this water before you. That is the Subtle Spirit. That thou art, dear Svetaketu!"

"Dear father, how to go about all this? It looks so simple and yet is so very difficult!"

Uddalaka said, "Now I sha tell you how to go about tryi to realize the Spirit. Suppo we blindfold a man and le him into an unknown fore away from his usual plac What would he do? How wou he try to find his home? A soon as he is left to himself h would just unfasten the cove on his eyes. Then he woul wander about inquiring for th country from which he wa taken away. He would go fro village to village and ultimately he would come across someone who would lead him in th right direction. Thus would h reach his home. That is th way to find out the spiritu home from which we have al strayed into the wilderness. Th Spirit is the one reality toward which we have all to direct ou steps. That thou art, O Svetaketu!"

Thus spake Uddalaka Aruni i the *Chandogya Upanishad.*

[*To be continue*

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QUESTION BOX

ANSWERS by K. M. Munshi

564

Dr. G. Suryanarayana Murty,
Undi (W. G. Dist.).

Q: *You write often that we should try to become instruments of God in worldly affairs. This appears difficult. For instance, if I have to recover my lost property, I have to proceed legally and this causes pain to the other. How in this case can I myself be an instrument of God?*

Gita says perfection in action is the best form of Yoga. If I do not proceed against the party who owes me, in the proper manner, how do I become entitled to Yoga?

A: There is no contradiction between what the *Gita* says and what I have written. In reality what I have been stating on this point flows from the *Gita*.

We have to aim at perfection in action — *yogah karmasu kaushalam.* But what is 'perfection in action'? To be perfect, my action must be *swakarma*, that is, an action indicated by my *swabhava*, that is, temperament, aptitudes and aspirations. To do that *swakarma* even at the cost of life is my *swadharma*, my mission in life.

In practice, whatever action I feel called upon to do, must be performed, however trivial or worldly it may be. But it should not be inspired by attachment, wrath or fear; then it would not be *swadharma*.

Now how am I to find out that the action which I am going to perform is *swadharma*? It is very difficult to find this out because attachment, wrath and fear are sure to mislead me if I have no test to apply.

The test applied is twofold: (a) Am I doing this as an offering to God in humility? (b) Am I doing it to the best of my ability? If I were to apply these tests to all my actions, I must learn to surrender myself to God and try to become His instrument. My action cannot approach perfection unless I do it as an humble instrument of God. You see, the conflict which you find is imaginary.

565

Sri K. L. Chandramouli Rao, Chikmagalur.

Q: *In the light of the present communal hatred of the Brahmins by the Dravida Kazhagam, what is your advice to the Brahmins of the South?*

A: First, the Brahmins should not lose heart; the present dislike is a passing phase. It would be overcome only when the Brahmins recapture their old spirit of dedication in individual life by steadfastly adhering to the great values for which this caste once stood.

566

Sri Satyendra Nath Dwivedi, Allahabad.

Q: *What is the place of 'Saraswati' in the Puranas and in our life?*

A: Saraswati, in Vedic times, was the sacred river on the banks of which the Vedic Rishis lived and spent their life in pursuit of knowledge, devotion and self-realization. When the river disappeared Saraswati was looked back as the Goddess of learning. To us she is the living embodiment of purity, beauty and light. Her daily worship would lead us to keep these qualities burning bright. If modern teachers worshipped Saraswati in this spirit instead of sighing for promotions and examinership, India wou be able to recapture i position as the home o knowledge.

567

Sri B. Srinivasa Rao, Visakha patnam.

Q: *My father always argue with my mother that h wants to renounce th world by leaving our famil and going to the Himalaya I denied it saying that h could renounce the worl even where he is by cutti all his desires and aspirations of material things an realise the spirit of penanc Do you agree with me?*

A: It is easy for you to tal of cutting off his desire But it is a difficult thing t do. It requires necessar strength of mind to attai complete mastery whil leading a normal life.

One may want to renounc life because he is badl treated by life and is no able to face it. Anothe may not get peace an would like to find it in solitude. A third may want t get away because no on genuinely cares for him A fourth may find himsel too weak to conquer attachment, wrath and fear whil surrounded by worldly attractions or worries.

It is easy for you t ask your father not to renounce life; but, have you tried to understand his purpose in renouncing life? Have you made it possible for him to achieve his purpose while he is with you?

568

Sri A. P. Moosad, Trichur.

Q: *I think that in so far as Sri Rama did not give Sita a chance to refute the allegations against her and in sending her into exile, he was undemocratic. How do you reconcile Rama's conduct?*

A: What is democratic and what is not? Sri Ramachandra sent away Sita, not because he believed that she acted wrongly. He sent her away because he held it his duty not to create the impression on his subjects that he, a King, was harbouring a wife who might have gone wrong. Those who occupy high office have to see that not only what they do is right, but that what they do is recognised by the people as right. Much more would the principle be held applicable to Sri Ramachandra who was accepted by the people as a divinity who embodied the highest royal virtue.

569

Sri Yogendra Desai, Veraval.

Q: *What is your opinion about Sri Aurobindo as a great poet?*

A: I hold Sri Aurobindo in the highest veneration, as a patriot, as a sage, as a thinker and as a mystic. His poetic powers were placed at the disposal of his higher mission to teach men how to reach divinity. Naturally, therefore, he would not come into the category of those poets to whom poetry is but the lark's spontaneous song.

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Somadeva's KATHA SARIT SAGARA

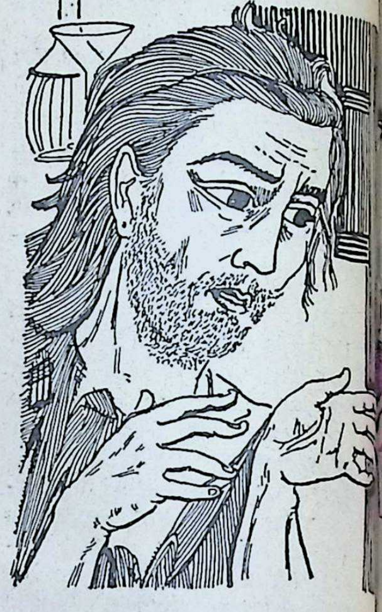
(STORY)

DEVADASA

IN the city of Pataliputra lived a wealthy merchant called Devadasa. He married a girl who was the daughter of another wealthy merchant belonging to the city of Pandurawardhana.

As long as his parents were alive, Devadasa led a righteous life, but after their death, his money made him lose his character. Very soon he 'was neck-deep in the evil ways of the world, with the result that, the fortune left by his father dwindled in a steep gradient till at last he had the house alone in which he lived to his credit.

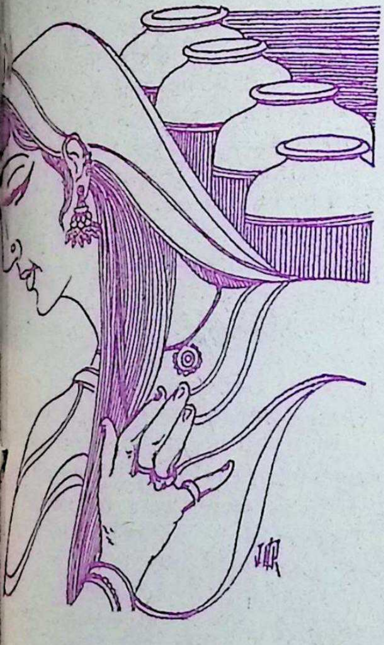
Devadasa's wife felt difficult to continue this state of life with her husband and informed her parents. One day, her father came to Pataliputra and after informing Devadasa took his daughter away with him under some pretext.



It was after her departu that Devadasa really felt th pricks of poverty. Till the she was managing things somehow without his knowledge. Th edge of poverty soon made hi resolve to make a fresh attem to regain his lost wealth by e tering business.

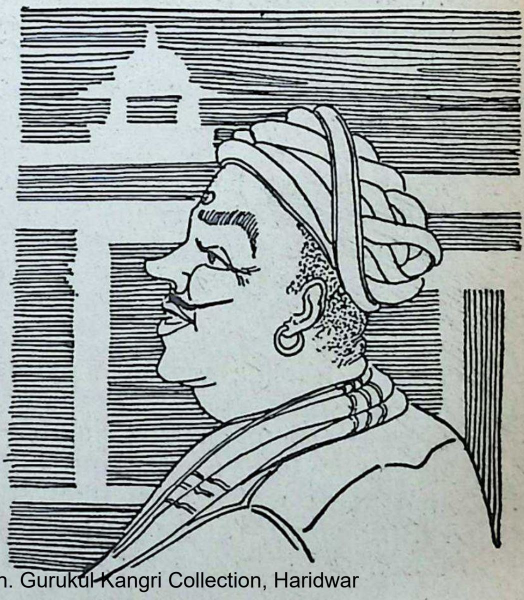
Business required capit which his father-in-law cou advance. With this end in view, he went to his father-in-law place after some time; but h previous status prevented him from asking his father-in-law directly for the financial help. He thought: "How can I show myself in these tattered clothes before him? It is said that rather than show one's poverty to one's relatives, it is better to seek death."

Thus dissuaded from his resolve by false pride, Devadasa took shelter for the night at the portico of a city-shop which had been closed for the night. As it was a cold night, he tucked himself up into a torn rag lying about there and slept at the warmest corner of the shop-front.



At about eleven at night, to his disturbance, a young man appeared at the door of the shop which he opened in the confident manner of its owner and behind him came a young woman who had heavily veiled herself. As soon as the door was opened, the man entered and lighted the lamp and the woman slid past him inside. While she did so, light fell on her partly uncovered face and Devadasa got the shock of his life, because it was his wife's face! When the door closed in on them, his heart pounded.

Breathing heavily, he reflected: "Indeed, poverty not merely makes one lose his reputation and health, but one's wife too. Poor woman, how could I blame her? When one's own health



which comes with birth fails at this scourge, how could a woman who comes later in life be expected to co-operate?" He bit his lips for having sent her to her parents where apparently her wealth, in contradistinction to his own poverty, should have tilted her head into fresh adventures.

Gathering courage, he wanted to find out the further relations between his wife and the man, and what they were upto. He, therefore, glued his ears to the door. He heard his wife tell the young man: "Darling, I love you more than my own husband. Do you know why? I have come to hate my husband for his evil ways. My hate has grown to such an extent that I am inclined to confide in you a secret, which I have not, to date, revealed to my husband to whom it means everything. Listen. My husband's grandfather has kept four jars full of gold hidden in the floors of the courtyard of the house in which my husband now lives. This was revealed to me by my mother-in-law at the time of her death, as having been revealed to her by her own mother-in-law. What I now suggest is this: my husband is in great distress and very much in need of money. You had better go and purchase from him that house which he is likely to sell to you for a song. Having purchased it, you occupy it and dig out that treasure and bri them here after which we c live together happily e after!"

When Devadasa heard th words, his head reeled. He d not know whether to praise h wife or curse her for her reve lation. He instinctively rush to Pataliputra and dug out th jars full of gold which we there intact. Thanking G and his grandfather for t timely help, he carried them in a basket and repaired another house where he star ed living thenceforward.

After a few days, his wife paramour also came to Pata putra and seeking Devadas asked him to sell his hou Now that the treasure had be removed, Devadasa had lit difficulty in selling it to hi yet knowing the pressure b hind the sale, he pitched t price at a high premium whi the other man paid.

The paramour occupied t house for a few days duri which he dug the whole flo out with no result. After a fe days he came back to Devada and said "I do not like yo house; take it back and retur my money". Devadasa refuse Soon a heated argument ensu ultimately resulting in a litig tion.

At the Court, the paramo argued that the sale of the hou was *malafide;* that it was an o and dilapidated one, not wor the money; but, Devadasa called his wife as witness and revealed the complete story of how the hidden treasure was the real cause of the bargain. His wife hung her head in shame.

After sifting the facts carefully, the King ordered the confiscation of the properties of the paramour. He also decreed the humiliation of Devadasa's wife for infidelity to her husband by cutting her nose.

With his new-found wealth, Devadasa married another girl and abjuring his bad ways of the past started life once again in the righteous manner.

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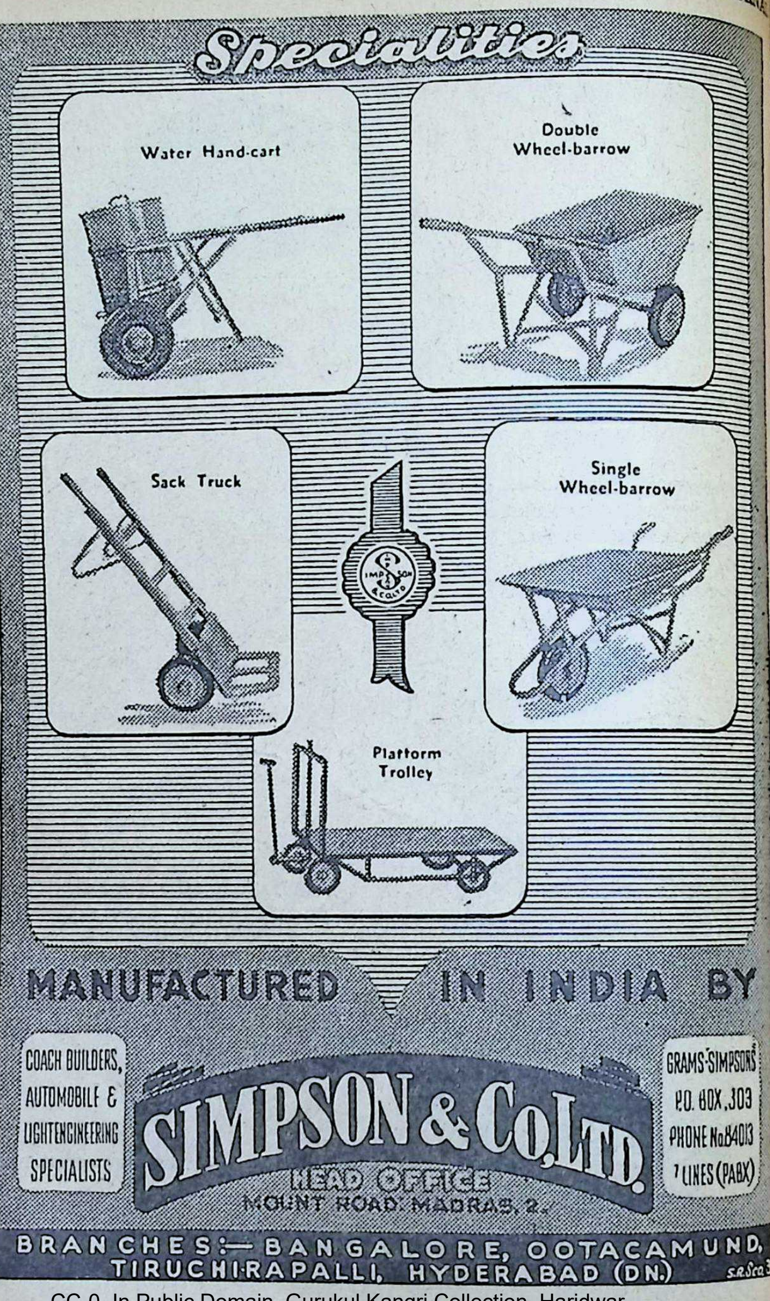

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NEWS AND NOTES

SANSKRIT VISHVA PARISHAD PURI SESSION

PREPARATIONS for the Sixth Session of the Sanskrit Vishva Parishad (World Academy of Sanskrit) to be held on 3rd and 4th April 1959 at Puri under the Presidentship of Rashtrapati Dr. Rajendra Prasad, are in full swing. A powerful Reception Committee has been formed with Dr. Harekrushna Mahtab, the Chief Minister of Orissa, as its Chairman. Among the Members of the Committee are Dr. S. N. Acharya, who is the Organising Secretary, and Sri K. M. Dwivedi, Parishad Professor in Orissa. A number of sub-committees have been formed to manage the different aspects of the Session.

Already over 750 delegates have enrolled themselves for attending the Session. Amongst scholars of repute who will be present at the Session are Dr. Radha Kumud Mookerjee, Dr. Raghuvira, Dr. Lokesh Chandra, Prof. Indravidya Vachaspati and others. Many Universities and Indological Institutes are sending their representatives for the Session. A delegation from America is also expected. Sri M. Ananthasayanam Aiyangar, Speaker, Lok Sabha, will be another distinguished visitor to the Session.

Among the subjects to be discussed during the Session is the report of the Sanskrit Commission appointed by the Government of India which has drawn considerable attention from the public.

Orientalists and lovers of Sanskrit who have not yet enrolled themselves may fill in the application form printed on page 75 of this issue and send it to the Head Office of the Parishad at Bombay with the required delegate fee. Delegates to the Puri Session will be entitled to single-fare double-journey railway concession.

PUNJAB BRANCH

PT. AMAR NATH SHASTRI, President of the Punjab Sanskrit Vishva Parishad, toured the hilly areas of Kangra and Hoshiarpur districts on his way back from Hamirpur, where he inaugurated the Gita Jayanti Celebrations sponsored jointly by the various political and cultural organizations of the *ilaqa.* The celebrations were presided over by the local Sub-Judge Sri Roshan Lal, P.C.S.

In an interview Pt. Amar Nath Shastri apprised his recent interview with Rajyapal Sri N. V. Gadgil, that besides other matters of interest discussed, he emphasised the need for (1) raising the financial and academic status of trained Shastri teachers in the State by granting them a basic start of Rs. 110/-; (2) a grade of Rs. 110-350; (3) formation of a Board for those Sanskrit Pathshalas which had been closed down for want of funds; (4) Shastri Diploma should be treated as a degree. He was happy that he found Sri Gadgil quite sympathetic and considerate for the promotion of Sanskrit in this State.

SAMSKRITA PRATIBHA

IT is gratifying to note that the Sahitya Akademi has decided to publish from April 1959 a Half-Yearly Journal by name SAMSKRITA PRATIBHA, exclusively devoted to original writings in Sanskrit. Creative writing—poems, plays,

The kids at the function

short stories, essays and reviews—all in Sanskrit—and introductory notes in English apprising each contribution and introducing the contributors will form the subject-matter of this Journal. This will provide a good forum for current writers in Sanskrit all over the country. It is understood that the annual subscription of the Journal will be Rs. 4/- and the price of each copy Rs. 2/-. Accepted contributions will be paid for. Lovers of Sanskrit all over the world, it is hoped, will take advantage of this opportunity, and patronise this Journal. Editorial communications have to be addressed to the Editor (Dr. V. Raghavan), Madras University, Madras 5, and business communications to The Secretary, Sahitya Akademi, Connaught Circus, New Delhi.

V. R. BALPUSTAKALAYA

THE Children Section of the Bhavan's Library called the "Vallabhji Ramji Balpustakalaya", celebrated its third annual function on the 9th February, 1959 under the Presidentship of Smt. Lilavati Munshi. The kids themselves arranged the function.

The function started with prayers followed by the welcome speech of Sri Gautam Vora who won the first prize in the elocution competition arranged by the Library. Naina Hariyani gave a pleasing Manipuri Dance item while the mimicries of Ranjit Parekh set the audience rolling with laughter. Bharat gave a music item and the Drama staged by the children was very entertaining. Prizes were distributed by the President.

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OUR BOOK SHELF

SANKARA'S TEACHINGS IN HIS OWN WORDS. By Swami Atmananda. Published by Bhavan's Book University, Bharatiya Vidya Bhavan, Bombay 7. Pp. 228. Price: Rs. 2.00.

THE volume under review is an attempt to present the philosophy of Sankara in his own words. The selections are representative of the philosophical genius of Sankara. The selections are from all the three commentaries of Sankara, the *Gita Bhashya,* the *Upanishad Bhashya* and the Bhashya on the *Vedanta Sutras.* The range is comprehensive and passages selected are celebrated for their literary grace and philosophical profundity. The arrangement of the passages, under four different heads, *Pramanas, Karma, Upasana* and *Jnana-nishta* gives a unity of thought to the different passages and makes the reader get a clear idea of Sankara's opinion on the different topics.

The book carries a very useful and helpful introduction on Sankara's life and achievement. Sri Vinoba Bhave and Dr. C. P. Ramaswami Aiyar have given each a foreword to the book.

Swami Atmananda has brought out clearly the fundamental doctrines of Sankara's Advaita: (1) The non-dual nature of Reality, (2) Its characteristics: unconditioned existence, unexcellable bliss, and self-luminosity, (3) The non-reality of the world and (4) The non-difference of the individual soul from Brahman. On the practical side (1) Sankara's advocacy of *karma-sannyasa,* (2) the supremacy of *Jnana,* as the only efficacious method for *moksha,* (3) the refutatio of the *samucchaya vada* i.e. the belief that *moksha* is secured by th combination of *Jnana, Karma* an *Bhakti.* From the doctrine of Ma which is responsible for plurali illusion, we get all the doctrines o Sankara in a nutshell. The volum is a very useful introduction to th study of the Advaita of Sankara.

—*Dr. P. Nagaraja Ra*

THE PHILOSOPHY OF ADVAITA By T. M. P. Mahadevan, Profess of Philosophy, University of Madras. Published by Ganesh & C (Madras) Private Ltd., Madras-1 Price: Rs. 12/-.

CATHOLICITY has been a chi characteristic of Indian Philosoph which allowed an immense diversi of thought and interpretation. I the atmosphere of tolerance, eve the greatest of thinkers have written only "commentaries". In th post-Sankara period a number o masters gave their own interpretations of Advaita.

Dr. T. M. P. Mahadevan, in hi "The Philosophy of Advaita", ha selected one of them, viz., Bhāratitīrtha Vidyāranya, a great schol and exponent of Advaita, who probably lived in the fourteenth century A.D.

Drawing from the works of Vidyāranya himself and other commentators, the author deals with his subject, viz., the philosophy of Advaita with special reference to Bhāratītīrtha Vidyāranya, in a very systemati way. He starts with epistemolog

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wherein he discusses the mechanism and kinds of knowledge. He also gives an account of mind and discusses several theories of truth and error. He then passes on to the nature of Brahman, Jiva, Iswara and the world. After considering the riddle of Maya, he concludes with the ideal of Moksha. The author shows that in spite of certain differences, Bhāratītīrtha is in agreement with the central doctrine of Advaita, i.e., Brahman is the ultimate reality and is non-different from Ātman; world is an illusion due to ignorance; knowledge is the remedy.

Dr. Mahadevan, in doing this, accomplishes much more than a presentation of Advaita Philosophy with special reference to Bhāratītīrtha. As one reads the book one becomes aware of the views of different schools of philosophy on several important topics. Exposition of one view and criticism of others go hand in hand. Dr. Mahadevan's book, therefore, is also a comparative study of various schools of Indian Philosophy.

—*Prof. (Mrs.) S. S. Deshmukh.*

ON YOGA—II, Tome One and Two. By Sri Aurobindo. Published by Sri Aurobindo International University Centre, Pondicherry. Pp. 844 and 872 respectively. Price: Rs. 24 for 2 Tomes.

IT is universally accepted that, of all the systems of Hindu Philosophy, Yoga is most important from the practical point of view as it has cut well-defined channels through which the individual can evolve himself during this life. While other systems suffer from a serious defect, namely, scope for application, the marvellous effects of this science are admitted even by westerners. What man hopes for intellectually, morally and spiritually is fulfilled by the practice of Yoga that uncovers the secrets of nature.

However, until recently ignora prevailed even in India, the home Yoga, as the ancient exponents li Patanjali dealt with the subject a way incomprehensible to the m dern mind. The explorations Aurobindo into this dark and my terious realm and his learned exp sitions from a modern perspecti have convinced many, from West well as East, of its reason.

The book, under review, de wholly on Aurobindo's system Yoga. Divided into two Tomes, is unique in so far as it has includ almost all the letters written by S Aurobindo on Yoga, some of wh lie scattered in his various wor and the rest see the daylight f the first time. The letters are arranged and classified that reader gets a clear grasp of this i tricate subject. The book will found very useful for seekers ultimate truth and satisfy inquir minds.

—*A. P. C. N*

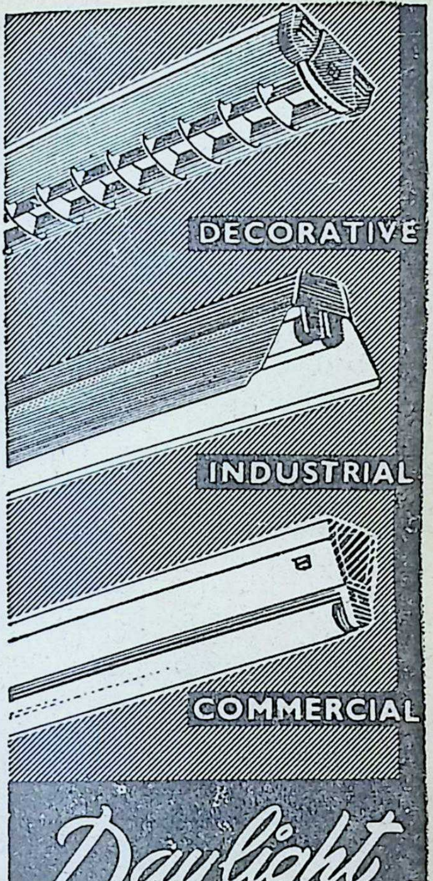
DEWAN BAHADUR S. SRINIVAS RAGHAVA IYENGAR (in Tami By K. Sundara Raghavan and Renga Raghavan. Published K. Renga Raghavan, Baro House, 5, Sullivan Garden Roa Madras-4. Price: Rs. 5/-.

SPEAKING at the Centenary D of the subject of this biography, S S. Varadachariar somewhat rueful observed: "In South India in the la quarter of the century, they had galaxy of great men whose nam were little known in these day Particularly in view of the hect times in which they were now liv ing, when service of a particul kind alone was regarded as servi to the country, it was necessary show that persons who were n working on those lines could als be regarded as having contribute their share to the uplift of the coun try". Never were truer word spoken. And it is time the nation realised that the breed of great administrators that the country furnished was something like a shot in the arm for the "freedom-fighter."

There is no need to enumerate the names here: but the subject of this biography was not the least outstanding among them. They, the ancient breed, were no whit behind the "onlie begetters" of our freedom, being a generation of earnest, indefatigable, upright and serious-minded persons who in rather murky atmosphere preserved racial and individual self-respect. Renouncing teaching early in life, Srinivasa Raghava Iyengar joined the revenue department in Madras and, in spite of some malevolent Dogberrys of the Service, rose to be the Dewan of Baroda and subsequently Inspector-General of Registration in Madras. Throughout his official career he proved himself not only a consummate administrator and statesman but also one of the outstanding thinkers and economists of his time, as Ranade for one quickly grasped. He left his impress on men much younger than him, like his brother S. Kasturi Ranga Iyer, who no doubt owed much of his radicalism to his brother's example and his nephews A. Rengaswami Iyengar and N. Gopalaswami Iyengar. That non-pareil journalist, the brilliant S. Rengaswami, was his son.

The authors are his grandsons and the first died leaving the work to be finished by the second. They have laid the Tamil-reading public under a great obligation by placing before them, for a moderate price, this biography of their grandfather. One wishes an English version is published so that the country may remember its great men and know something of the man who made Baroda the foremost of Indian States, as Mirza Ismail feelingly said.

—*S.P.T.*



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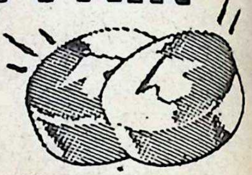

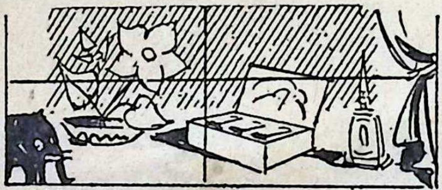

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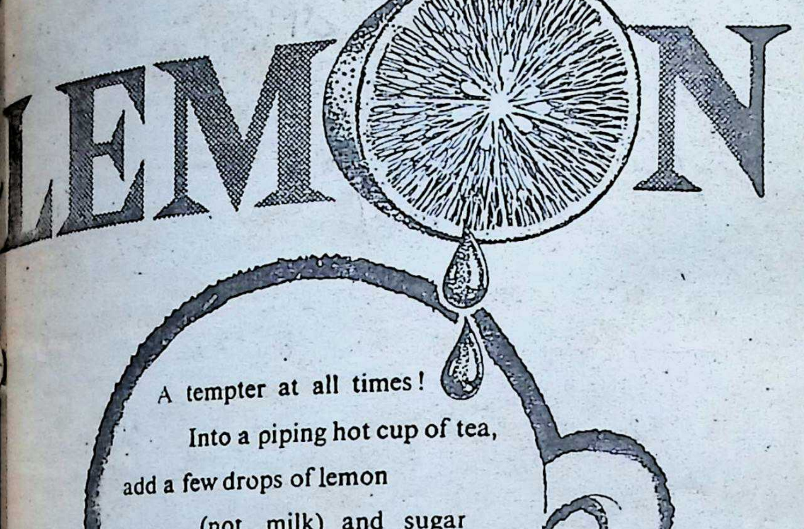

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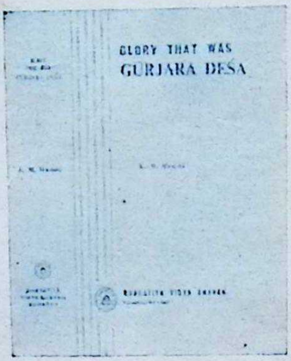
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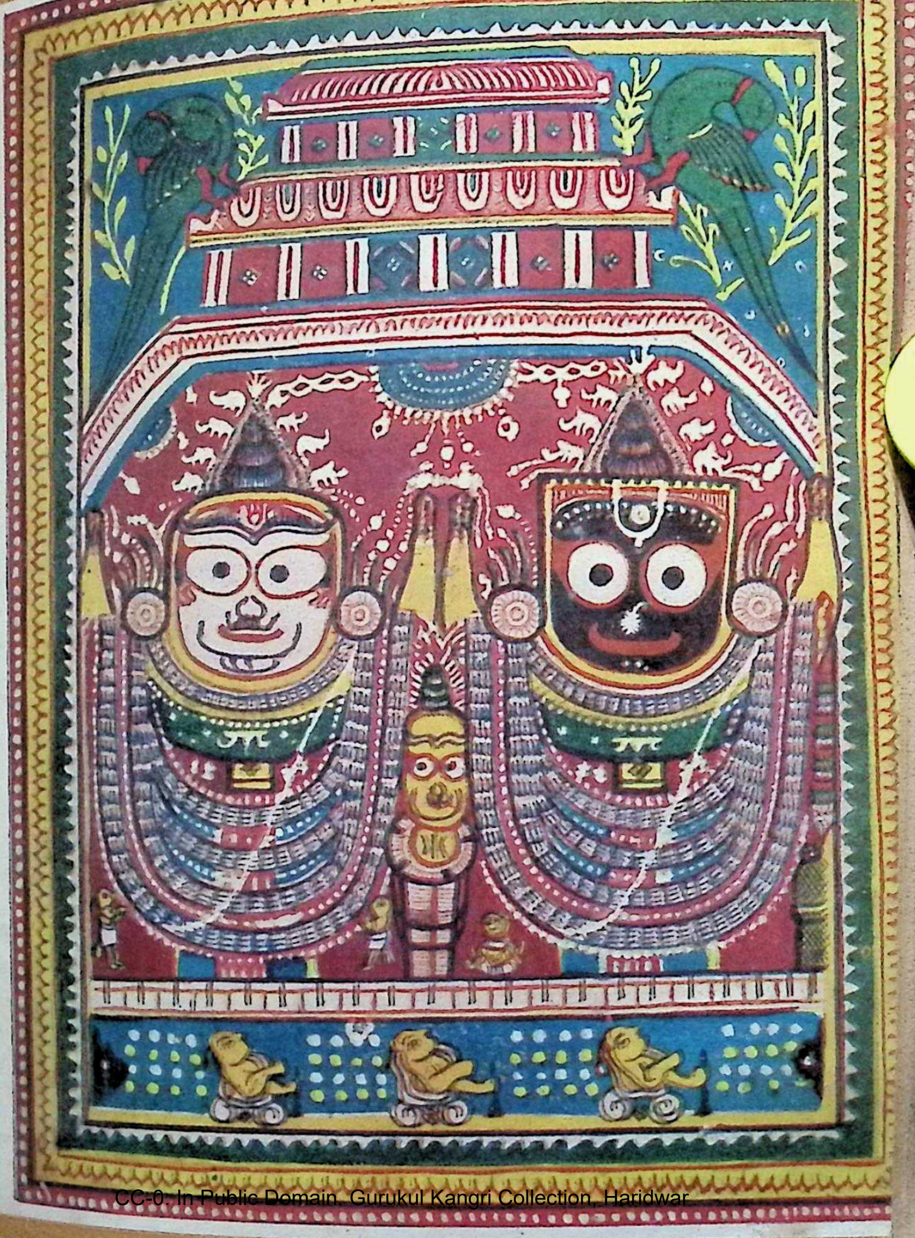

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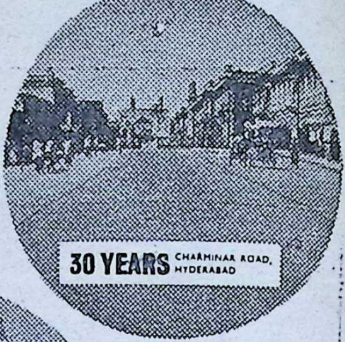

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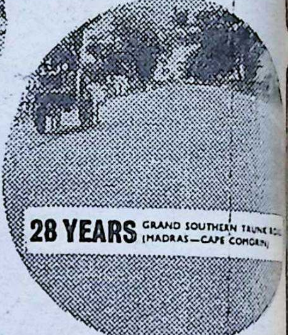

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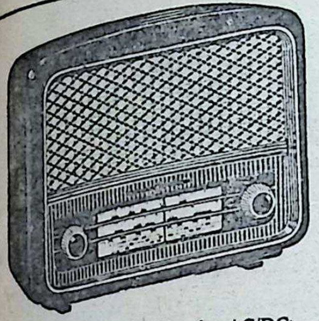

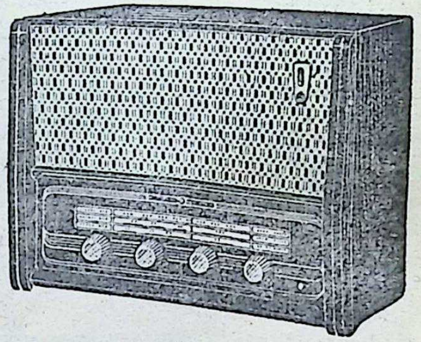

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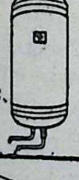

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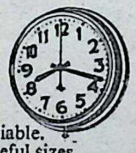

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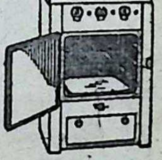

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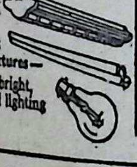

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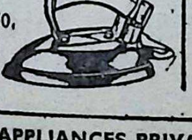

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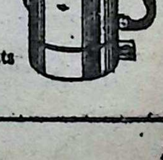

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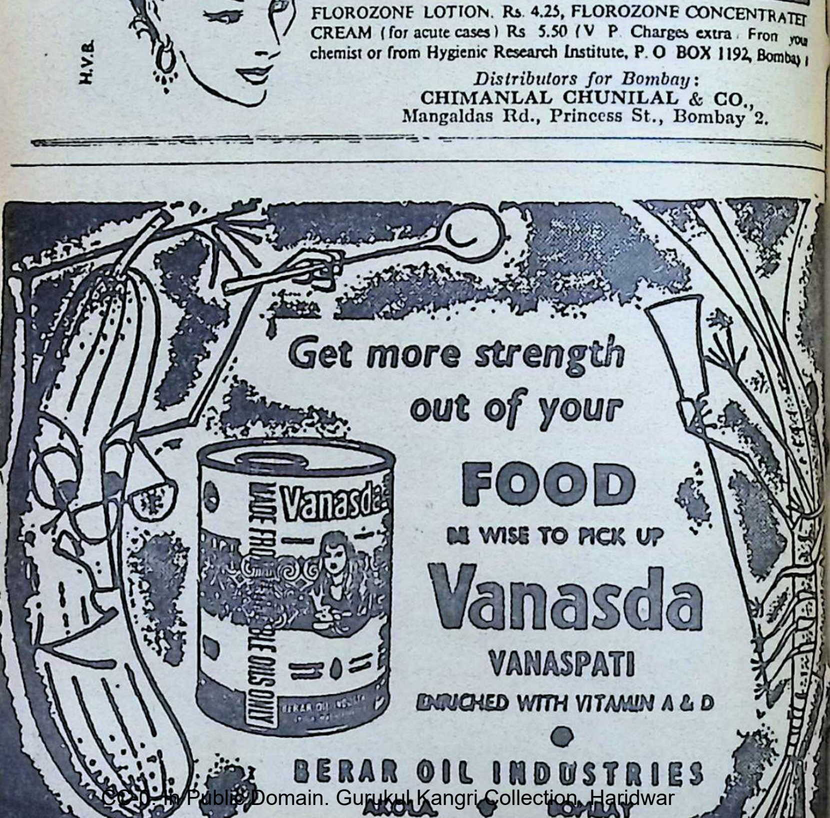

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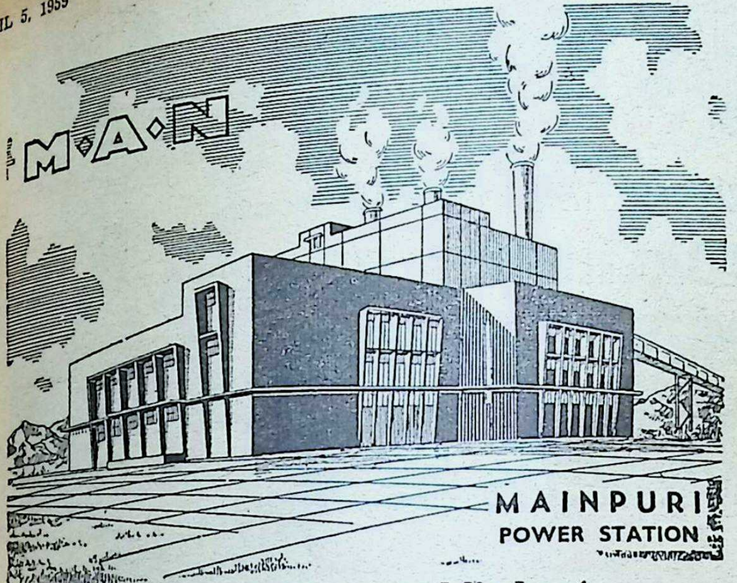

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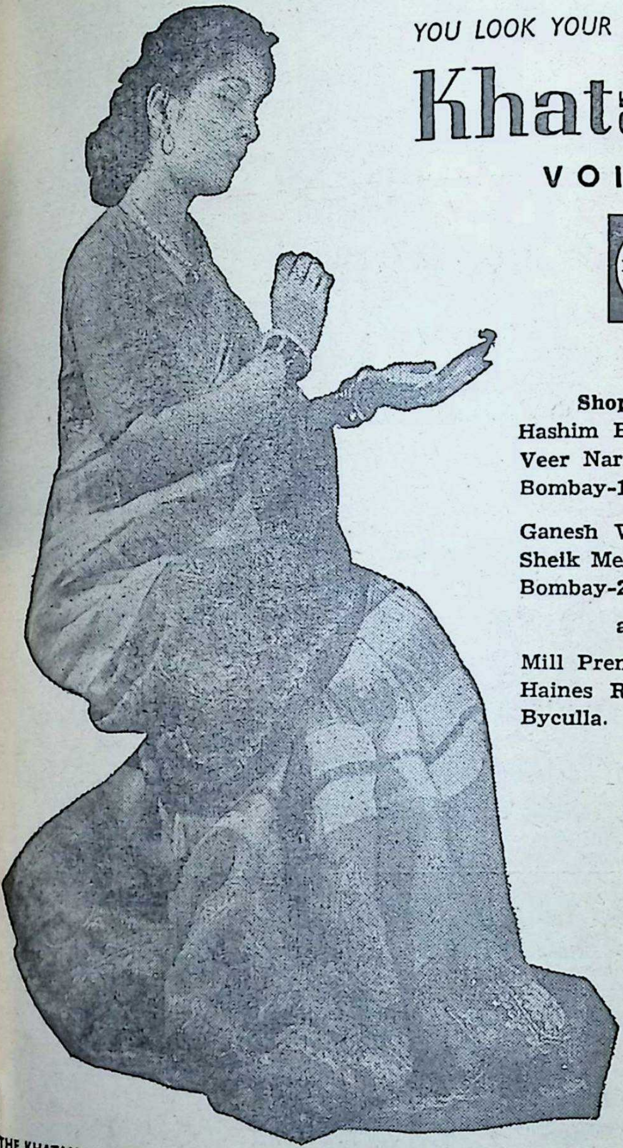

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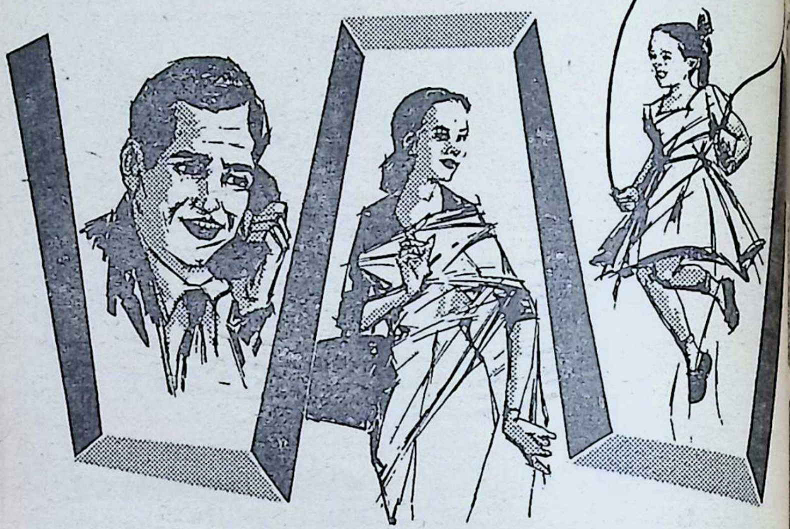

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APRIL 5, 1959

No. 18

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CONTENTS

Page
* Lord Jagannath (Prayer) .. 11
* Kulapati's Letter No. 176: Friedland Camp—The Refugees—The Barricade 12
* What is Prayer? —Sri Meher Baba 16
* Ramacharitamanasa: Rama Commissions the Vanaras 18
* Srimad Bhagavata: Akrura, the Saintly —Sri K. M. Munshi 22
* When Kundalini Awakens —Swami Sivananda 26
* The Right Alternative —Sri C. Rajagopalachari .. 28
* The New Society —Sri Jayaprakash Narayan 33
* How God Came into My Life: He Whispered the Formula into My Ears!—Sri Jaya Chamarajendra Wadiyar 36

Page
* A Parliamentarian Nonpareil —Sri R. P. Aiyar 40
* A New Light on Physical Culture—Sri Rishabhchand .. 44
* Vindhya—Sri J. H. Dave 48
* Sanskrit and the Slav Languages—Sri C. R. Pattabhi Raman 53
* The Bliss of Brahman —Sri R. R. Diwakar 55
* Question Box 57
* Call for Sane Sex Order —Dr. P. A. Sorokin 59
* Sanskrit Lessons (New Series) —Dr. Shakuntala Rao Shastri 63
* Arthalobha (Katha Sarit Sagara —Story) 66
* Antonio Segni (Profile) 69
* News and Notes 71
* Our Book-Shelf 73

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आ नो भद्राः क्रतवो यन्तु विश्वतः ।
Let noble thoughts come to us from every side
—*Rigveda*, I-89-i

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LORD JAGANNATH

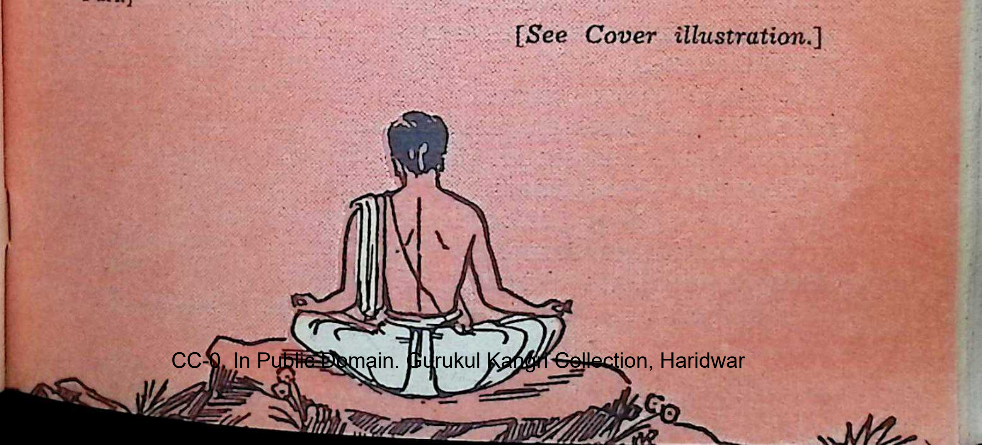
अदो यद्दारु प्लवते सिन्धोः पारे अपूरुषम् ।
तदा रभस्व दुर्हणो तेन गच्छ परस्तरम् ॥

O Irrepressible One! Take resort to the Daru Brahma Lord Purushottama whose image is prepared from out of the log of wood floating on the ocean and thereby reach the Highest!

—**Rigveda.** X. 155. 3

[Mythology has it that, after Dehotsarga at Dwaraka, Sri Krishna's body along with those of Baladeva and Subhadra who had also subsequently cast off their mortal coils, was washed ashore at Puri. Directed by an *akash-vani*, the people of Puri reclaimed those bodies which, due to the advent of Kaliyuga, had by then become wooden logs, and out of those wood they made three images of Sri Krishna, Baladeva and Subhadra which they installed in the temple now known as Jagannath Temple. The above translation as given by Sayanacharya thus makes the *Rik* a prayer to Lord Jagannath of Puri.]

[*See Cover illustration.*]



Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 176

★ FRIEDLAND CAMP
★ THE REFUGEES
★ THE BARRICADE

Bharatiya Vidya Bhava
Bombay.
APRIL 5, 1959.

MY YOUNG FRIEND,

GOTTINGEN, through which we passed on our way to the Friedland Camp, is an old-world picturesque town famous for its University. About 12 Indian students study there.

Friedland Camp is a few furlongs away from the barbed-wire fence, which divides Western Germany from Communist Germany. Every day hundreds of refugees come from the Communist Zone, men, women and children, to find security in Friedland Camp which is a reception centre.

We were shown around the Camp by Dr. Pressen and Dr. Erhard. The arrangement showed German thoroughness. The day we came, over 500 refugees had arrived in the Camp. By the afternoon when we visited it, all of them had been received, registered, fed, medically exami ed and assigned to different r sidential Camps. When th left for their destination t the night train, each one of the received 7,500 marks.

We talked to half a dozen r fugees who had arrived that da whistled to a few of the babi who were crying at their b as they were washed clean b the nurses.

The stories narrated by the refugees—they were not esca pees—were heart-rending.

Russia has taken over part Poland. The Poles of the Ru sian Zone are, therefore, forc into that part of Germany whic is now handed over to Polan The Poles in their turn pus out Germans from their part Germany into Western Germany. It is to the credit Western Germany that refugee as also escapees, once they reach safely, are 'received, absorbed and set on their feet.

As I heard the sorry narrative of these victims, my blood boiled. I was reminded of Albert Schweitzer's words: 'This is the worst violation of historic truth and rights of man: When the rights to their homeland are denied to certain human beings so that they are forced to leave their homesteads.' How true, as we ourselves know by Indian experience.

This transplantation of population in this century is the grossest violation of human dignity known to recorded history. As the Charter of the German Expellees says, 'To separate a man from his native land by force means to kill his soul.'

The following figures were given to me: 19,000,000 (in round number) Germans lived in the expulsion area. Out of them, over 10,000,000 expellees or refugees had come to Western Germany upto 31st December 1954; quite a few hundred thousands more must have come since; thousands are coming out still. 2,000,000 are still in labour force or slave camps in Russia; 4,500,000 are just missing; 3,000,000 have found asylum in other countries; the Friedland Camp upto July 1958 had received 2,000,000 of them. On an average 12,000 a month are still coming there.

Hitler's brutal methods have brought upon Germany devastation and death, and given opportunity to what is called the 'herd theory' in totalitarian philosophy.

One refugee told us:

> 'I was taken away from Germany and placed in a special Russian camp area. I was paid 1 rouble a day for farm work. I worked for years. Then footed my way to Moscow, and from there came away to Germany.'

Another said:

> 'Some of us who were professors and scientists were taken away from Germany after the War. Some of us were taken to Siberia, and made to work on our subject from 1946 to 1955. Then we were removed to an isolated spot for two years, so that our knowledge might become out of date. Then we were allowed to return.'

A third said:

> 'We (man, wife and children) came away last Saturday from Polish occupied Germany. The condition of life in the Russian occupied zone was unbearable. I got 1,000 roubles a month, and it took me ten years' saving to buy a suit, which cost 800 roubles. A shirt cost me 130 roubles, shoes 300 roubles, a watch 460 roubles. Food cost us 800 roubles.'

The fourth one and his wife gave us their tale of woe thus:

> 'On Feb. 1, 1945, we were taken from Germany and sent to Siberia. Our work was to carry heavy stores. We earned 600 roubles, just enough for our food. We worked extra hours to buy clothing. We lived in barracks as slaves. We pinched and saved, and had to spend 2,000 roubles to reach here.'

Some of the experiences of the refugees are touching beyond description. I may cite the authentic narrative already published.

In 1945, a few hundred refugees were standing at a clearing station near Hanover. They were having the first real warm meal they had in months. Then says Frau Labs-Wesenberg:

> 'A man stood apart from others, near the fence, but in the full light of the searchlights. His pilot's uniform was torn, without insignia. He wore no cap. I knew immediately who he was: the 22-year-old son of our neighbours who had been decorated with the Ritterkreuz and had been missing since December 1944. . . .
>
> 'I took my bowl and went to him. I stood aghast: Both his hands had been amputated at the wrists. Two empty eye sockets turned towards me when I said—pulling myself together—"Good evening, Gert, I was your neighbou home, Mrs. B."
>
> '"Oh," he cried happily s prised. "You recognized m So they didn't fix me up that nobody could recog me. I am waiting for m wife. She is standing in l for the food and will soon here. . . . ."
>
> 'I want you to meet m wife. "Heike, look, here is neighbour from back ho She has recognized me ri away," he said.
>
> And now again, I w startled. Heike was noth but a child. Eighteen at m Slim, very tall.
>
> '"I found him again, m missing Gert," she said si ply while we shook hands.
>
> 'In the evening, I took walk with Gert. For a lo time, we were silent, then asked suddenly: "What you think of my wife?"
>
> '"Pretty, terrifying pretty", I said.
>
> '"So, she has not changed And he added: "It is o three weeks that we we married."
>
> '"Do you think, dear frie that it is sinful that I ga in and married her instead dissolving our engagement he asked.
>
> '"No" I said decided "Heike would never ag have been happy if you h cut your ties with her. S would think Gert thinks

little of me that he does not think I am able to be his mate and his helper for a lifetime."

'"But consider what it means to her, what services I have to accept from her daily. I am not afraid concerning our means of support. Our knowledge of foreign languages, my technical knowledge and her skill at sewing, all these combined will always help us to earn a living, somehow and somewhere," he said. "Let all flags be raised with faith in the future, towards the storm or the morning sun", he quoted.

'"And how," I asked, "did this terrible thing happen?"

'"I was shot down behind the Eastern front. My life was saved, and together with my comrades, I was put to work sweeping mines. One of these things exploded. It tore my hands and eyes to pieces. But my courage is undaunted. I was discharged as 'completely useless.'

'"How did you find Heike?" I asked."

'"My pals brought me with them to the Uckermark, where we searched in all the expellee camps and where we finally found Heike. Right away, she ran to the License Bureau and to the priest. All three of us told her without sparing her, what kind of future she was preparing for herself. She could not be swayed.

'"Love is never ending"—she chose this word for the marriage sermon. She has lost all her relatives. My buddies were our best men. The next day we started our march to the West. Today, a new life begins for us." '

* * *

We were taken by the Police Chief to the barbed-wire frontier which separates Communist Germany. It was electrified. Beyond it for 20 feet or so was a muddy road; it was kept so the whole time so that people could not cross it easily. A few hundred yards away was the watch-tower from which someone was peering at us through binoculars. Machine guns were there to shoot down any escapee or a trespasser. And yet hundreds risk all and escape every day.

'See what has happened to our poor Germany', the Police Chief said as he pointed at the frontiers.

I felt sad, sad beyond words.

* * *

When I saw the misery, wretchedness, hate and disgust, I could not help thinking how man can hunger for love in the individual and is driven by hate in the mass.

What have the World Wars brought, both fought to make

(*Continued on page 17*)

WHAT IS PRAYER?

WHAT constitutes the essence of prayer?

Many prayers to God are current among the lovers of God, arising as they do from diverse cultural contexts.

Some of the prayers invariably contain an element of asking something from God, either material or spiritual.

In fact, God is so merciful and bountiful that even without their asking He always gives much more than His lovers can receive.

He knows their real needs more deeply than they do. Therefore the element of asking something from God is superfluous.

It often mars the inner love and worship which a prayer tries to express.

The ideal prayer to the Lord is nothing more than spontaneous praise of His being.

You praise Him, not in the spirit of bargain but in the spirit of self-forgetful appreciation of what He really is.

You praise Him because He is praiseworthy. Your praise is a spontaneous appreciative response to His true being, as infinite light, infinite power and infinite bliss.

It is futile to attempt a standard prayer and hold it up as an ideal for all people of all times.

The glory of the Almighty transcends all human understanding and defies all verbal descriptions. Eternally fresh and self-renewing in its unlimited amplitude, it never fades.

Nor is it ever confined within the limits of the best of hymns.

All hymns and prayers reach out towards the eternal Truth

SRI MEHER BABA

of Godhead only to merge those who utter them in silent and unending adoration.

If by ideal prayer to the Lord is meant a set formula, any search for it is a wild goose chase.

All prayers ultimately initiate the soul into an ever deepening silence of sweet adoration; and all formulæ are dissolved and assimilated into the integral and direct appreciative perception of divine Truth.

That which seeks to reach towards the immeasurable, itself becomes incapable of being measured by any set standards.

The ritualistic and repetitive expressions of prayer do not and cannot do justice to the innermost essence of prayer, which is adoring love for the eternal Beloved. To attempt to standardize prayer is to mar its intrinsic beauty.

If you pray with a motive to do good to some one, your prayer may actually bring about good both to him and to yourself.

Some people pray for the spiritual benefit of those who have done them some wrong. There also, they are helping others spiritually. But all prayers with a motive fall short of the ideal prayer which is without motive.

In the entire spiritual panorama of the universe nothing is more sublime than a spontaneous prayer.

It gushes out of the human heart, filled with appreciative joy.

It is self expression of the freed spirit without any actuation of a motive.

In its highest form, prayer leaves no room for the illusory diarchy of the lover and the Beloved.

It is a return to one's own being.

[From: *Beams from Meher Baba*]

KULAPATI'S LETTER—*(Continued)*

the world safe for democracy? To quote a great modern thinker:

> 'They have destroyed about one-sixth of the most inhabited regions of this planet, killed and wounded more than one hundred million human beings, brought misery, disease and poverty to the greater part of humanity, blew to pieces all the great values, spread insanity and demoralization, unleashed in man "the worst of the beasts", and created an unprecedented chaos and anarchy. Instead of freedom and democracy, they gave unlimited tyranny, autocracy, totalitarianism and universal coercion. The net balance of these wars is quite negative: they greatly decreased the vital, mental, moral, social and economic well-being of humanity. For all persons who have their eyes open and their minds sound, this conclusion is quite certain.'

Yours sincerely,

K M Munshi

SCENES from RAMACHARITAMANASA by Goswami Tulsida

Sugreeva in his new-found joy had forgotten his friend and benefactor Sri Rama and His mission. So when Lakshmana frightened him, Sugreeva had forestalled him by sending for his army of Vanaras. By his forthright confession of lapse, he wins Rama's love: "You are dear to me as Bharata." Legions of Vanaras in various colours are arriving from various quarters.

Rama Commissions the Vanaras

बानर कटक उमा मैं देखा।
मूरुख सो जो करन चह लेखा॥
आइ राम पद नावहिं माथा।
निरखि बदन सब होहिं सनाथा॥

"Uma," says Sankara, "I saw the army of Vanaras and he would be a fool who would count their number. Coming in a line they all bowed at Rama's feet and looking at His face, found Him as their Lord."

अस कपि एक न सेना माहीं।
राम कुसल जेहि पूछी नाहीं॥
यह कछु नहिं प्रभु कइ अधिकाई।
बिस्वरूप ब्यापक रघुराई॥

In the whole army there was not one Vanara whose welfare Sri Rama did not personally enquire. This was no miracle for my master, for, the Lord of Raghus is Viswarupi Himself!

ठाढ़े जहँ तहँ आयसु पाई।
कहँ सुग्रीव सबहि समुझाई॥

राम काजु अरु मोर निहोरा।
बानर जूथ जाहु चहुँ ओरा॥
जनकसुता कहुँ खोजहु जाई।
मास दिवस महँ आएहु भाई॥
अवधि मेटि जो बिन सुधि पाएं।
आवइ बनिहि सो मोहि मराएं॥

The Vanaras all stood in mi tary array as ordered and Ki Sugreeva instructed them th "I command and commissi you to do Sri Rama's wo Therefore, O Vanaras, go fo in all directions and diligen search for Janaki; but brethr you should all return before t month is over. He who retur after this limit and brings news, shall meet his death my hands."

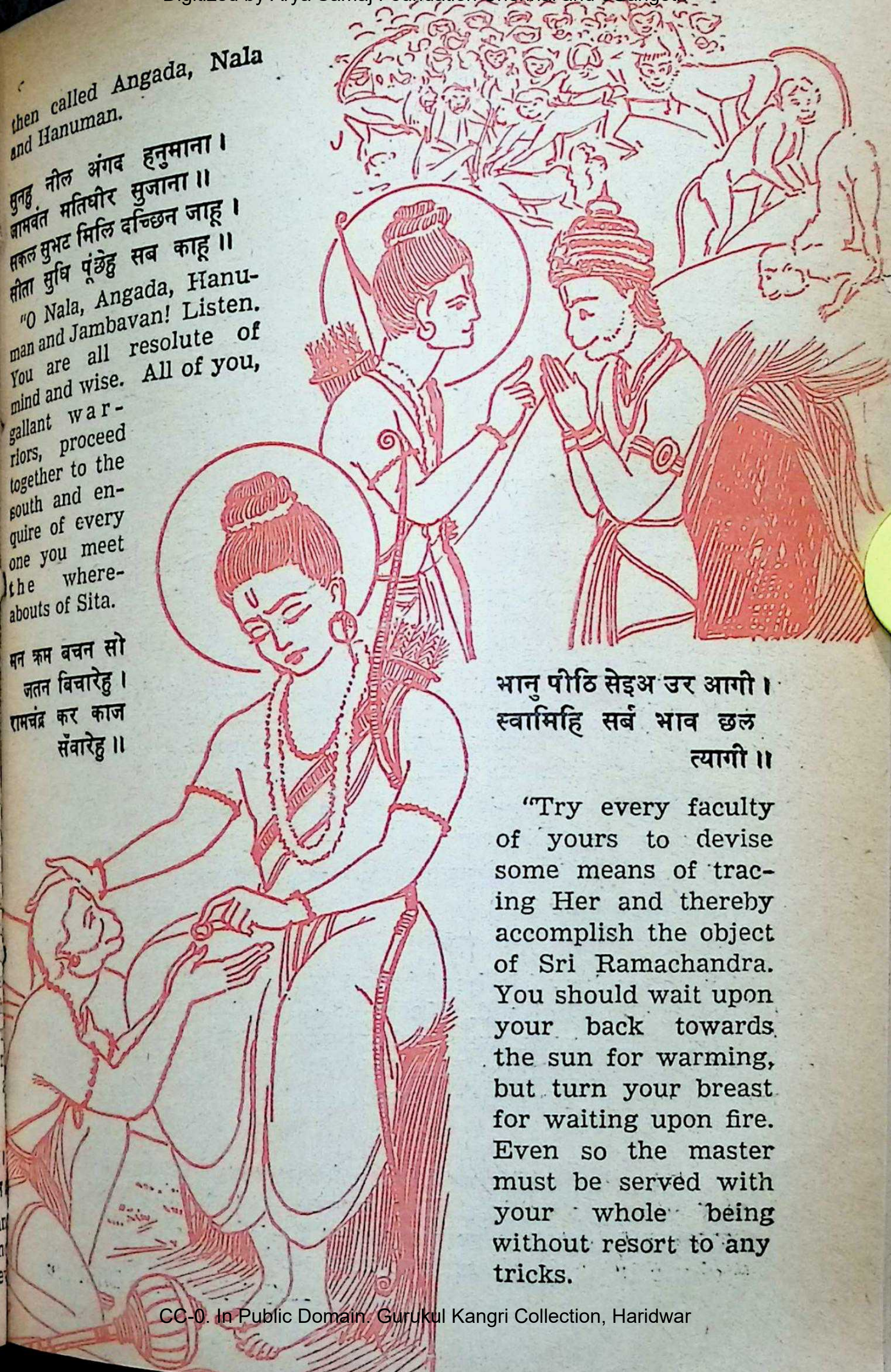
बचन सुनत सब बानर जहँ तहँ चले तुरंत।
तब सुग्रीवँ बोलाए अंगद नल हनुमंत

Hearing Sugreeva's comma the monkeys dispersed at on in various directions. Sugree then called Angada, Nala and Hanuman.

सुनहु नील अंगद हनुमाना ।
जामवंत मतिधीर सुजाना ॥
सकल सुभट मिलि दच्छिन जाहू ।
सीता सुधि पूंछेहु सब काहू ॥

"O Nala, Angada, Hanuman and Jambavan! Listen. You are all resolute of mind and wise. All of you, gallant warriors, proceed together to the south and enquire of every one you meet the whereabouts of Sita.

मन क्रम बचन सो
जतन बिचारेहु ।
रामचंद्र कर काज
सँवारेहु ॥



भानु पीठि सेइअ उर आगी ।
स्वामिहि सर्ब भाव छल
त्यागी ॥

"Try every faculty of yours to devise some means of tracing Her and thereby accomplish the object of Sri Ramachandra. You should wait upon your back towards the sun for warming, but turn your breast for waiting upon fire. Even so the master must be served with your whole being without resort to any tricks.

तजि माया सेइअ परलोका।
मिटहिं सकल भवसंभव सोका॥
देह धरे कर यह फल भाई।
भजिअ राम सब काम बिहाई॥

"Similarly one should strive for lasting happiness in after-life by discarding the *mayas* of this world. In this way all one's woes incident to birth and death can be eradicated. Brethren, the fruit of human birth lies in worshipping Sri Rama in a single-hearted spirit.

सोइ गुनग्य सोई बड़भागी।
जो रघुबीर चरन अनुरागी॥
आयसु मागि चरन सिरु नाई।
चले हरषि सुमिरत रघुराई॥

"Verily he knows *gunas* best and is twice blessed, who is devoted to Sri Rama's feet." Bidding adieu to Sugreeva and bowing their heads at his feet the Vanaras joyously set out with their thoughts fixed on the Lord of Raghus.

पाछें पवन तनय सिरु नावा।
जानि काज प्रभु निकट बोलावा॥
परसा सीस सरोरुह पानी।
करमुद्रिका दीन्हि जन जानी॥

The last to bow his head was the son of the wind-god. Knowing that His work was going to be accomplished by him Sri Rama called Hanuman near and caressed his head with lotus hand and recognizing to be His devotee gave him ring of insignia.

बहु प्रकार सीतहि समुझाएहु।
कहि बल बिरह बेगि तुम्ह आए
हनुमत जन्म सुफल करि माना।
चलेउ हृदयँ धरि कृपानिधाना॥

"Inform Sita all about me the agony of my heart at separation from Her and retu quickly." Hanuman thoug that he had reaped the rew of his birth and departed w the image of the gracious Lo enshrined in his heart.

जद्यपि प्रभु जानत सब बाता।
राजनीति राखत सुरत्राता॥

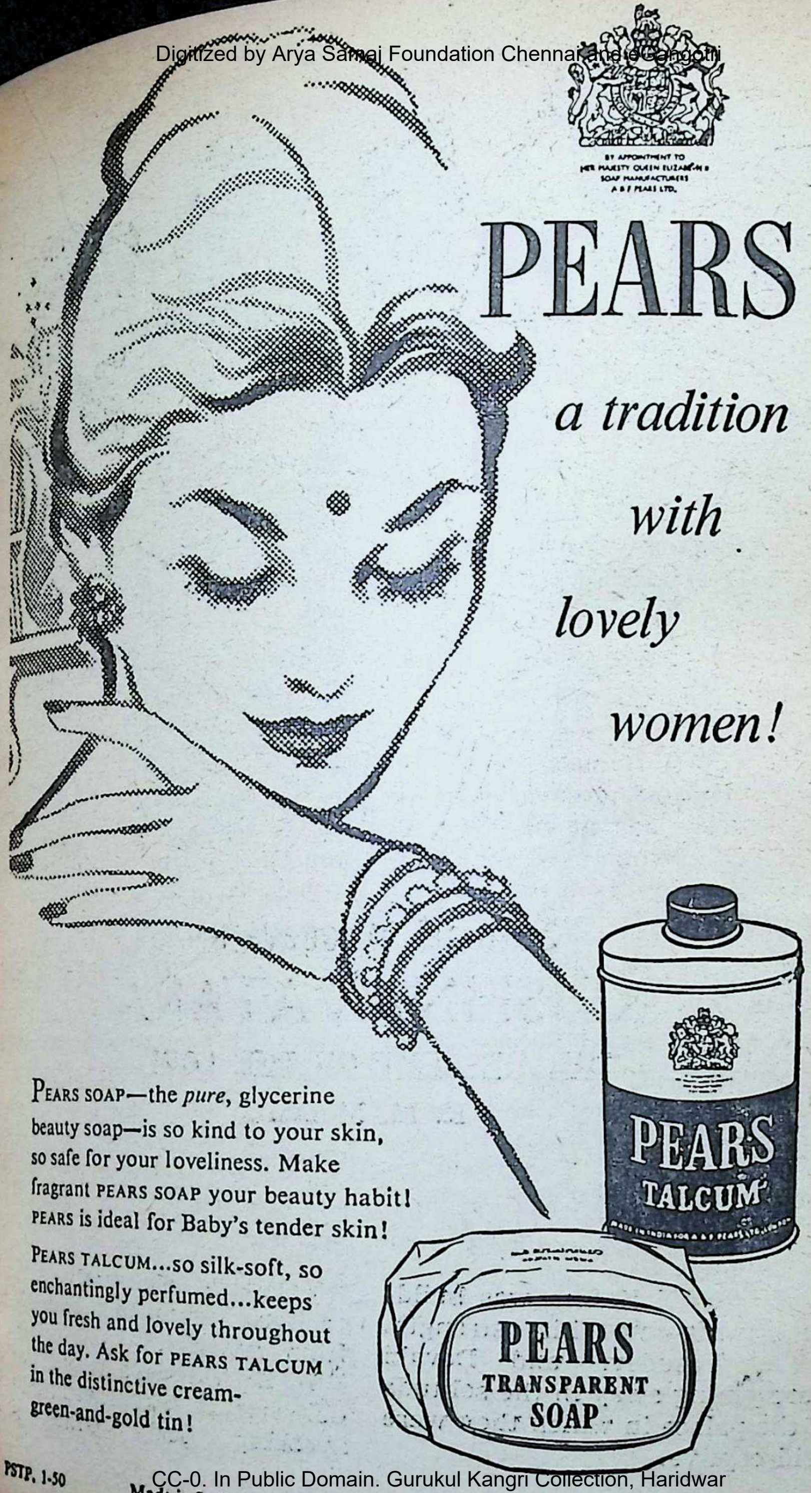
Although the Lord kne everything, the redeemer of t Devas respected the recogniz principles of statecraft (by sen ing spies in the first instance trace Sita).

चले सकल बन खोजत
सरिता सर गिरि खो
राम काज लयलीन मन
बिसरा तन कर छो

All the monkeys started ra sacking woods, streams, lak hills and ravines with th mind wholly devoted to S Rama's task and shaking off attachments to their body.

He, who deems himself lowlier than even a blade of grass, is patient like a tree, craves not honour for himself but is always eager to offer it to others—he alone is fit to chant the name of Hari.

—Sri Krishna Chaitanya



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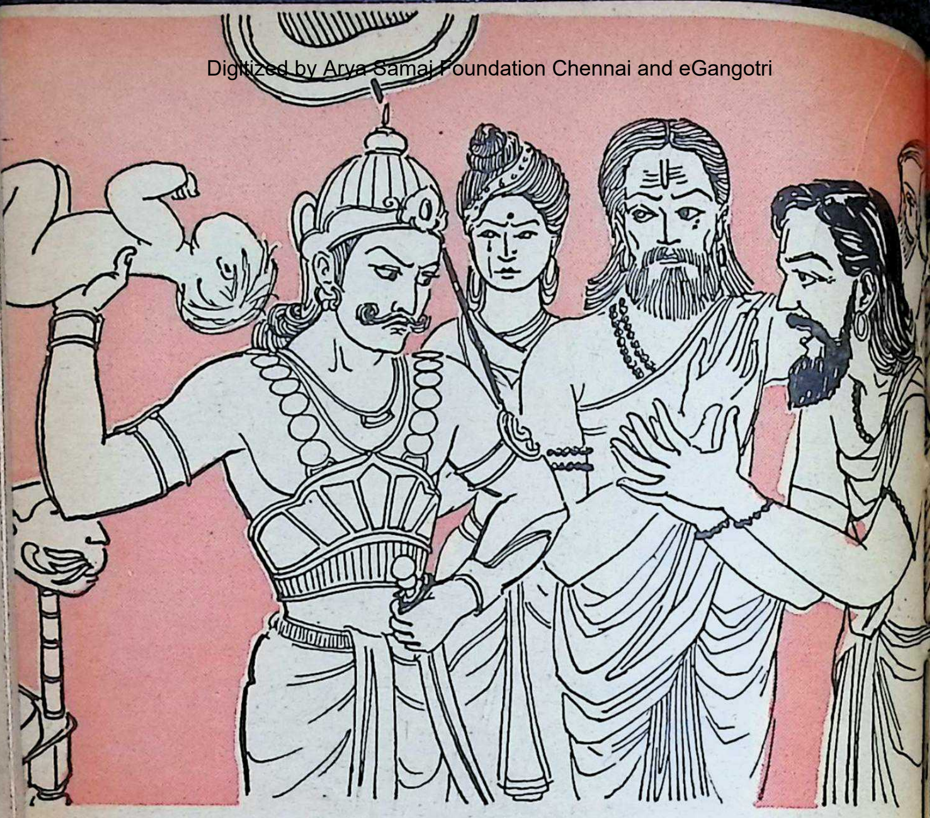


Srimad Bhagavata

KRISHNAVATARA

THE DESCENT OF THE LORD

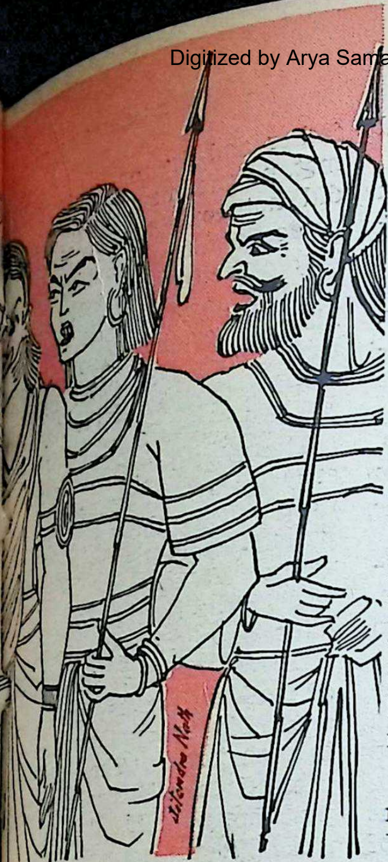
K. M. Munshi

4. Akrura, the Saintly

WHEN Kamsa was building up his strength, Vasudeva and Devaki were pining away in the solitude of the palace in which they were held captive.

Vasudeva ceaselessly prayed to Lord Vishnu to deliver them from captivity.

While Vasudeva prayed for a deliverer, Devaki prayed for him invoking God's Grace. She



joined him in prayers and fulfilled all the sacred vows which a noble wife should. But she had a quest of her own. She ardently wished to be the mother of the deliverer. Often at midnight she would awaken from her sleep, slip away from Vasudeva's side and, with folded hands and bowed head, pray, 'Lord, the Refuge of All, make me the mother of the deliverer.' Often when she prayed in the early hours of the morning she would feel that her prayers were answered. And hope and faith buoyed her up during the anguished days and nights she served Vasudeva and kept him cheerful.

Soon after Kamsa returned to Mathura with the Magadhan princesses, Devaki was delivered of a son. The news spread among the Yadavas and they trembled at the fearsome prospect of Vasudeva's son being killed by Kamsa.

Akrura, the young chieftain of the Vrishnis, one of the Yadava clans, was a righteous man who always walked in the path of *Dharma*. He was highly respected by the Yadavas and the leaders beseeched him to intervene and halt the wicked resolve of Kamsa. To kill an innocent babe was the height of barbarity, they urged.

Akrura agreed, and with several other chiefs, accompanied Vasudeva, when, true to his promise, he brought his first-born child to Kamsa.

Kamsa, seated on his throne and surrounded by his trusted followers and a few armed Magadhan warriors, received them curtly. Akrura tried to persuade Kamsa not to pursue his brutal course. Vasudeva, with tears in his eyes, also begged of him to spare the child.

Akrura with folded hands said, 'Have some mercy, I beg of you. What has the child done to you? To kill an innocent baby is unbefitting, unAryan, sinful. The danger to you, if at all, is from the eighth child of Devaki, not the first.'

'I take no risks,' replied Kamsa, his brows knit.

'A king is like unto Vishnu of the Four Hands, Mercy Incarnate,' said Vasudeva, pressing the child to his bosom.

Kamsa heard them scornfully. Then he laughed a wicked, sinister laugh.

'If your God is merciful, invoke His aid,' retorted Kamsa. 'I am not God. I don't want to be one. And I am not merciful.'

Akrura and Vasudeva continued to plead for a long time, but in vain. Kamsa continued to stare at them scornfully. When they had finished, he stood up, snatched the child from the hands of Vasudeva and dashed its head against the ground. The Yadavas present there burst into groans of horror.

The news that Kamsa had killed Vasudeva's child came upon the Yadavas as a thunderbolt. They did not know what to do or to whom to turn. At last the leaders went to the palace of King Ugrasena. Men wailed in grief, women beat their breasts. It was terrible. Something must be done to stop this savagery.

King Ugrasena heard the recital of the gruesome deed of his son and tears fell from his eyes. With tottering steps, he proceeded to the palace of Kamsa to remonstrate with him.

What happened between the father and the son, when they met, no one knew. But the King did not come out of Kamsa's palace, and no one but his wives and selected attendants could see him any more. He was now his son's captive. The Yadavas were shocked as never before, for, by the law of the Aryans, the father was a god to his son.

The next day, Kamsa's mercenaries spread terror in Mathura. The saintly Akrura was locked up in the same palace where Vasudeva and Devaki were. The houses of the chieftains who had accompanied him were set on fire. The guards of the King's palace were massacred. Men locked themselves up in their houses. Those who felt themselves to be singled out for punishment fled the town.

As Kamsa drove through the town, his chariot surrounded by trusted horsemen, celebrating his triumph, he heard the shouts of his henchmen and the screams of their victims. He twirled his moustaches revengefully: the Yadavas were now getting their due, he thought.

In the palace which was their prison, Vasudeva sat in front of Devaki, lying on her bed, sobbing disconsolately. Dry-eyed she was, for she had no strength even to shed tears. From her desolate heart arose but a cry of anguish: 'Lord, my Beloved, Thou Fountain Source of Mercy, send the deliverer and soon.'

Akrura who was standing

there gave them consolation: Sufferings are the testing twine of the Lord. Fear not, Devaki.' To Vasudeva he said, 'The deliverer will come, Vasudeva. Inscrutable are the ways of the Lord. Glad tidings came to me four days ago. In a few days the venerable Muni Krishna Dvaipayana on his way to Indraprastha, will be halting here. He is the wisest among the wise and will show us some way.'

Akrura, though young in years, was old in wisdom, and unshaken in his faith in God's wisdom. And he was loved by the people of Mathura, by whom he had always stood in their sorrow and distress.

The spies of Kamsa brought him the report that the revolt had been suppressed. Many Yadava leaders had migrated to neighbouring territories with their families. Others had submitted to his will, their spirits crushed. But every one, even those who were loyal to him, felt sorely about the injustice of punishing so saintly a person as Akrura.

Kamsa was quite satisfied with what he had achieved at the first stroke and wanted popular feelings to subside. Therefore it would, he thought, be a good device to set free Akrura. People would forget their resentment in praising his clemency.

There came riders from Bhishma, the great Kuru warrior. He had invited Vasudeva to come to Indraprastha. Kamsa did not know what to reply. Bhishma was a formidable chief, who presided over the powerful empire of Hastinapur. To ignore his invitation would be to make him an enemy. Kamsa could not find a way out of the difficulty. But he knew that Akrura was a favourite at Hastinapur, and might show some way. And so Akrura was released from captivity.

Akrura wanted no favour from the tyrant. He went home and sent away his family to Gokul, but himself stayed in Mathura to bring solace to the afflicted. He went from house to house and listened with deep sympathy the reports of the atrocities which had been committed by the emissaries of Kamsa. He helped them with whatever he could, and he gave them what he had in abundance and what they needed most—faith in the Lord. He said to them, 'Even our sufferings come from the Lord, for they are the furnace through which men must pass to come out as gold. But pass they will, for sages have testified to what He has promised: *'Those devoted to Me shall not perish.'*

And hope entered men's hearts and gave them the courage to suffer and be strong.

[To be continued]

WHEN KUNDALINI AWAKENS

• *Swami Sivananda* •

DURING meditation you behold divine visions, experience divine smell, divine taste, divine touch, hear divine *anahata* sounds; you receive instructions from God. These indicate that the Kundalini Shakti has been awakened.

When there is throbbing in Mooladhara, when hair stands on its root, when Uddiyana, Jalandhar and Moolabandha come involuntarily, know that Kundalini has awakened.

When the breath stops without any effort, when Kevala Kumbhak comes by itself without any exertion, know that Kundalini Shakti has become active.

When you feel currents of Prana rising up to the Sahasrara, when you experience bliss, when you repeat 'Om' automatically, when there are no thoughts of the world in the mind, know that Kundalini Shakti has awakened.

When in your meditation t eyes become fixed on Trik the middle of the eye-bro when the Sambhavi Mu operates, know that Kundali Shakti has become active.

When you feel vibrations o Prana in different parts insi your body, when you experien jerks like the shocks of elect city, know that Kundalini has become active.

During meditation when you feel as if there is no body, when your eye-lids become closed and do not open in spite of your exertion, when electric-like currents flow up and down the nerves, know that Kundalini has awakened.

When you meditate, when you get inspiration and insight, when nature unfolds its secrets to you, all doubts disappear, you understand clearly the meaning of the Vedic texts, know that Kundalini has become active.

When your body becomes light like air, when you possess inexhaustible energy for work, know that Kundalini has become active.

When you get divine intoxication, when you develop power of oration, know that Kundalini has awakened.

When you involuntarily perform different Asanas or poses of Yoga without the least pain or fatigue, know that Kundalini has become active.

When you compose beautiful sublime hymns and poetry involuntarily, know that Kundalini has become active.

Peace is our quest. It is the hunger of our soul. But that peace can be had only by uniting ourselves with the supreme Truth pervading everywhere. We are fighting to put down others and think that by doing so we will be happy and peaceful. God is smaller than an atom, and bigger than the Himalayas. He is contained even in a drop of the ocean, and yet not even the seven seas can compass Him. Reason is powerless to know Him. He is beyond the reach or grasp of reason.

—Mahatma Gandhi.

I adhere to my doctrine of trusteeship in spite of the ridicule that has been poured upon it.

—Mahatma Gandhi

THE RIGHT

C. Rajagopalachari

AS the citizen's duty of non-violent disobedience enunciated by Thoreau was the basis of the Gandhian struggle against foreign rule, the basis of the Gandhian answer to the modern challenge in the Welfare State is the duty of compassion.

The fulfilment of the citizen's duty of disobedience led to freedom from foreign rule and the realisation of India's self. The fulfilment of the duty of compassion enunciated in the Upanishads and the *Gita* and reformulated by Gandhiji will lead to the liberty of the individual and freedom from totalitarian governance. A nation enjoying the blessings of minimum government and citizens fulfilling the law of compassion—this was Gandhiji's answer to the challenge of Marxism.

The duty of compassion is based on religion and flows from an inescapable God-given urge leading to a true one-ness of all life. The identity of oneself with those around should be realised without any external compulsion, and without losing one's own identity in the process.

ALTERNATIVE

यस्तु सर्वाणि भूतानि
आत्मन्येवानुपश्यति ।
सर्व भूतेषु चात्मानं
ततो न विजुगुप्सते ॥

As a result of the long continued impact of the baser elements of western civilization, the glamour of the new and expanding knowledge of the physical world which came as a well-intentioned gift from the West and the onslaught of proselytising propaganda, India has almost lost her religion. When faith is corrupted by doubts and undermined in the heart the preservation of ritual does not make up for the loss. There is little of true religion left in the strata permeated by Western influence. But so far as the nation is concerned, it is not wholly lost. If the educated classes, the leaders of society, recover their souls there is time yet to recover lost ground; and recovered life may even be stronger than the damaged previous possession. India can recover her faith in the values of spirit that her Rishis laid down for the people. It depends on whether the need is recognised by her leaders and the urgency of it realized. If this is done and the discipline of compassion becomes the way of life, we shall be enabled to present an answer to the challenge of the times so far as India is concerned and also set an example to the world.

Marxism, the communists claim, is the only answer to the challenge of the times. We are not prepared to accept that claim. Not only do we consider the violence that historically preceded that way of life, wherever it has been imposed, as a great evil, but we do not want the individual to become a lifeless screw in a vast machine called the State, and that too under continuing State-compulsion. The individual is the only reality. The State is a non-living entity. The Leviathan has no soul. If the individual is wiped out we reduce the nation to a soul-less existence.

It is claimed by 'Socialists' that theirs is the alternative answer to the challenge of the times. Reject Marxism, but accept 'Socialism' they say. But what is Socialism but pure and simple State-compulsion? In the result the individual dies in the one as in the other. Indeed it is an illusion that the two are different and that the one is an alternative to the other. That it is possible to establish 'Socialism' without the violence that accompanied communism but through democratic process does not make it different. Whether the individual is violently made to die, or accepts death without resistance, the resulting death is the same. The individual ceases to exist whether it is murder or suicide.

If we wish to retain the individual and attain the general welfare with his fullest co-operation, the only way is what religion has from time immemorial taught—the duty and discipline of compassion. The sharing of one's goods with those around one and of their joys and sorrows, can be done without handing over your soul to a lifeless machine, and as an activity that yields joy to the giver as well as the receiver. It is not necessary for a mother to die for a child to be born. The mother lives for the child she has given birth to without herself losing her life. So also can the individual live and 'die' each moment for the community without losing his life, if the natural law of love and compassion were allowed to work. Compassion is a God-given endowment which makes each life feel the pain of another and find the pleasure in relieving it as if it were its own pain relieved. If this urge that is in every heart is not killed but made into a way of life, it is the answer to the challenge of the times. The communists always called their way of life Socialism. The Congress's Socialist pattern and the Government's plans to achieve that pattern may not be introduced with bloodshed but carried out through parliamentary sanction. But the end is the same—a soul-less Leviathan taking possession of all personal life and strangling it to death except for whatever life is needed to work as a serf. Along with this, Compassion itself is killed.

The Socialism envisaged by the Government of India, if it is worked with energy and meets with no casualty by reason of corruption, mismanagement and bureaucratic wastefulness or for want of foreign aid, will lead to exactly the same nation-wide state of compulsion and serfdom as we condemn communism for. There is no Socialist country in the world which has achieved its aim without wiping out the individual and atrophying the human mind, without converting the entire community into a body of slaves, without creating a privileged class to run the machine. India's experiment even if successful will only end in that result.

The true alternative to the Marxian answer to the call of the times is not an illusory copy of it, or a preparation for surrendering to it, but something quite different in character and in its fundamental basis. The doctrine of trusteeship adum brated by Gandhiji, namely, that rich people should hold their superfluous wealth as trustees for the poor and that this way of life should be inculcated by example as well as precept without compulsion or cruelty is the only true alternative to Marxism. It is entirely different in character from the Marxian solution. It is based on religion, the antithesis of which is the Marxian foundation.

Gandhiji had no time to expand and illustrate the way of life which he adumbrated. But he definitely put it forward as his alternative both to Marxism and Socialism.

"Indeed at the root of this doctrine of equal distribution must lie that of the trusteeship of the wealthy for superfluous wealth possessed by them. How is this to be brought about? Non-violently? Or should the wealthy be dispossessed of their possessions? To do this we would naturally have to resort to violence. This violent action cannot benefit society. Society will be the poorer, for it will lose the gifts of a man who knows how to accumulate wealth. Therefore the non-violent way is evidently superior. The rich man will be left in possession of his wealth, of which he will use what he reasonably requires for his personal needs and will act as a trustee for the remainder to be used for the society. In this argument honesty on the part of the trustee is assumed.

"Those who own money now are asked to behave like the trustees holding their riches on behalf of the poor. You may say that trusteeship is a legal fiction. But, if people meditate over it constantly and try to act up to it, then life on earth would be governed far more by love than it is at present. Absolute trusteeship is an abstraction like Euclid's definition of a point, and is equally unattainable. But if we strive for it, we shall be able to go further in realizing a state of equality on earth than by any other method.

"Complete renunciation of one's possessions is a thing which very few even among ordinary folk are capable of. All that can legitimately be expected of the wealthy class is that they should hold their riches and talents in trust and use them for the service of society. To insist on more would be to kill the goose that laid the golden eggs."

It is not on mere authority that this solution is presented now. It is presented on its own merits for acceptance as a way of life which would be in accordance with the ancient *dharma* of our land and save the nation from chaos and oppression and loss of soul. It is a way of life, besides, that will give true happiness such as is not available otherwise.

It may seem that what is suggested is to hand over the whole problem to the sweet will and pleasure of the rich. It is not the case at all. When *Dharma* is made to prevail over the land, misconduct invites the great and powerful sanction of social obloquy and personal unhappiness. It is the only non-violent way of reaching our goal. Any other would end in soul-killing compulsion. Any form of compulsion to produce the behaviour we seek to establish is not a way of life, but just prison discipline. A way of life must be voluntary and this means we should bring about a change of heart among people in general which is the function of a revival of religion in its true and substantial sense.

The question is whether we want a way of life or only prison discipline. We have seen prisons and know what they are like. No argument should be necessary to prefer that which alone can produce a way of life viz., a revival of *dharma* and a re-installation of higher values, and in particular the revivification of love and compassion inherent in human nature which has only been suppressed and overwhelmed, not destroyed by the incrustation of so much that is contrary to it. The pain that one automatically feels at the sight of another's pain is an inescapable gift of God to the human soul, though the gift is in the nature of a pain and a burden. It is a natural urge that makes a person one with those around him. Out of this fundamental pain or urge issues the doctrine of holding the goods one holds as in trust for others also and not only for oneself. Such a trust is a joy and a privilege to the individual.

Compassion based on *dharma* is a noble urge different from the vulgarity of condescension. It is a way of life that forges a union. Co-operation is good, but it is only joint adventure. Compassion welds people into a single and indivisible entity. Unity with those around one, with individuated life for one-self, is the secret of healthy citizenship. The individual should live fully, eagerly and purposefully and not become just a bolt or a screw or a lifeless brick, lost in a machine or a masonry construction. If this is to be achieved, neither Socialism nor Marxism is the way but only the *dharma* re-emphasized by Gandhiji.

To revive and strengthen religion and the consciousness of pious obligation would achieve general welfare and happiness preserving the spirit of industry as well as of brotherhood without damaging the value of individual human personality or the graces of life. This is better than trying to achieve our object through the deadening influence of organisational compulsion even were it granted that it could achieve the goal.

What is recommended may seem to be a long road but *shorter roads do not lead to the goal* though they may give sadist satisfaction. The long road leads to the goal and as we go along it we find and give joy and betterment all along at every stage and what we do binds the people together as no compulsion can do, be it brute force or the coercion of statutes.

(*Continued on page 35*)

THE NEW SOCIETY

● Jayaprakash Narayan ●

TO-DAY leaders of our nation including Pandit Nehru remind us every now and then that this is an age of science and if we do not progress in this direction we shall be left behind.

India is already backward, they say, and if we do not industrialize we shall remain further behind. It appears to be true.

We shall have to take some decision.

Can there be any reconciliation between the two paths that are before us—the path of Gandhi and Vinoba and that of Russia and America?

None can deny that this is an age of science, of technology and of industrialization. We also heartily welcome these, but we want to use our intelligence and discretion in doing so.

We do not want science or machine to become the master of man. We want a society in which science and industry will be subservient to man. Many people in the world would agree with this and would say so.

But the fact is that the current of mechanization is sweeping all of us off our feet and man is flowing in the current like a piece of dry wood or straw. We are told that we must adjust ourselves to this current. This is absurd

What is it for that man has created science, technology and industry? Not to be ground down in this mill. After all man has an ideal, certain values, feelings and emotions, pleasure and pain.... and he has to determine his life in relation to these things.

We know that production is essential, that efficiency is also essential. But we do not want man to be sacrificed at the altar of efficiency or production.

If technology makes man himself a machine what use, that technology is to us?

To-day men work like automatons in factories and then rush to other places for recreation. Their work does not satisfy them and they seek satisfaction somewhere else. This problem is facing the whole western civilization.

People everywhere feel, specially the thinkers, that if mutual help and co-operation do not become the basis of society the whole human race is bound to be destroyed.

The age of competition and mutual struggle is over. It is now the age of co-operation. Russia and America are also talking to-day not in terms of conflict but in terms of co-existence. Co-operation has to-day become the most important value in society.

We have therefore to find out how this spirit of co-operation can exist and grow in society—not a lifeless and abstract co-operation but a living co-operation.

Seers have said that worship of the concrete is easier than worship of the abstract. Similarly abstract co-operation is difficult. If therefore our social institutions do not provide for a life of co-operation from the very childhood, it will be difficult to expect man to live in co-operation later on. It will be asking for abstract co-operation.

It is essential for the growth of a spirit of co-operation that the units and institutions of human life are such that mutual co-operation becomes possible.

Now how will people learn to co-operate with each other and share in each other's joys and sorrows?

The institutions of life do not give an opportunity for personal contact and co-operation. There is a sort of impersonality. Hence if we start on the basis of preserving such human values as are essential today for existence, we will arrive at the conclusion that man's life must be organised in small units.

Of course it cannot be so small as not to make a society at all but neither should it be so large that men do not recognise each other or do not have an opportunity of sharing in each other's difficulties a pleasures.

Society has become so co plex to-day that man has be reduced to a state of helples ness. In the western countri to-day the situation is develo ing when society no long exists for man, but man exi for society. But only that soci structure is useful which hel in the development of hum personality.

The society to-day is in cha Not only those inhabiting it d not know each other but the are ready to devour one anoth

But man is a social anim The first society is his fami although we hardly call it society. But the family giv us a scope for developing mut love and co-operation.

To-day we have got gre many conflicting ideologies a religions but there are cert values of life about which the is hardly any controversy. F example, mutual co-operati truth etc.

Experience has shown t the unit of social existe should be small in order to e able the development of th values.

In our villages, therefore, have already got a ready fou dation for the growth of su units.

But to-day we have so cities and many villages. have one kind of life in ci and another kind of life in the villages. There is conflict between the village and the city.

The cities are to-day exploiting the villages. We can conceive of a society in which the villages may exploit the cities. But we do not want either of them to exploit the other. We therefore visualize that there should be neither cities nor villages of the present type.

There may be some big towns for example, a university town, a steel town or a cultural centre like Varanasi. But normally there should be neither big cities nor small villages as at present. There is however no doubt that the villages of to-day provide a starting point. They provide the foundation on which we can build the new society.

We can develop a society there which can be the centre of culture and learning and where man will be able to lead a human existence.

We want to build a society on the basis of small agro-industrial communities. These small units will then co-operate with each other and form larger groups or nation.

It is, therefore, not a fad of Gandhians that we talk of Gram Swaraj. We are not opposed to science, technology or industry but we want that the development of man should take place side by side with that of technology and industry.

As Vinoba often says, we will not be the losers if scientists decide to halt their researches in the field of technology and devote their talent and energies to the development of man.

Scientific advancement and spiritual development should go together. This is what Gandhi and Vinoba say.

THE RIGHT ALTERNATIVE—(*Contd.*)

No doubt, the fanaticism brought about by bloodshed and cruelty can produce a new way of life without waiting long. But if we do not like this, there is no choice. If we do not want subterfuge, widespread discontent and corruption, and failure, we must go through the long road. Spurious imitations and eyewashes can be achieved easily but big things cannot be reached non-violently except through the long road. We must patiently work by and attain the widespread spiritual conviction which is the essential basis and condition for making an ancient people accept a way of life not based on compulsion. We must put forth the stamina and personal conviction and the patience required for leading a religious and spiritual revolution. Fortunately the way of life we want is not wholly dissociated from the highest traditions of the land and the revolution we desire is only a re-assertion of the principles of religion this nation has always unquestioningly accepted.

"How God Came Into My Life"—12

HE WHISPERED THE FORMULA

His Highness Sri Jaya Chamarajendra Wadiyar, Governor of Mysore

SEVERAL years ago, as far back as 1949, I suffered from a severe attack of bronchitis which kept me bedridden far longer than is usual in such cases.

I was depressed and the things that happened around me fed that depression. It was an unpropitious time for me circumstanced as I was, and the fever that persisted held me in chains of gloom.

It was the 14th day of the dark half of Bhadrapad. I had one of those ineffaceable impressions that make life seem extraordinary.

I had a vision, if I may s so, of Dattātreya Who was o the fringe of my consciousne He cast his benignant look a me and said I would be we from that day and that I shou strive to attain supreme ide tity with him. The secret fo mula of *'Dattoham'* was whi pered into my ears!

True to His word the fev left me almost promptly and woke up with a spurt of fre strength put into me. I felt s well that I was left with th feeling that I never had bee ill. I was dumbfounded and in credulous.

I never saw the need for mo positive proof of the reality o the vision. My doubts we

. . . . A redemptive faith is necessary to steady our keel on the ocean of life . . . .

INTO MY EARS !

chased away. Nevertheless I could not get over ruminating as to what was meant by the Identity to be sought with *'Dattoham'*.

But after some time owing to other preoccupations this feeling grew dim until I forgot the whole thing. It was the 4th day of January 1953 when I went to Mangalore for a tour in that region. There a name *'Atri-netra-samudbhava'* which literally means 'one born of the eye of Atri' came floating into my mind and it persisted in my consciousness. I was perplexed.

I asked some pandits about it and finally Dharmādhikāri Sri H. N. Raghavendrachar after some search found the name as one of the garland of one hundred and eight names composed for Soma.

In spite of it, it seemed to me unbelievable that Dattātreya against all known Puranic facts should be born from the eye of the sage Atri. Something inside provoked me to think that it may have a symbolic meaning.

I came across a passage in the *Śandilya Upaniṣad* which says, 'Wherefore then is it known as Dattātreya? For the reason that the resplendent lord, mightily pleased as he was, donated himself to Atri, Atri, who was engaged in the most arduous of penances and who wished for a son which he lacked and for the reason that Atri's son was born of Anasūyā; for these reasons it is known as Dattātreya.'[1]

Thus it became clear to me that Dattātreya was the result of Atri's *tapas*. He was blessed by Maheśvara by giving (*Datta*) himself (Maheśvara) unto Atri.

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[1] *Śāndilya Upaniṣad:* 3-2. p. 22. *Dattātreya.*

So this divine wisdom was formulated as Dattātreya. It is this wisdom which is called Brahma Vidyā.

The *Maitreyī Upaniṣad* says: 'O Bhagavan! This body has originated from sexual union. It is never found together with understanding. It is hell itself ...it is replete with impurity of all kinds. O! Lord, to one who dwells in such a tabernacle, you are the only refuge. Addressed thus, Mahādeva answered. The body is spoken of as a temple and the individual self, *jīva* in it is the holy deity itself. One should worship Him as 'I am He' by casting off other useless offerings infected with nescience.'

In elaboration of this truth of identity, he says further 'I am I, I am also the other. I am *Brahman.* I am the source (of all things). I am also the preceptor of all the worlds. I am all the worlds. I am He. I alone am. I am the accomplished, *'siddha.'* I am the pure. I am the supreme. I am I. I am always He. I am the eternal. I am stainless. I am knowledge. I am excellent. I am the moon. I am the all. I am all that is good. I am devoid of grief. I am consciousness. I am equipoise. I am without honour or dishonour. I am qualityless. I am the holy, *Siva.*'[2] This is the truth of Dattatreya's birth.

This suddenly lighted up the dark corners of my mind. Here was an injunction for me to apply myself to the study of Dattātreya. I invoked Īśvara's aid to purify myself. It became clear to me why I was asked to meditate on Datta as my own inner Self. The answer came like an iridiscent light. Here is that hymn which threw me into ecstasy:

> 'O, Dattātreya! O, Hari! O Kṛṣṇa!
> O, the Giver of the Highest Bliss!
> O, the Form covering all the directions of space!
> O, the child of Atri!
> (O, the product of the men of wisdom!)
> O, the demon!
> O, the Ocean of Knowledge!'[3]

That ineffable experience taught me that non-dual identity underlay life. To comprehend it, it looked as if we needed divine grace of the Lord Dattātreya. It meant being assimilated into the heart of the mystery of being. It needed suffering and time and understanding to be chastened and to be clear-eyed. From relief from physical suffering to extraordinary mental clarity and wonderment was the progress of the crisis in my soul.

A period of four years elapsed, that is, from September-October 1949 to August-September 1953. During that period the concept of Dattātreya took birth in my mind and I was practically possessed with it. My thoughts about Dattātreya came to be embodied by me in a book called by that name. I do not know if it was an unwise venture. I am not clear at all if it really conveys anything worthwhile about so fascinating an experience. It is an experience 'From whence the mind retires unable to speak.'[4]

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[2] *The Śāndilya Upaniṣad:* 133, 24 & 1-4. *Dattātreya:* pp. 47-48.

[3] *Dattātreya Upaniṣad:* 1-1. p. 7 *Dattātreya.*

But then I have been given the message of unity which is being absorbed into my being. I have been pulled out of the wilderness of conflict and scepticism. A redemptive faith like the one which came to me seems to be necessary to steady one's keel on the ocean of life. It was given to me by the most positive proof possible.

In practice it has proved to me that Dattātreya is the living faith in a living divine power that acts as my or everyone's inner guardian. It is that faith which makes the experience of identity possible in a phantasmagoria of confusion and conflict.

To the sage who thus redeemed me from serfdom to freedom, I attune myself to the utterance of the sage of the Śāndilya:

'He who would meditate in accordance with the mode laid down in the Upaniṣad on the Deity Dattātreya, the Lord of Lords, Dattātreya the Lord, the gracious, *śiva,* the tranquil, *śānta,* the Lord who is lustrous like sapphire *indranīla* (in complexion) *indranīlanibha,* the mighty one, *prabhu,* delighting in His own marvellous power, *māyā,* investing *Ātman, ātma-māyā-rata,* the Lord whose activities are his sport, *līlā,* the Lord who is the one philosopher, *avadhūta,* the Lord who has the cardinal directions as his garments, *digambara,* the Lord whose entire limbs are smeared with holy ashes, *bhasmoddhūlitasarvānga,* the Lord who wears the crown of matted hair, *jaṭājūṭadhara,* the glorious Lord, *vibhu,* the Lord four-armed, *caturbāhu,* and invested with distinguished limbs, *udārānga,* the Lord with eyes opened wide like full-blown lotus flowers, *praphulla-kamalekṣaṇa,* the Lord who is the treasure-trove of knowledge, *jñāna,* and discipline—*yoga, 'jñāna-yoga-nidhi',* the Lord who is the world-teacher, *viśvaguru,* the Lord who is dear to the *yogis, yogijanapriya,* the Lord who is tender to his devotees, *bhaktānukampin,* the Lord who is the witness of all, *sarvasākṣin,* and the Lord who is served by accomplished adepts, *siddha-sevita,* such a one, released from all sins will attain beatific bliss. Thus aum! The truth. Thus the *Upaniṣad.*[5]'

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[4] 'Yato vāco nivartante.' (*Taittirīya Upaniṣad.*)

[5] *Śāndilyopaniṣad:* 3-1-4. *Dattātreya:* p. 21.

It is time that makes us mortal. It is eternity that makes us immortal. If we live in the temporal we die. If we live in God, we live eternally. Body-consciousness is the womb of transmigration and Atmic consciousness the Eternal abode of Divine beatitude.

—**Eckhart.**

The late Sri S. Satyamurti

A Parliamentarian Nonpareil

[A memorial tribute to the late Sri S. Satyamurti who passed away on March 28, 1943.]

● **R. P. Aiyar** ●

It is with great pleasure that I respond to the request of the Editor to write about the late S. Satyamurti. I came into intimate personal contact with him in the twenties when I was a student of the Madras Presidency College. From that time till his tragic demise in March 1943, there was a bond between us: on my side unbounded admiration and hero-worship, on his side generous understanding and affection.

Satyamurti's life will be branded a failure by people who evaluate success in terms of Power acquired through ruthlessness, Money acquired through double-dealing, Fame acquired through self-advertisement. But Satyamurti chose for himself the path of suffering and he has left behind him a memory and a record of achievement that posterity will not easily forget.

It was at the Amritsar session of the Congress in 1929 that he shot up into prominence by his remarkable oration impeaching Lord Chelmsford, then Viceroy, and demanding his recall. Maulana Mahomed Ali once said that the Amritsar oration has its rightful place with the great orations of all time. It was indeed appropriate that a day after his death, this remarkable speech should have been read over the Bangkok Radio which was then under the control of Netaji Bose.

When Gandhiji became the leader of the Congress, Satyamurti loyally stuck to him, though he was against the boycott of legislatures. He was the pioneer in Madras who fought for council entry; and in 1924 he became the leader of the Swarajist party in the Madras Legislative Council. It may not be known to the present generation that his correspondence with Lord Olivier, Secretary of State in the first Labour Cabinet of Ramsay MacDonald, led to a stormy debate in the British Parliament.

As a Parliamentarian, he was nonpareil. In asking supplementary questions which would put the Treasury Benches on the horns of a dilemma, in giving apt repartees which would hit the opponent straight on the nose and in making sallies which would make the House roar with laughter, Satyamurti had few equals. The highest tribute to his abilities in the parliamentary field was paid by Gandhiji in 1934 when there was a general desire to revive the old Swarajist party: "If you want to enter the legislatures merely to show up the bureaucracy, it is enough if we send Satyamurti alone there."

Satyamurti contested the Madras City seat against Sir A. Ramaswami Mudaliar for the Central Assembly and won by a thumping majority. In the Assembly he did yeoman service as Deputy Leader of the Congress party. Sir Frederick James once told me that Satyamurti occupied over twenty columns of the index of Assembly proceedings for one session. I know that a couple of officials of the Finance Department went on leave so as to avoid having to answer Satyamurti's penetrating questions as a member of the Standing Finance Committee.

The Assembly was discussing the hunger-strike of the revolutionary prisoners in the Andamans. Sir Harry Craik, who was then Home Member, refuted the allegation that the cellular jail at Port Blair was a death trap and asserted that it was "a prisoners' paradise". Satyamurti got up immediately and asked whether in view of the description of Port Blair as a prisoners' paradise by the Home Member, the Government of India intended to change their summer headquarters from Simla to Port Blair. The House roared and even Sir Harry acknowledged the thrust.

The best repartee of Satyamurti, or rather the one I like best, was given when he was speaking on the budget. In the old Assembly, as in the present Parliament, the leaders of the Opposition sit facing the Treasury Benches and Satyamurti's seat was just opposite that of Sir James Grigg, who after he left India became a member of

Churchill's War Cabinet. Satyamurti was flaying the bureaucracy in his budget speech, when Grigg interrupted him and said: "The hon'ble member must face ugly facts." Before Grigg could complete his idea, Satyamurti hit out, showing his hands in the direction of the Finance Member: "That is what I am doing, sitting here day after day."

Lord Willingdon had, after five years' tenure of office as Governor, left the Province; and the day of his departure was declared a holiday. Satyamurti raised the question in the Madras Legislative Council. Sir C. P. Ramaswami Aiyar, who was then Law Member, cleverly parried all the questions put. But was Satyamurti the man to give up the fight? His last question was a classic: "May I know, Mr. President, whether the day was declared a holiday as a day of rejoicing or as a day of mourning?" Sir Frederick James, the leader of the European group, went over to Satyamurti's seat and shook hands with him.

Who will forget Satyamurti's crushing rejoinder to the Conservative member of the British Parliament who interrupted him when he was speaking on India's demand for freedom on the terrace of the old House of Commons? The British MP asked him whether there would not be anarchy in India if the British left the country. Quick as lightning came the reply: "May I know when God Almighty made the Anglo-Saxon the Special Constable of the universe?"

In rousing the masses, Satyamurti had few equals. He managed to infect his hearers with his ebullient enthusiasm. During the boycott of the Simon Commission, his oratory reached great heights. Speaking at the Triplicane beach one evening, he asked: "By day, the Congress rules the city of Madras, by night the hooligans rule. I ask His Excellency the Governor, where is your government? If you can't govern, why don't you get out with grace?"

It was the sixtieth birthday of Gandhiji and Madras rounded off the celebrations with a mass meeting at the Tilak Ghat. The Rt. Hon'ble V. S. Srinivasa Sastri presided and the speakers included Dr. Annie Besant, T. R. Venkatarama Sastri and Dr. P. Subbaroyan. The speeches dealt with every facet of Gandhiji's life except the political. The audience consisted of students who wanted something dynamic; and they shouted for Satyamurti who was seated on the dais. As soon as Subbaroyan finished his speech, Sastri called Satyamurti's name and added: "We are strangers to this platform as we are to the market place. You can have your favourite beach orator, Mr. Satyamurti." The audience enjoyed the joke.

Satyamurti began his speech thus: "Friends, you have eaten strange meat and drunk strange wine this evening. Sastriar and his friends are strangers to this platform and their speeches are strange meat and strange wine to you who frequent the market place. And when strange things get into your system, only buttermilk can cure you. I stand here as the familiar old buttermilk of this beach platform to cure you of the ills of moderation injected into you by these moderate leaders. Unlike them, the man whose birthday we are celebrating today is the most inveterate enemy of British imperialism." Need I say that the audience cheered him to the echo?

It was due to Satyamurti's persuasive and persistent advocacy that the Congress agreed to contest the elections in 1937. The part he played in winning the elections in Madras evoked general admiration. For weeks, he toured the province, addressing on an average a dozen meetings a day. It was due to his tremendous propaganda and organising skill that the Congress won all the general seats.

Satyamurti had announced his candidature for the University constituency and it was generally expected that he would head the ministry. At the last moment, he was persuaded to withdraw in favour of C. Rajagopalachari. The full story of that self-sacrifice has not yet been told; but I would like to quote from a letter which Sardar Patel wrote to Satyamurti after the elections: "You have not a particularly strong physique and yet you have borne the brunt of this struggle single-handed, in spite of intrigue and jealousy, and worked hard. Selfish or narrow-minded people will not appreciate your action but this act of self-sacrifice on your part will remove much of the misimpression and distrust that has been created round you....but thank God, there are people in this world who can see things through and you must not mind the selfish, jealous, narrow-minded fools. In the Assembly also there would have been a gap and your absence would have deprived that body, particularly the Congress Party, of one whose absence would have been felt every day. In fact I was thinking of actually winding up the show with the possible absence of you and Pantji."

Here was a Satyamurti; when comes such another?

Trust him little who praises all; him less who censures all and him least who is indifferent to all.

—Lovater.

A NEW LIGHT ON PHYSICAL CULTURE

• **Rishabhchand**

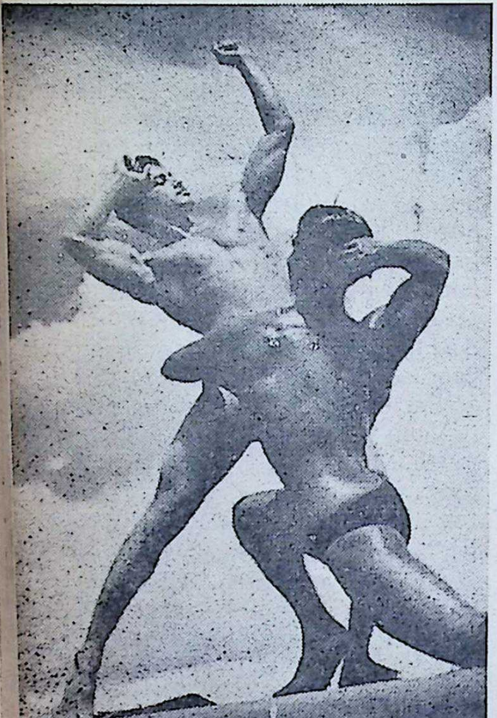


Photo: *Vidyavrata, Ashram, Pondicherry.*

SINCE the beginning of the twentieth century, particularly since after its first quarter, physical culture has been receiving prodigious attention all the world over. In India it has received a phenomenal impetus, and invaded the austere citadels of book-learning, as it had never done before. It is not my purpose to study here the causes of this striking development, but simply to show how, woven into the wider, composite culture of humanity by an intelligent understanding of its potentialities, it can be made to contribute to the integral perfection of man.

There are three principal motives behind physical culture. The first is the development of general health for physical well-being. This is the most material motive, but a very legitimate one at that; for nothing can be achieved in life without a strong and healthy body. Even those whose vocation is more intellectual than physical need a sound body for a proper and efficient functioning of the brain. A sound mind in a sound body is rightly considered to be the secret of a successful and happy life.

The second motive is physico-aesthetic. By physical culture one develops a symmetrical body, perfect in its proportions, graceful in its carriage, and harmonious in its working. This was the ideal held up before the youth of ancient Greece, and warmly advocated by Plato and others. It contributes not only to the development of a beautiful body, but creates a sense of beauty and harmony in the individual, and refines his tastes and sensibilities. It should be an integral part of a cultural education.

The third motive is physico-spiritual. It is the motive which prompts the Yogi, particularly the Hathayogi, to acquire a perfect control over his body, so that, instead of being an obstacle to his inner progress, it becomes a support and a help. A disciplined and tranquillised body, filled with an electric vitality and nervous energy, and rendered more or less immune to illness, is, indeed, an invaluable asset to those who have to undergo the rigours of the ascetic life, and long hours of strenuous meditation. But though the Hathayogi goes to an extreme in his care of the body, and tends to luxuriate in physical and supraphysical achievements by a deft manipulation of the vital forces, his professed aim is, nevertheless, to enter into a deep trance by stilling his mind and body, and advance towards the eternal and immutable status of the Brahman. He does not concern himself with how to utilise the disciplined body for the self-expression of his soul in life, but how to make it subserve his ulterior end of escape from life. Even the longevity, for which he labours so hard, is meant to enable him to prepare for the eventual exit from the snares of the world. However, it must be admitted that Hathayoga has unsealed many a hidden spring of vital energy, and demonstrated how the human body can draw upon universal energies and succeed to a great extent in getting beyond the cramping hold of the so-called laws of Nature, including the law of gravitation.

There can be another motive of physical culture. We can call it the integral motive, comprising, as it does, all the above three, and adding another, which is more comprehensively and spiritually realistic. It is this integral motive that the Mother advocates. She considers the body to be a basic factor of incalculable importance in the integral economy of human life. It is a vehicle man possesses for pouring out into material life the infinite riches of Spirit.

The body, which is usually regarded a stumbling block on the path to spiritual freedom, is, according to the Mother, a marvellous instrument, a sovereign means of assuring a solid base and a concrete reality and form to spiritual experience. Nothing can, indeed, be proved to be real in our material life until it expresses itself in terms of Matter........becomes something objective, concrete, tangible. The ecstasy of the divine union must become a constant and concrete experience of the body, as much as it is of the soul. The Light, Love, Power, Knowledge, Beauty and Harmony of the Divine must overflow our outer nature and life, and become manifest even in our physical movements. The body has as much right to the embrace of the Divine as the soul, for both are derived from the same Reality.

Using the analogy of the electric current, the Mother says that the Divine is the generator and the body is the lamp; and that it is the soul of man that acts as the wire connecting the two. Which means that it is the mission of the soul to canalise the Consciousness of the Divine into the body, so that, instead of remaining gross and rigid and unconscious, it may become a conscious, plastic and subtle instrument of the soul for the fulfilment of the divine Will on earth. The living clay has to be suffused with the light of the divine Consciousness.

One of the main purposes of physical culture should be, therefore, the infusion of consciousness into the cells of the body. The Mother says that when we concentrate on the movements of the muscles, or try to direct and develop them by our will, or make an effort to increase the suppleness and resisting power of the body, we infuse into the physical cells something of the consciousness and energy of our will. Each effort of our conscious will is a penetration of the light and force of our consciousness into the body, which is mostly subconscious or unconscious, and moved by blind energies. This sustained instilling of consciousness can make of the human body a receptive and progressive instrument of the soul. If one is a little sensitive, one can discern in the movements of the body of a physical culturist a light, a consciousness, and a life which are not found in uncultured bodies. Citing the examples of an artist and an intellectual man, the Mother says that the artist infuses a very great amount of consciousness into his hands, and the intellectual man into his brain, but these are, more or less, local action; but the person who strives for a harmonious development of his body, in all its parts and functions, sends a stream of consciousness into them, and kindles a light in their obscurity.

The marvellous results already achieved by physical culture make us believe that no limits can be set to the perfection of the human body, and inspire us with the hope that one day the human body, transformed in all its parts and energies, in all its cells and nerves and tissues, will really become a sort of conscious bridge between the life as it is lived at present, and the supramental life the Mother is endeavouring to establish in humanity.

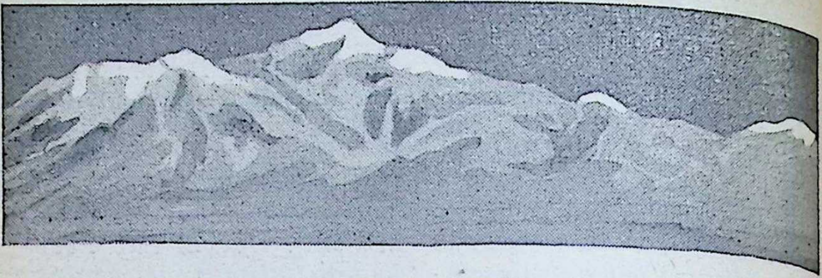
Besides, if the feeble power of our half-lit consciousness can achieve such amazing results, what limits can we reasonably set to the action of the infinite Consciousness of Spirit working directly upon our physical substance?

The grossness and obscurity, disease and decay and death, which are inseparable from the human body as it is today, are not intrinsic to its essential substance........they are only due to its evolution from the darkness and inertia of inconscience. As humanity is evolving, and a conscious effort for physical culture is gathering momentum, the substance of the body is being progressively churned, purified and sublimated. If dead Matter has become living in living beings, and responsive to the vibrations of their thoughts and feelings, there is no reason why it cannot become, by gradual stages, and by the evolutionary expansion and enlightenment of human consciousness, luminous with the light and responsive to the rhythms of Spirit. It will then naturally acquire immunity to illness, decay and death, which are the legacy of inconscience and ignorance, and become a crystalline vesture of the self-manifesting soul and Spirit of man. The dream of the immortality of the human body, cherished by modern Science, and the daring expectations of the ancient Alchemists, will then have been gloriously realised.

What is needed for this crowning perfection of the body, is a conscious and sustained endeavour to transform it radically by the light and force of Spirit. Physical culture must be geared to spiritual culture, and undertaken as the *sadhana* of the body in the interest of the soul. Its aim and method must no longer remain merely physical and aesthetic, but become dynamically and integrally spiritual. For, there is no essential difference between Spirit and Matter, and their union is inevitable in the logic of evolution. Heaven and Earth must one day meet, never to part.

Immortal India –119

J. H. DAVE



VINDHYA

THE tableland region of Deccan is bounded on the northern side by the double range of mountains the Vindhya and the Satpura. This tableland has on its western side the Western Ghats and on its eastern side the Eastern Ghats. It is not a smooth and level plain, but is a chain of broken hills and deep river valleys. The plateau has a height which ranges from 2,000 to 2,500 feet above the sea-level. It has a slope towards the east.

The Vindhyas start from the Gulf of Cambay and extend eastwards to Raj Mahal, and divide the country into two separate parts, one being the Indo-Gangetic Basin in North India and the other the Deccan Tableland in the south. This group of hills runs from west to east and it lies in the centre of India. The Vindhya Range has become famous on account of the fact that it divides the land of Bharata Varsha into two parts and it is from the Vindhyas that the two big highways of India respectively known as the Uttara Path and the Dakshina Path have started.

According to *Markandeya Purana* (57, 10-11) there are seven Kula Parvatas in India. They are respectively 1. Mahendra, 2. Malaya, 3. Sahya, 4. Suktiman, 5. Riksha, 6. Vindhya, and 7. Pariyatra. These seven mountains were considered as those of heaven. The Mahendra Parvat is a chain of mountains in Orissa. The Malaya is the southern part of Western Ghats. The Sahya is the northern part of the Western Ghats. Suktiman is situated in the east. Riksha or Rikshavan is the Gondvana Range. The eastern part of what is now known as the complete Vindhya Range was called in the epic and purana literature the Vindhya.

The northern and western

portion of the present range of the Vindhyas was called the Pariyatra Mountains. At present the southern part of Riksha Parvat, the Pariyatra and the old Vindhya are together known as the complete range of Vindhyas. In other words, the present range of Vindhyas comprises three of the seven Kula Parvatas, namely, Riksha, Vindhya and Pariyatra.

The name Vindhya Path is used for the great range of Satpura Mountains. The Vindhyas lie to the north of River Narmada. As the Vindhyas do not possess a definite access of elevation, and geologically also, they are not taken to form a single range of hills.

The whole of the Vindhya system as it is known at present occupy a large extent of the country and cover an area of 40,000 sq. miles. The range of mountains to the north of Narmada and known by the name of Vindhyas continues further up to the east and is connected with the ranges of Bharnair and Kaymur and they terminate near Raj Mahal. To the south of Vindhya stretch out in a parallel line the range of Satpura, the Mahadev Hill, the Michael Mountain and the Hills of Chota Nagpur. In the west of the Vindhya Range in Saurashtra is situated Mount Girnar, also known as Raivatak. The Dandakaranya was partly to the north and partly to the south of the Vindhya Mountain.

The Vindhya Range is taken to have a total length of 700 miles. This range constitutes the southern escarpment of a plateau. The Kaymur branch is to the north of the Sone Valley. The Vindhyas meet the Satpura Mountains at Amarkant which is the source of river Narmada. The Vindhya system is composed of two distinct bases of deposits, and it has a vast stretch of stratified formation of sandstone, and limestone. The sandstone is of a pinkish colour and lies in horizontal slabs. The general elevation of the Vindhyas is from 1,500 to 2,000 ft. and there are very few peaks above 3,000 ft.

Some of the main peaks are Ambapani (2,385 ft.), Horoya Dasharati (2,345 ft.) Salkanpur (2,187 ft.), Mriganath (2,148 ft.) and Manua Bhand (2,015 ft.). The sandstone of the Vindhya Range forms excellent building material and it has been so used for several centuries. The Buddhist Stupas at Sanchi and Bharhut, the temples of Khajuraho, palaces and forts of Gwalior, and other places had been constructed with this sandstone of the Vindhyas. Nagod is famous for limestone and Panna is known for the diamonds. Iron, manganese and asbestos are also found in this range. The various hills in this range have a number of old forts and castles. Some of them are well-known in history, like those of Gwalior, Nervad, Chanderi, Mandu, etc.

Mount Vindhya is the Ouindion of Ptolemy.

The famous legend of the Vindhya Mountain says that he was jealous of Himalaya and Meru Mountains as the Sun used to go round the peak of Meru Mountain. Vindhya requested the Sun to move round him also, but the Sun refused and thereupon the Vindhya Mountain raised its head high up in the sky to obstruct the passage of the Sun and also to get taller than the Himalaya and the Meru. Gods were worried over the situation. They appealed to Agastya who was the *guru* of the Vindhya Mountain. The Sage approached the Vindhya who bowed down to his *guru*. Agastya ordered him to lie in the same low position till Agastya went to the South and returned to the North therefrom. Agastya never returned to the North and it is said that the Vindhya still lies in that low and prostrated condition. This legend is popularly known as the Vaida (promise not intended to be fulfilled.)

Another legend says that Lakshmana lay wounded in Lanka and Hanuman had gone to the Himalayas to bring life-giving herbs. As Hanuman could not identify the plant he picked up the entire mountain portion and attempted to bring it with him to Lanka. On the way he dropped some part of the load he was carrying and it is said that from this portion which he had dropped the Vindhya Mountains were formed.

About four miles from Mirzapur is the station of Vindhyachal. It contains the famous temple of Goddess Vindhyavasani. It is also known as the temple of Kaushikidevi. A great festival is held in the days of Navratra. It is one of the hundred and eight Shakti-pithas mentioned in the *Devi Bhagavat*. Another temple near Vindhyachal is that of Mahakali. It is known as Kalikhoha. About a mile from this, is the temple of Ashtabhuja. These three Goddesses namely, Vindhyavasani, Mahakali and Ashtabhuja are also stated to be the famous three Goddesses namely, Maha Lakshmi, Mahakali and Maha Saraswati. Legend says that Krishna was exchanged by Vasudev for the daughter of Nanda and Yashoda and when Kamsa attempted to dash that daughter on a slab-stone to kill her she went up the sky and assumed the form of Ashtabhuja. It is stated in *Durgasaptashati*, that when Gods requested Parvati to destroy the demons Shumba and Nishumba, one Goddess emerged from the body of Parvati and she was known as Kaushiki and this Kaushiki is the same as Goddess Vindhyavasani. When the Goddess was fighting those two demons Shumba and Nishumba with great anger the Chamunda Devi emerged from her forehead and this Chamunda is the Goddess Kali at Kalikoha.

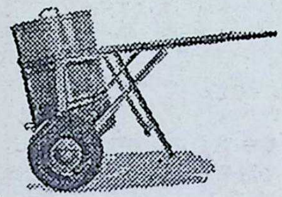
The temple of Vindhyavasani is a very celebrated temple. The Ashtabhuja Lokmaya referred to above is one of the fifty-two famous pithas of Shakti and it is stated that the toe of the left foot of Sati fell here. The temple of Vindhyavasani is a very famous place of pilgrimage and the Goddess is propitiated for various boons and to help the devotees in difficult situations. *Kathasahrasagar*, chapters 2, 52, 54, etc., specifically refer to the temple of Vindhyavasani. The fight with the demons Shumba and Nishumba is also said to have taken place at Vindhyachal.

The more man will struggle to conquer physical nature for his own comfort and profit, the more his body will be tenanted by disease, his life-span will be shortened and he will meet death in the most terrible form—as a fish while being fried in oil leaps into the fire. But the more man will try to conquer his inner nature, his senses, his emotions, his passions, the more his body will be immune from disease, his life-span will increase, his death will be painless—like a new day-break.

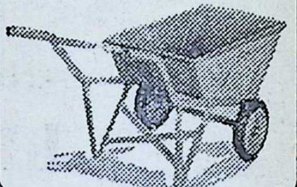
—Swami Anandacharya.

Specialities

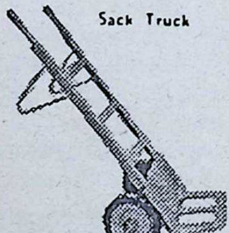
Water Hand-cart



Double Wheel-barrow



Sack Truck



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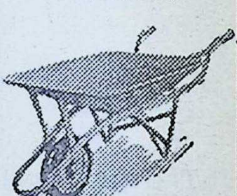
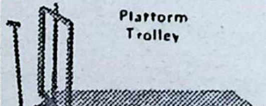


Platform Trolley



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C. R. Pattabhi Raman, M.P.

SANSKRIT AND THE SLAV LANGUAGES

A STUDENT of the Russian language quite early in his study perceives similarities to Sanskrit not only in etymology and diction but also in grammar particularly when he stays for some time in Russia and hears Russian spoken by the natives there.

In old Russian as in Sanskrit they actually had the singular, dual and plural numbers so far as nouns were concerned. Even though the dual number has been given up today for all practical purposes, still in the use of certain words the dual or the 'Dwivachanam' is used. For example, it is only "glaze" for two eyes and not "glazi" (many eyes). A few examples which may be familiar to a student of comparative philology may interest the Indian readers.

The Russian "Audin" is from "Adi", the first word used by Thiruvalluvar, and means the "first" or one. The other numbers upto ten are all very similar. The number four is "Chatherin", the "Chatwari" of Sanskrit. When they mean one's own the word is "Swoi" which is equal to "Swayam". Similarly Tvaya for "Thwa." I was amazed to learn that the word "Peri Polna" is the same as our "Pari Poorna". The left side as opposed to the right is "Savyan" which is equal to our Savya. Lord Krishna calls Arjuna "Savyasachin" in the *Gita*. Smoke is "Dheem" as compared to "Dhooma", a house is a "Dom" which is Dhama; a mountain is "Gare" which is the "Giri" of India; a hole is "Dware" from "Dwara" and fire is "Agun", the "Agni" in Sanskrit.

Human relationships have got common expressions in most languages, but it is rather striking that a widow is "Vedava" in Russian and "broth" means brother and "Sostri", sister. "Twa" in Sanskrit at the end of a noun refers to the abstract sense and this is the same in Russian. "Bhog" meaning God "Bhagavan" becomes "Bogatwa", meaning divinity; grass is "Trawa" which is the Sanskrit "Trina". For hundred the word is "Sto", the "Satha" of India and nose spelt "noc" is Nasika. People—Nara—has its opposite in Narod in Russian. "Gnatch" is to know from "Gnana". "Na" is Niet in Russian meaning "no". "Myod" meaning honey is from "Madhu"; "Priyat" from "Priya" and "Vidiet" from "Vid" to know.

It is also surprising that many of the common beliefs and superstitions exist in Russia also. If a person sneezes we say "Satayush"—"May you live for a hundred years". In Russia the expression is "Boothee Zarovaiya" or "let your health be alright." If a person chokes while eating food or otherwise they say in Russian that somebody is thinking of him or her. Many similarities exist not only in language and phraseology but also in thought processes. I believe they are more striking in the Latvian and Lithuanian languages nearer the Arctic Zone!

What is rather trying to an English knowing person is that the Russian alphabets have Greek affinities and origin. Their word 'P' is our 'R' and 'C' is our 'S' and 'H' is our 'N'. It is a common experience for a stranger to read the word Restaurant as Pectopah which is pronounced Restoran!

[The famous novel *Zhivago* by Pasternak so much discussed throughout the world means 'I am alive' 'jivita'.

In the Yugoslavian language, which is a Slav language like the Russian, there are many Sanskrit words. Numerals are pronounced thus:

	Sanskrit	*Slav*
1.	Ekam	Yedan
2.	Dwi, Dwa	Dwa
3.	Tri	Three
4.	Chatur	Chatiri
5.	Panch	Peyt
6.	Shad, Shasta	Shest
7.	Saptam	Sadamp
8.	Ashta	Osana
9.	Nava	Divet(?)
10.	Dasha	Deset

—Ed.]

कुसुमस्तबकस्येव द्वे वृत्ती तु मनस्विनः।
सर्वेषां मूर्ध्नि वा तिष्ठेत् विशीर्येत वनेऽथवा ॥

High-souled people are like a bunch of flowers. Either they shine on top (head) of people or languish in forests (perform tapasya).

—Subhashita.

ॐ
STORIES AND DIALOGUES from
UPANISHADS
by
R. R. Diwakar

the BLISS of BRAHMAN

[From Taittiriya Upanishad]

"WHO could have been able to breathe and who could have been able to live if this infinite ether had not been full of joy or bliss?" Thus does a rishi ask us. This is a fine poser.

When a man realizes the one indivisible Atman, he attains a fearless state of mind. He enjoys bliss. So long as he sees and perceives two separate things in this world, so long as he senses duality, he harbours fear in his mind. The perception of duality is the root of fear. It is that fear which haunts the steps of the ignorant and the unthinking.

The spirit is all-powerful. It is the fear of the Atman that keeps the sun, the moon and the stars in their proper track. The winds and the rains too obey Him out of fear. But when once a man realizes that the Atman pervades everywhere and is also at the centre of his own existence, he sheds all fear and enjoys bliss. That unmixed bliss falls to the lot of only those who are learned in the Vedas and are not fettered by personal desires.

Infinite indeed is that spiritual bliss. But can we get any idea of that bliss? Can we have a measure of it?

Let us suppose that there is a strong, well-built, virtuous young man. If he is a man of firm mind and fair ambitions and if he is the owner of this world which is full of wealth, he enjoys full happiness. That may be taken as the measure of full human happiness. That is a unit. But a hundred-fold is the happiness of human Gandharvas and a hundred-fold of that happiness is the happiness of heavenly Gandharvas. A thousand-fold of that happiness again is the happiness of the gods. A thousand-fold of the happiness of the gods is the happiness of Indra who is lord of the gods. Then hundred-fold of that happiness is the happiness of Brihaspati. Hundred-fold of that happiness is the happiness of Prajapati and again hundred-fold of that is the happiness of Brahman, the Highest Being.

And the man learned in the Vedas and unfettered by personal desires enjoys the happiness that Brahman enjoys!

He who knows this and he who knows the bliss of Brahman lives beyond all fear and enjoys immortal life.

[To be continued]

KING AND THE POET

A poet in distress sought in vain an audience with King Bhoja for long. One day however he caught the King praying before Lord Shiva in the local temple.

As soon as the light-waving ceremony was over, the poet shouted from behind the King "Lord Shiva is no longer there!"

The astounded King turned round and asked him rather sternly, "What made you say that?"

Poet: *Long back Shiva gave away one half of His body to Lord Vishnu (Sankara-Narayana) and the other half to Parvati, so that nothing of Him remains!*

King: *What happened to Ganga He wore on His head?*

Poet: *She entered the ocean.*

King: *The moon He wore on His head?*

Poet: *She flew into the sky where she continues today.*

King: *But surely, there must be His Power!*

Poet: *No; He gave it away to you, sir!*

King (laughing): *But, there must remain His begging-bowl at least!*

Poet: *No sir, He gave it away to me.*

King Bhoja saw to it that the poet did not suffer from want any further.

—Bhoja Charitra.

QUESTION BOX

ANSWERS by K. M. Munshi

572

Sri A. P. Moosad, Trichur.

Q: *People say that man cannot become perfect without marriage. Then can we call great men like Christ and the Acharyas imperfect men?*

A: It is not a question of perfection. Normally man, however highly gifted, can find neither happiness nor self-fulfilment without a wife; he can only find perfection in the company of a loving, loyal wife. But there are extraordinary men, who have by birth or discipline so transcended the individual and social needs, that they can find both happiness and self-fulfilment without personal ties of a wife and family. But such men are rare.

573

Sri A. V. Setty, Hospet.

Q: *Is it possible for* Purusha *and* Prakriti *to have separate lives?*

A: No. That is why even when they are given separate forms—Parvati and Parameswara—they are treated as one and indivisible.

574

Dr. M. D. Karkhanavala, Byramjee Jeejeebhoy Institution Old Boys' Union, Bombay.

Q: *Our Union is presently being seized of the vital question of the medium of instruction in our institution and we would like to have your frank and considered views on this important and delicate issue, to enable us to act in the best interests of the Parsee students of the institution.*

A: If I were you, I would solve the language problem in this way:

1. The mother tongue should be the exclusive medium up to Standard VII (old 3rd Standard) and Hindi and English as the second languages from the Vth Standard, if not from the beginning.
2. From Standard VII, though the general medium should be Gujarati, English should be pro-

gressively introduced as the subsidiary medium in subjects like English, History and Civics. Without such a subsidiary medium, the students will never acquire the capacity to speak, understand or write English.

3. It would be a mistake for schools, except in the case of specialised schools, to leave out Gujarati as the medium, for as things are, an educated person who does not speak and write his mother tongue well, is going to suffer for want of knowledge of the basic media for intercourse in his own life.
4. At the same time, Hindi is necessary, for in twenty-five years it will be the national language of India.
5. Again, at the same time, when the student goes up to S.S.C. he must have sufficient command of English to enable him to master higher learnings, which in many subjects will have to be in English for a long time to come.
6. Parsees have to be an integral part of Indian society and if they continue, as some of them wish to, to keep to English as their only medium, they will suffer in the long run, for then they will form an isolated small island of people to whom a foreign language will be the home medium (the mother tongue being a mixed dialect). In consequence, they stand the danger of being socially isolated and economically handicapped.

575

Sri G. S. Krishnamurthy, Chickjajur.

Q: *I am amazed that Tara and Ahalya are cited as examples of Pativrata. Can you explain it?*

A: I can't be definite, but I think the underlying idea is this: both Ahalya and Tara were devoted to their husbands; their actual acts were lapses through ignorance or compulsion. And they went through the appropriate penance, and their minds being pure, they regained their status.

576

Sri A. Sudarshan Rao, Secunderabad.

Q: *How many Hindu holidays are given in Pakistan?*

A: Why not ask the High Commissioner of Pakistan in Delhi?

CALL for SANE SEX ORDER

Dr. P. A. Sorokin

Sexualization of Culture-V

[CONTINUED FROM LAST ISSUE]

ETHICS & RELIGION, LAW

Ethics & Religion

FOR the last few decades, a considerable number of hedonistic ethics have been warmly approved and widely accepted and practised. Paraphrasing the old saw that "the greatest pleasure for the greatest number of people is the supreme ethical value," these new gospels apply it to sexual relations. They teach us that continency, chastity, and faithfulness are irrational and reprehensible because they are painful and deprive us of pleasure. They teach us that all enjoyable sexual relations are morally good, no matter whether they are experienced with a prostitute or a gigolo, whether they are normal or abnormal, whether they are licit or illicit. Explicitly, they proclaim a new freedom whereby one has the right to enjoy intercourse at any time and with any mate.

In both sophisticated and primitive variations, but clothed usually in a garb of scientific jargon, and often documented by hundreds of statistical tables and diagrams, these new beatitudes have been successfully spreading throughout the West. This sort of ethical nonsense furnishes millions with a glittering justification of their untamed proclivities. They reinforce the growing laxness of our mores, which in turn strengthen the infection. As a result, our behaviour has radically changed during the last few decades. A naked sex passion has ceased to be regarded as something personal and intimate. We have become more tolerant of premarital and extra-marital relations. We admire rather than disapprove the adventures of libertines. Divorce, desertion and scandal have ceased to be punished by public ostracism. Many a divorced professor is teaching in our colleges; some of them are even regarded as authorities in the fields of marriage, sexual adjustment and family. We have legions of divorces and divorcees among our most prominent citizens, including captains of industry and finance, journalists and writers, doctors and lawyers, civic leaders and politicians. Sexual infamy is almost a necessary condition for becoming a star of stage, movie, or television; sometimes, it is found to be the only talent possessed by these performers, who are otherwise perfectly innocent of the art of artful acting. Among our public officials, there is a vast legion of profligates, both heterosexual and homosexual.

In fact, our mores have changed so notably that continency, chastity, and faithfulness are increasingly viewed as oddities, as the ossified survivals of a prehistorical age. Even the feelings of guilt and remorse are declared, under Freud's influence, to be dangerous symptoms of the repression of sexual issues. Similarly, articles and books (including this one) that are critical in regard to the new mores are ridiculed and stigmatized as being hopelessly old-fashioned, unscientific and stupid.

In a word, this revaluation has been revolutionary. What used to be considered morally reprehensible is now recommended as a positive value; what was once called demoralization is now styled moral progress and a new freedom. We seem to be moving beyond the distinctions between right and wrong, and toward a vulgarized sham-Nietzschean amorality. An additional peculiarity of this trend is the persistence of its many devotees that they are Christians. Such an avowed reconciliation of the anti-Christian sexual conduct with the crusading profession of Christianity is an additional syndrome of the mental and moral aberration of the followers of the new religion of eroticism.

This moral schizophrenia leads us to the widespread religious schizophrenia raging in this country. Christianity and the other religions of our nation have been contaminated by sexuality. On Sundays, Christians pay lip service to the Sermon on the Mount, which forbids even a lustful look at a woman: "Whosoever looketh on a woman to lust after her hath committed adultery with her in his heart;" they pay lip service to the Ten Commandments with their imperatives: "Thou shalt not commit adultery," and "Thou shalt not covet thy neighbour's wife." Yet on weekdays, —and even on Sunday,—many of these same Christians follow quite different precepts: "Enjoy yourself, it is later than you think;" "Wine, women and song;" "Eat, drink and be merry for tomorrow we die." The Commandments of Moses and of

Christ are obeyed by an ever decreasing number, while the ethic of sexual freedom is eagerly learned and still more eagerly practised by ever increasing millions of men and women.

Sex contamination of our religions manifests itself in many other ways. Our creeds are permeated by the anti-religious theories of Freud. In recent years a number of best-sellers have appeared in which Christian ministers and Jewish teachers liberally mix the teachings and therapies of their respective creeds with the concepts of psychoanalysis. The result is an atrocious pseudo-scientific concoction of sex and religion. The astounding reconciliation of Christianity and Judaism with Freudianism is furthered by journals of "pastoral psychology" and "pastoral psychoanalysis"; by a flood of books and pamphlets; by sermons and lectures broadcast from the pulpits and through radio and television. Millions are thus instructed in these new "religions" of Freudianized Christianity and Judaism. Furthermore, minor sects which preach an outright "theology" of sex have appeared and are growing in membership and influence. All these facts clearly demonstrated the advancing contamination of our religions by the false sex ideologies, therapies, and practices.

● Law

Sex obsession has visibly affected our laws, particularly those provisions concerning marriage, divorce, and the family.

As to divorce, at their face value the changes introduced during the last few decades by various states show somewhat conflicting trends: in some states the new acts tend to make divorce more difficult; in others, easier. All in all, however, the trend toward making divorce more readily available is prevailing.

Much more significant than the letter of the laws is the interpretation and application of them by the courts as well as by the litigants involved. The real reasons for divorce are often quite different from the legal ones. Thus, if in a particular state the only ground for divorce is adultery, the defendant is so charged, no matter whether the act has been committed or not. And vice versa: instead of the adultery actually committed, the parties often prefer to seek and obtain divorce on less scandalous grounds, if the state will accept these as legal reasons. Such grounds as cruelty, habitual drunkenness, duress, incompatibility, desertion, fraud, mistake, non-support, and "inability of the parties to live together" admit such a broad interpretation on the part of many a court that they can serve as the legal grounds for divorce, separation, or annulment whenever and whichever party seeks to terminate the marriage.

Judges are well aware of the many subterfuges, lies, collusions committed to obtain divorce. The courts, however, view these as a lesser evil than that of forcing the `parties to live together or of making them commit a sin in order to comply with the letter of the law in those states which allow adultery as the only ground for divorce.

Another way of making divorce more easily obtainable has been through the laws enacted by Nevada and some few other states, which require only a short residence and other simple conditions. Thousands move to Reno, the world capital of divorce, live there for three months (to 1927 the requirement was six months), and without any serious trouble then are granted a decree.

The increased sex freedom reflects itself in the rate of contested divorces: their percentage has been steadily decreasing since 1906. The non-contested suit not only makes divorce easier, but represents substantial changes in the law, which have been brought about by the pressure of progressive sexualization of our culture.

The laws concerning remarriage of the divorced and various other aspects of family life have been similarly modified, and for the same reason. Recent statutes have eliminated or softened the legal obstacles to remarriage of divorcees. And there have been significant changes in a number of legal provisions regarding the relationship between parent and child, and an even more significant change in the interpretation of these provisions by the courts. Which of the divorced parents is granted the guardianship of the children? On what condition? When and for what reasons are both divorced parents deprived of guardianship and parental authority over their children, and the children entrusted to the care of a public or private agency? What economic and other conditions are imposed upon the divorced parents in respect to their children? The new provisions concerning these and other vital questions represent a loosening of the sacred bond uniting parents and children, a progressive interference of the public into the inviolable fortress of the family, a growing limitation of parental authority and its replacement by bureaucratic control,—in brief, a "nationalization" of the institution of the family.

[*To be continued*]

In the next issue : Sexualization of Culture VI
Political Life & Other Phases

SANSKRIT LESSONS

[New Series]

Dr. Shakuntala Rao Shastri

(Continued from last issue)

Masculine: vṛtrahan = slayer of vṛtra.

	Singular	*Dual*	*Plural*
1st Case—Nom.	vṛtrahā	vṛtrahaṇau	vṛtrahaṇah
2nd Case—Acc.	vṛtrahaṇam	"	"
3rd Case—Inst.	vṛtraghnā	vṛtrahabhyāṁ	vṛtrahabhiḥ
4th Case—Dat.	vṛtraghne	"	vṛtrahabhyaḥ
5th Case—Abl.	vṛtraghnaḥ	"	"
6th Case—Gen.	"	vṛtraghnoḥ	vṛtraghnāṁ
7th Case—Loc.	vṛtraghni vṛtrahaṇi	"	vṛtrahasu
Vocative	vṛtrahan	vṛtrahaṇau	vṛtrahaṇaḥ

There are no special feminine and neuter forms for this category. They are declined as above.

Form of declension of words ending in 'in'.

Masculine: guṇin = qualified.

	Singular	*Dual*	*Plural*
1st Case—Nom.	guṇī	guṇinau	guṇinaḥ
2nd Case—Acc.	guṇinaṁ	"	"
3rd Case—Inst.	guṇinā	guṇibhyāṁ	guṇibhiḥ
4th Case—Dat.	guṇine	"	guṇibhyaḥ
5th Case—Abl.	guṇinaḥ	"	"
6th-Case—Gen.	"	guṇinoḥ	guṇināṁ
7th Case—Loc.	guṇini	guṇinoḥ	guṇiṣu
Vocative	guṇin	guṇinau	guṇinaḥ

Neuter: sthāyin = lasting.

	Singular	*Dual*	*Plural*
1st Case—Nom.	sthāyi	sthāyinī	sthāyīni
2nd Case—Acc.	"	"	"
Vocative	sthāyi sthāyin	"	"

Other cases are declined like masculine.

Declension form of words ending in 'ś'.

Masculine: viś = vaiśya.

	Singular	*Dual*	*Plural*
1st Case—Nom.	viṭ	viśau	viśaḥ
2nd Case—Acc.	viśaṁ	"	"
3rd Case—Inst.	viśā	viḍbhyāṁ	viḍbhiḥ
4th Case—Dat.	viśe	"	viḍbhyaḥ
5th Case—Abl.	viśaḥ	"	"
6th-Case—Gen.	viśaḥ	viśoḥ	viśāṁ
7th Case—Loc.	viśi	"	viṭsu
Vocative	viṭ	viśau	viśaḥ

Feminine: Diś = region, direction.

	Singular	*Dual*	*Plural*
1st Case—Nom.	dik	diśau	diśaḥ
2nd Case—Acc.	diśaṁ	"	"
3rd Case—Inst.	diśā	digbhyāṁ	digbhiḥ
4th Case—Dat.	diśe	"	digbhyaḥ
5th Case—Abl.	diśaḥ	"	"
6th-Case—Gen.	"	diśoḥ	diśāṁ
7th Case—Loc.	diśi	"	dikṣu
Vocative	dik	diśau	diśaḥ

No neuter form in this category.

Declension form of words ending in 'h'.

Masculine: Madhuliḥ = a bee.

	Singular	*Dual*	*Plural*
1st Case—Nom.	madhuliṭ	madhulihau	madhulihaḥ
2nd Case—Acc.	madhulihaṁ	"	"
3rd Case—Inst.	madhulihā	madhuliḍbhyāṁ	madhuliḍbhiḥ
4th Case—Dat.	madhulihe	"	madhuliḍbhyaḥ
5th Case—Abl.	madhulihaḥ	"	"
6th-Case—Gen.	"	madhulihoḥ	madhulihāṁ
7th Case—Loc.	madhulihi	"	madhulitsu
Vocative	madhuliṭ	madhulihau	madhulihaḥ

Feminine: upānah = a shoe.

	Singular	*Dual*	*Plural*
1st Case—Nom.	upānaṭ	upānahau	upanahaḥ
2nd Case—Acc.	upanahaṁ	"	"

The rest like the masculine.

Feminine: Div = Heaven.

	Singular	*Dual*	*Plural*
1st Case—Nom.	dyauḥ	divau	divaḥ
2nd Case—Acc.	divaṁ	"	"
3rd Case—Inst.	divā	dubhyāṁ	dubhiḥ
4th Case—Dat.	dive	"	dubhyaḥ
5th Case—Abl.	divaḥ	"	"
6th-Case—Gen.	"	divoḥ	divāṁ
7th Case—Loc.	divi	divoḥ	duṣu
Vocative	dyauḥ	divau	divaḥ

LESSON XV

Nowadays in all the big cities, we have wide roads. Such roads are called 'Rāja-patha' or Royal Road in Sanskrit. In ancient India, when people had to go from one part of the country to the other by walking or in carts drawn by oxen or horses, it was necessary to construct good roads. The existence of such Royal Roads can be traced to times prior to Aśoka.

In those days, the numerous towns were connected by an excellent system of roads. The chief of these is the great Royal Road known in later times and even at present as the Grand Trunk Road. This Royal Grand Trunk Road connected the North-West Frontier of India with Pāṭaliputra, the then capital of India linking up all the principal towns.

Now this Grand Trunk Road starts from Calcutta and goes through Patna right up to Peshawar. Many tourists go by car. But, at places, it is infested by robbers and the journey is rather risky.

In the reign of Chandragupta, Asoka's father, there was another trade route. It ran from Pāṭaliputra through Prayāga, Barhut, and Vidiśa to Ujjain. Ujjain was an important trading centre. From here again roads, diverged northwards to the mouth of Indus and southwards to Bhṛgukaccha or Broach in Gujarat.

[*To be continued*]

ARTHALOBHA

KATHA SARIT SAGARA

(STORY)

WHEN King Bahubala ruled over Kanchi, he had a gate-keeper by name Arthalobha who belonged to the trading class. Although he was serving the King he would not neglect his family profession. This he managed to do with the help of his faithful mistress.

Manaprabha, the woman, did not in the beginning like to go about buying things from the market and selling to others. It was a man's profession, she said. She was, however, forced into the profession by her husband—people thought them a wedded couple—but in due course she shaped into an expert business-woman and the fortunes of the couple started swelling.

One day Arthalobha came to her and said, "Look, my dear, an upcountry businessman by name Sutahana has come to the town. He has brought with him 20,000 horses and a very large number of costumes for selling. I want you to contact him and try to buy 5,000 horses and 10,000 costumes at the best price. It all depends upon your ability and if you succeed in striking a good bargain, the transaction will bring us a tidy fortune."

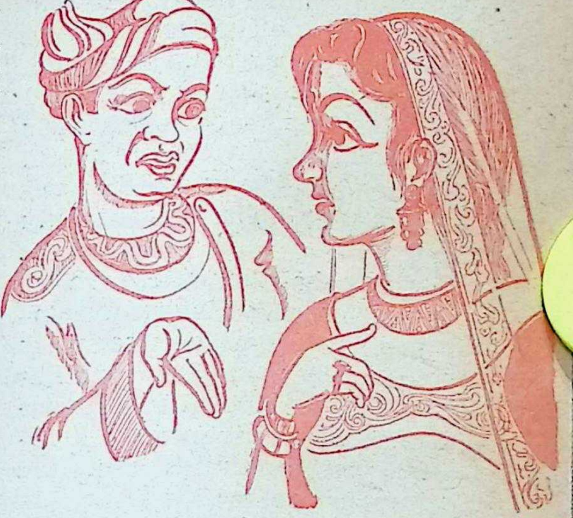
Manaprabha, in the first instance, was unwilling to negotiate with a foreigner. By compulsion she went and sought the hotel where the latter stayed.

Sutahana appeared of royal mein and the things he had brought proclaimed him to be a merchant-prince. He was young and nice to look at.

When, therefore, Manaprabha broached the object of her visit and he became only too willing to oblige her, she knit her brows. But soon it became clear to Manaprabha that, more than the price, he wanted her. At this knowledge a chill ran through her spine and she returned home in a huff and reported the matter to Arthalobha.

When Arthalobha heard the account of her behaviour during the interview from her he showed surprise. Asked he: "But how much did he reduce?"

Manaprabha replied disdain-



fully, "Of course he was willing to sell them at half price, but that is beside the point. He had different designs in mind!"

Arthalobha replied, "You are a fool. You ought to have closed the deal then and there. I believe it is not too late even now. Hurry up to his place and fix things up. Business requires all sorts of pressures, you know!"

Manaprabha, who heard these words from him, was shocked and was thoroughly disillusioned about him. Finding him a fiend in human form who had no principles in life except money she resolved that she would go and close the deal with a vengeance. Said she within herself: "You wretched man! You think money means more to you than me. Surely I shall be lost to you!"

Manaprabha walked briskly and reached the hotel where Sutahana stayed and knocked at his door. He opened the door for her and without the least surprise asked her smilingly to sit on a couch.

Manaprabha began: "Sir, I have thought over the proposition which you had made out some time back and have come to the conclusion that I can agree to your wish only on one condition."

"What can that be?" asked he.

"The condition is that you shall marry me legally" replied she and cast her looks down.

Sutahana replied, "By all means yes; it will be my good fortune to do so."

Accordingly Sutahana and Manaprabha became husband and wife that evening itself after going through a short ceremony.

Next morning Arthalobha was anxiously waiting for the return of Manaprabha with horses and costumes. Not finding her return he sent a messenger for her to the hotel where the merchant stayed.

To the messenger she replied: "What right has Arthalobha to ask for me again? After having sold me to money, tell him that I no longer belong to him and that I am now the legal wife of Sutahana!"

When the messenger reported this to Arthalobha, he became mad with fury. He immediately collected some hoodlums and surrounded the apartment where the merchant stayed. Sutahana, apprehending danger, collected the hotel staff and with their help smashed Arthalobha and his gang. In the melee that ensued Arthalobha was roundly beaten.

Arthalobha thereafter ran to his master and King and complained: "My Lord, an upcountry merchant by name Sutahana has wrongfully confined my spouse in his hotel apartment. I request you to punish him and restore her to me."

He also showed the King the marks on his body where, he complained, he had been heavily belaboured.

The King upon hearing this complaint was on the point of issuing orders for the arrest and punishment of the foreign merchant.

But his minister interceded and counselled, "My Lord, I beg to point out that before issuing orders it is better to make an enquiry and come to correct conclusions; because on the face of it, I feel that something is wrong in this case."

The King agreed with his minister's suggestion and summoned the merchant who came followed by Manaprabha.

The King asked him, "Is it true that you have wrongfully confined Arthalobha's wife?"

Sutahana replied, "Your Majesty may kindly ask Manaprabha herself, who is here, about that."

When the King looked in her direction she said, "My Lord, it is true that I was once devoted to Arthalobha. But having regard to the fact that he decided to sell me to this man for money, I myself chose the path of discarding him and marrying Sutahana which is well in accord with my family *dharma*. It is, therefore, of my own volition I am staying with Sutahana. I am his legally wedded wife now."

When the King heard Manaprabha's reply he smiled slyly and asked Arthalobha whether he had anything to say about Manaprabha's statement.

Arthalobha hung his head in shame.

It was not difficult for the King and his minister to guess what had happened to bring about this sudden revulsion in the woman.

The King, therefore, issued orders dismissing Arthalobha from service and confiscating whatever wealth he had amassed as punishment for his meanness and utter callousness with which he treated the woman who was devoted to him.

Our Fortnightly Profile—113

Antonio Segni

Sri Nehru and Sgr. Segni

HOW personal rivalries can plague politics has had a classic illustration in the downfall of the Fanfani Ministry in Italy. Although its immediate cause was a split in the Social Democratic Party on whose support it functioned, the real trouble was that the ex-Premiers Pella and Scelba settled a score with Fanfani who had earlier dropped the one like an overripe fruit and manoeuvred the other out of office.

Added to it was his overzealous opening to the left which infuriated the Rightists who voted him out in the secret ballot. Disgusted and disillusioned, Fanfani threw up the sponge.

If Fanfani's downfall was the result of personal vendetta, Segni's rise to Premiership owes to sheer fortuity; for, after days of search, President Giovanni Gronchi could pitch upon only one man acceptable both to the left and right wings of his country and that was 68-year old Sardania-born willowy Antonio Segni, ex-Premier and ex-Professor.

At the time Segni was named new Premier on behalf of the biggest Christian Democratic Party, he had to bridge a wide vote-gap (26) to carry the Chamber of Deputies with him. People commiserated him at the time as a "cracked vase", after the Italian proverb meaning that a cracked vessel would be handled tenderly. But Segni's personal popularity has won all Rightist elements in the Parliament to his banner without actually joining his party or Government which, as it is, is mono-colour in composition. With the result that, at the time of the investiture last month, he got the biggest majority vote in twelve years. According to political pundits the Segni government has come to stay, its strategic planks of work being absolute faithfulness to the Atlantic Pact and the political union of Europe.

Segni, as indicated earlier, is an old bird at he game. He had worked as Minister for Agriculture in the late De Gasperi regime and had an innings of 22 months as Prime Minister in 1955-57—the longest but one in the 19 governments since the Fascist regime. His land-reform bill which expropriated parts of big estates, benefited thousands of landless farmers and practically took the wind out of communist sails. He worked as Defence Minister in Fanfani's Government for seven months.

Frail, white-haired, courtly of manners and wreathing with smiles, the Sardinian Professor of Civil Law conceals a remarkable stamina and power of will. A man of strong convictions, he would expound his points lucidly and logically and is apt to run into tantrums in the heat of argument.

The story is sometimes told how, as Agriculture Minister under the late De Gasperi, he smashed a glass tumbler in the Parliament in making his point and with bleeding hand argued his bill to victory which, however, cost him a fourth of his own estates!

The learned Professor, unfortunately, is a victim of stomach disorder which has compelled him to live almost exclusively on milk and vegetables. He buttons up his overcoat on that account, longer in the year than is common and during occasional bouts of stomach pain which have a tendency of erupting before political storms, stays in his book-cluttered bed-room and transacts Government business, when, Signora Segni, his *bachpan* sweet-heart, or his Sardinian house-keeper, as the case may be, picks up the telephone or herds in Cabinet Ministers into the rooms. It is said that an orderly method of work is not among Prime Minister Segni's virtues.

Professor Segni, despite his scholasticism, is passionately fond of farming and, in between Government work, he snatches time to fly to his island estate where he fondly tends flowers or digs vegetables in his gardens. He also grows wheat and olives in the fields or brews wine.

The Segnis have four sons.

Since investiture the leftist elements in the Italian Parliament have tried to rig themselves together in opposition to what is euphemistically called the Guallist experiment in Italy.

NEWS AND NOTES

BHAVAN'S SCHOOL, DELHI

PRESIDING over the first Parents' Day Celebrations of the Bhavan's School, Delhi, on the 18th of last month, Smt. Lilavati Munshi said:

I do not know how many parents know the history of the School and how it was started. In the beginning of 1952 the Bharatiya Vidya Bhavan acquired this plot of land. But soon after we had to move to U.P. and there was no money to put up the building. Anyway we did not want this good plot of land to remain idle and wanted to utilise it for some good purpose.

An idea occurred to some of us to run a small School in tents as it was being done in Delhi Public and some other Schools. Sri R. Gautam who was then the Secretary of the Bhavan, took up the idea and organised a small Primary School in tents with about 50 children in 1954. But soon after, i.e., in 1955 we got a donation of Rs. 5 lacs for this building and by the end of that year the building operation was started.

Then we felt it would be very inconvenient for the children to come to a School where the building activity was going on and so we thought of closing down the School and open it when the building was ready and the School was fully equipped. But we were told that the parents would not like the School to be closed down because it would be very difficult to get admission for their children in other Schools and so we had to continue the School in a small temporary kutcha shed. The building was ready and was opened by Prime Minister Sri Jawaharlal Nehru in May 1957.

Before we could properly be ready with the furniture, equipment and the teachers we had to run the School as there were already 50 children. Besides, when we opened the School in July 1957 there was a rush for admission. At that time we had not even found a Principal and so Sri R. Gautam had to take up the additional duty of the Principalship over and above his other duties till we could make some other arrangements.

Later on, we called Prof. B. M. Naik from Bombay, the Vice-Principal of the Bhavan's College, who, in a few months' time, put the School in shape. After the vacation in July 1958 Sri Batta—our present Principal—who has been an educationist all his life and very well-qualified joined and ever since then he is spending all his energies in making this a first-class School.

The School is recognised for the Overseas School Certificate Examination of the University of Cambridge and at the end of this year our first batch of students will appear for this final examination.

In July 1957 the number of students rose to 250. By the end of the first year the number was in the neighbourhood of 425. The present strength of the School is 493 pupils. The number of teachers is 28. The pupil-teacher ratio is 20-25 in each class and is one of the lowest in local public schools. We have students of all communities and religions.

You will ask me what are the distinctive features of the School. I shall say they are two. The first is that the School starts with Bhavan's

Prayer and the second is that we have a School lunch programme. In the beginning there was some reluctance on the part of some of the parents to participate in the lunch programme. Gradually the parents have come to realise that it is a good thing for the children to have a midday meal. Many mothers have come and complimented us for this feature of ours.

I must admit that we have not a big playground, but whatever place is at our disposal we are making full use of it by having the games like netball, football, badminton etc. For major games like Cricket and Hockey, children are taken to the India Gate playground. We have adopted the National Discipline Scheme of General Bhonsale and I think our students are doing well. During the winter session students are taken for outing too. One of the Inspectors of the National Discipline Scheme told me the other day that our children physically and mentally are much better than the students of many other schools.

Our aim is to make this School as one of the best schools in Delhi. As we are recognised by the overseas Universities and not by the Education Department, we are not receiving any grant from the Government and we have not received any donation from the Delhi public so far. So we are unable to progress as fast as we would but gradually and slowly we are building up the different departments of the School. Our Laboratory has been fitted up recently.

I find our teachers are getting more and more devoted to their work and probably some of them feel that the School is their own and not merely a place to earn their livelihood. The Principal who, throughout his life, was an educationist and Mrs. Mahendroo—the Vice-Principal—take a keen interest in building all the departments of the School. Probably in the beginning of the next academic year we hope that the School will stabilise itself completely and any deficiency that may still be existing may be eradicated.

TIRUCHI KENDRA

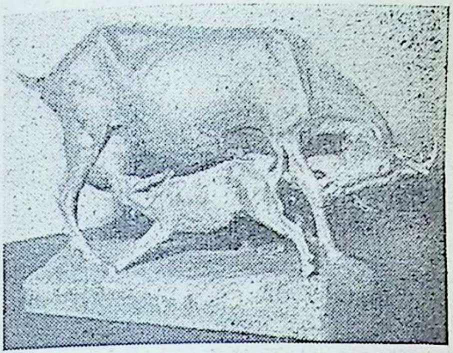
A MEETING of the Tiruchi Kendra of Sanskrit Vishva Parishad was held on 22nd February 1959, in the premises of the National College High School when prizes and certificates were distributed to the candidates who came out successful in the several examinations conducted by the Bharatiya Vidya Bhavan, Bombay. Sri G. K. Rama Subrahmanya Sastrigal, Professor of Sanskrit, Madurai College, presided over the function. Sri A. Subrahmanyam, M.A., Professor of Sanskrit, St. Joseph's College, Tiruchi and Kendra Vyavasthapak, welcomed the gathering and explained the objects and activities of the Kendra and the Bharatiya Vidya Bhavan. Sri T. V. Srikanta Sastrigal, Principal, Rameswaram Devasthanam Sanskrit Patasala, Madurai, dealt with the greatness of Sanskrit and exhorted the audience to take to its study. Sri G. K. Ramasubrahmanya Sastrigal appealed to the Government of Madras to give a proper place to Sanskrit in the new curriculum. Kumari K. Jayalaksmi and S. Minakshi got the first prizes in the Prarambha and Parichaya examinations respectively. Sri K. Narayanan was accorded the second prize in the Parichaya examination. *Sri Venkatesa Suprabhatam* was recited by Kumari K. Jayalakshmi, daughter of Sri R. Krishnaswamy Reddiar, M.L.A., Tiruchi. Selected portions from *Raghuvamsa* were recited by Sri K. Narayanan. Sri Mallaji V. Ratna Sarma proposed the vote of thanks.

OUR BOOK SHELF

HINDU ART AND THE ART OF ANNA HYATT HUNTINGTON.

By Emile Schaub-Koch, F. I. A. L. Published under the auspices of the International Institute of Arts and Letters, Lisbon. 66 pages of text and 150 reproductions of the works of Anna Hyatt Huntington. Price not mentioned.

IN this comparative study of the characteristics that distinguish the sculpture of Ancient India from the work of Anna Hyatt Huntington, the author explains the difference between the Eastern and Western approach to Art in terms of their respective conceptions of reality. The Hindu believes that reality is always hidden and the forms that he creates are symbols which at their best can only provide a glimpse of the Truth beyond, while to the artist of the West reality is that which he experiences through his senses in its completeness. The art of the Hindu is a statement of universal principle, while that of the West is a record of an experience that is personal and immediate. Thus in the temple sculpture of Mahabalipuram and Konarak the emphasis is on composition and presentation of themes rather than on naturalistic treatment of anatomical details. Anna Hyatt Huntington, on the other hand, captures even the minutest of physical details—not a hair is out of place, not a bone or a muscle is out of proportion. The author seems to prefer the latter form of art, and claims that it is now being accepted and understood by an increasing number of artists and critics in India.



The 150 illustrations of the works of Anna Hyatt Huntington demonstrate the superb mastery of this gifted sculptress in her treatment of subjects as varied as Don Quixote mounted on Rosinante to the mythical centaurs at war and play. Most remarkable, however, are the animal studies that reveal her keen

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sense of observation, her skill in capturing even the subtlest nuance of expression, mood and gesture. The pieces are alive with movement, an elephant charging, a crane rising in flight, a pair of enraged monkeys screaming their indignation at an unseen intruder or a lamb suckling.

The book is a worthy tribute to a rare genius whose talents as an artist are matched by the purity and sincerity of her approach to the medium of expression.

—*R. Mohan Rao.*

MAJMUA-E-DANISH (Parts I and II). By Kishore Das Munshi. Published by Ram Narain Lal, Allahabad. 1957. Price: Rs. 10/-.

THIS short but delightful work, which has been published for the Bharatiya Vidya Bhavan, Bombay, consists of two parts: a Persian text edited by Sri Syed Maqbool Ahmed, a research scholar of the Allahabad University, and its English translation, preceded by an introduction, by Dr. Saeed Hasan, Head of the Department of Arabic and Persian, Allahabad University. The text comprising 137 pages is in litho, while the translation covers 140 pages. There is an index to proper names and an errata also.

The author, Munshi Kishore Das —a great great grandfather of Dr. K. M. Munshi—was a very learned descendant of a leading revenue-farmer of Broach (Gujarat), Vithal Das alias Madhu Bhai Desai, a Bhargava Brahmin. The history of the family goes back to the middle of the 14th century, when Vishambar Das Vyas was granted a fief by Sultan Mohammad Tughlaq in recognition of the useful services rendered by him during a rebellion in Broach.

Kishore Das Munshi's father, Chhabila Das, who was contemporary with the Moghul emperor, Mohammad Shah of Delhi, married him to the daughter of Hari Vallabh Das, a scholar of repute, who was in charge of the Dar-al-Insha (Secretariat) of the Nawabs of Broach, and by his help, Kishore Das succeeded in getting the office of Munshi in the diwan of Mirza Abdullah Beg, known as Nek Alam Khan. He continued to hold this post with conspicuous success till the year 1772 when the last of the Broach Nawabs, Mu'azzaz Khan, died after his defeat by the British. Disgusted by the sudden and unpleasant changes that followed this event, Kishore Das left service, but seems to have been persuaded later on by one Lallu Bhai to rejoin. He carried on for another 20 years or so, dying some time after 1792.

In his capacity as Munshi, Kishore Das wrote a large number of letters addressed by the Nawab Nek Alam

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Khan and his successor Mu'azzaz Khan to the Emperor of Delhi and to other state dignitaries of the time, including Wazir al-Mamalik Nawab Shujauddaula. He compiled these letters under the title of Majmua'e-Danish, adding a short biographical preface, mentioning the history of his family and the chief events of his own career.

The author had acquired the rudiments of Persian from a teacher named Shukrullah, and, helped by his father-in-law and his own natural aptitude, became a skilful writer of elegant and ornate Persian prose very much in vogue in those days. This is evident from the collection of his letters which compare quite favourably with those written, for instance, by the celebrated scholar, Madhu Ram.

It was, indeed, a happy idea on the part of Dr. K. M. Munshi, a descendant of the author, formerly Governor of Uttar Pradesh, to publish these letters and to place at the disposal of the Allahabad University his personal copy which had come into his hands as a precious and jealously guarded heirloom. It may be confidently hoped that the work will be greatly appreciated by all lovers of classical Persian, whereas the historians will find it to be extremely helpful in re-constructing the story of the troubled times in Broach and the adjacent districts of Western India during the 18th century.

Mr. Syed Maqbool Ahmad has edited the text very ably, although here and there one comes across mistakes which have remained undetected and have not been included in the errata appended to the text. He has added useful notes on the more difficult words and phrases occurring in the text, chiefly for the benefit of those Persian students who are not familiar with the Arabic language.

Dr. Saeed Hasan's translation is not literal, but it retains remarkably

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well the flavour of the originals giving a good idea of the highly florid and artificial style in which the letters have been composed. His biographical sketch of the author's family and analysis of the contents of his work are also very well written, and he is to be congratulated on the successful completion of a difficult task.

The printing of the English portion is on the whole satisfactory, although there are several errors which could have been removed by a more careful revision of the proofs. The paper used is of good quality, and the binding and general get-up are quite attractive.

—*Dr. Wahid Mirza.*

NANNOOL VIRUTHIYURAI (in Tamil). By Sankaranamasivayar and Sivagnana Munivar. Published by the Saiva Siddhanta Works Publishing Society (Tinnevelly) Ltd., 1/140 Broadway, Madras. Price: Rs. 5/-.

THE Tamils were never modest in their claims on behalf of their language. "Sivan thantha tamizh thanthan," they say, referring to the Sage Agastya, bringing Tamil from Siva Himself. Mention is often made of a grammar by Agastya, called Agathiyam. Next followed Tolkappiyam, whose date is a matter of controversy. He himself refers to a grammar reputedly authored by Indira. But that grammar is not extant. Even Tolkappiyam must be counted as a rarity. The Tamil grammar now extant and generally studied in Tamilnad is that by Pavanandi Munivar, a Jain ascetic of the 13th century A.D., called the Nannool. It deals with Tamil orthography and etymology. Of the many commentaries that by Sankaranamasivayar and Sivagnana Munivar is elaborate and held to be the best. The present edition has had the benefit of careful revision by the Saiva Siddhanta Kazhagam, and is based on the previous edition by Sivagnana Munivar of the great Tiruvaduthurai foundation. It contains a useful introduction and appendices and should be of great practical help to students of Tamil.

—*S.P.T.*

TOLKAPPIYAM. By Vidwan Vellai Varanar, Lecturer, Tamil Research Department, Annamalai University.

HISTORY OF TAMIL LITERATURE (1-1000 A.D.). By K. S. Varadaraja Iyer, Lecturer in Tamil, Annamalai University. (Both books published by the Registrar, Annamalai University, Annamalainagar, Madras.)

HERE are the third and fourth volumes of what Sir Kurma Venkata Reddy, when Vice-Chancellor of the University, requested its scholars to undertake: an authorita-

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tive history of Tamil Literature. Two earlier volumes appeared some years ago authored by Sri T. V. Sadasiva Pandarathar. One of them dealt with the period 250-600 A.D. Another dealt with the 13th, the 14th and the 15th centuries.

Whatever the basis on which the history of Tamil literature was intended to be covered in five parts, where both periods and the chronology of authors and the dates of their important works are still hazy and undetermined, undeniably the Tolkappiyam is entitled to distinct and separate treatment. Tolkappiar did for Tamil what Panini did for Sanskrit. He perfected all that had been said before in the field of grammar and systematised that basic branch of knowledge. While Samskrit Vyakarana confines itself to letters and words, Tolkappiyam deals with three categories, letters, words and *porul*—the last category being peculiar to Tamil.

The first part of the present volume deals in about 172 pages with the historicity of Tolkappiar. The second part deals exhaustively with the grammar in about 320 pages. The scholarship and the painstaking research brought to bear on the work are highly commendable, and the world of scholarship will be grateful to the author, though many may demur to the period assigned to Tolkappiar. The eager and aspiring Tamil scholar will find the style easy and chaste without being pedantic. The explanations are understandable and fully in line with those of the great commentators.

The second book deals with the contribution of the Buddhists, the Jains and the Vaishnavas to the growth of Tamil literature and follows the various vicissitudes which befell the warring secretaries. This is an important piece of work most competently executed.

—*S.P.T.*

KATHA SARIT SAGAR: A set of 10 books in Marathi. Published by Vora & Co., Publishers, Private Ltd., 3 Round Building, Kalbadevi Road, Bombay-2. Price: Rs. 4.

VORA & CO., Publishers, Bombay, are doing a good service to the cause of Sanskrit. Last year they brought out a set of 32 booklets in Marathi under the title *Samskrit Sahitya Sarita* giving in short the essence of the best works in Sanskrit. Now they have published another set of 10 booklets in Marathi, giving us the essence of 10 stories selected from the famous Katha Sarit Sagar in Sanskrit which had for its source the Brihatkatha of Gunadhya, written in the Pisachi dialect.

The publishers deserve a tribute for their good work.

—*Prof. G. R. Darshetkar.*

SAMSKRITIK MAHARASHTRA DARSHAN (in Marathi). Published by Vora & Co., Publishers, Private Ltd., 3, Round Building, Kalbadevi Road, Bombay-2. Price: Rs. 3.60nP.

THIS is a set of 6 booklets in Marathi, taking the reader to the religious and cultural centres in Maharashtra such as Pandharpur, Sajjangad, Akandi, Jejuri and Dehu.

A perusal of these books will go a long way in creating interest for visiting these places in these modern days of waning faith. The books give us a good idea of the great work done by saints like Jnaneshwar, Ramdas, Tukaram and others.

—*Prof. G. R. Darshetkar.*

ACKNOWLEDGEMENTS

SIVANANDA CHARITAM. By Swami Jnanananda: Published by the Sivananda Literature Research Institute, The Yoga-Vedanta Forest Academy, P.O. Sivananda Nagar, Rishikesh, Himalayas. Price Re. 1.

PANCHAYAT RAJ. By M. K. Gandhi. Compiled by R. K. Prabhu. Published by Navajivan Publishing House, Ahmedabad. Price: 30nP.

THE YOGA OF WISDOM (for the Sputnik Age). By Swami Gyanananda Saraswati. Published by the Author, "Gyana Niketan", Malakhedi, Hoshangabad, Madhya Pradesh. Price not mentioned.

SELF-EMPLOYED SECTOR. By Prof. N. G. Ranga. Published by the Indian Peasant Institute, Nidubrolu, Guntur Dist. (A.P.) Price: 50nP.

THE MAN IN THE IRON MASK. By Alexandre Dumas. Price: Rs. 4.50nP.; *THE PRICE OF A WIFE*. By G. D. Khosla. Price: Rs. 2.50nP.; *HINDU PHILOSOPHY*. By Theos Bernard. Price: Rs. 3.

[The above three books are published by Jaico Publishing House, Bombay-1.]

TARANATH SPEAKS. Published by Taranath Memorial Committee, Raichur. Price: Re. 1.

HOW AYURVEDA IS MISCONSTRUED IN THE LAND. By Dr. I. K. P. Sharma. Published by Bharatheeya Ayurveda Prakashana Granthamala, Mangalore-3. Price: 25nP.

MOHAN-MĀLĀ (A Gandhian Rosary), Being a Thought for Each Day of the Year gleaned from the Writings and Speeches of Mahatma Gandhi. Compiled by R. K. Prabhu. Published by Navajivan Publishing House, Ahmedabad. Price: Re. 1.

SERMONS AND SAYINGS OF THE BUDDHA. By Sudhakar Dikshit. Published by Chetana Ltd., 34, Rampart Row, Bombay-1. Price: Rs. 3.50nP.

NĀRĀYANA-SABDĀRTHA. By Bidarhalli Srinivasa Tirtha. Price: 40nP.; *SRIMAD BHAGAVAT GITA SARODDHARA*. Price: 20nP. Published by R. Nagaraja Rao, c/o Agasthiar Book Depot, Teppakulam Post, Tiruchirapalli-2.

GEMS OF WISDOM. By Swami Sivananda. Published by the Yoga-Vedanta Forest Academy, Ananda Kutir, P.O. Sivananda Nagar, Rishikesh (Himalayas). Price: 50nP.

THE VOICE OF A DISCIPLE. By T. L. Vaswani; *BELOVED DADA-JI*. By J. P. Vaswani. Published by Gita Publishing House, 10, Connaught Road, Poona-1. Price: 50nP. each.

THE HOUR OF GOD. By Sri Aurobindo. Published by Sri Aurobindo Ashram, Pondicherry. Price: Cloth Bound, Rs. 4, Paper Cover Rs. 3.

SRIMAD RAGHAVENDRA VIJAYAH (in Sanskrit). By Vidwat Kulavatamsa Mahakavi Sri Narayanacharya. Published by Sri Parimala Publishing House, Big House, Nanjangud. Price: Re. 1.

(1) KSHEERA (2) NAMMA BAGYA (3) SRI VIRANARAYANA (Belavadi). All the three books in Kannada. By M. S. Venkataramaiah. Copies available from Satyashodana Pustaka Bhandar, Fort, Bangalore. Price: Re. 1, 50nP. and 60nP. respectively.

RAJATAMAHOTSAVA SMARAKA GRANTHA. Price: 75nP.; *SRIMAD BHAGAVATA SARODHARA OF SRI VISHNU TIRTHA* (both in Kannada). Price: Rs. 2. Published by Sri Sarvajnacharya Seva Sangh, Madvaraj Mandir, Shivaji Road, Davangere City.

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Towards the implementation of this aid programme, a Students' Library Fund has been opened.

The Asia Foundation of San Francisco, U.S.A., has also given a grant to help this project.

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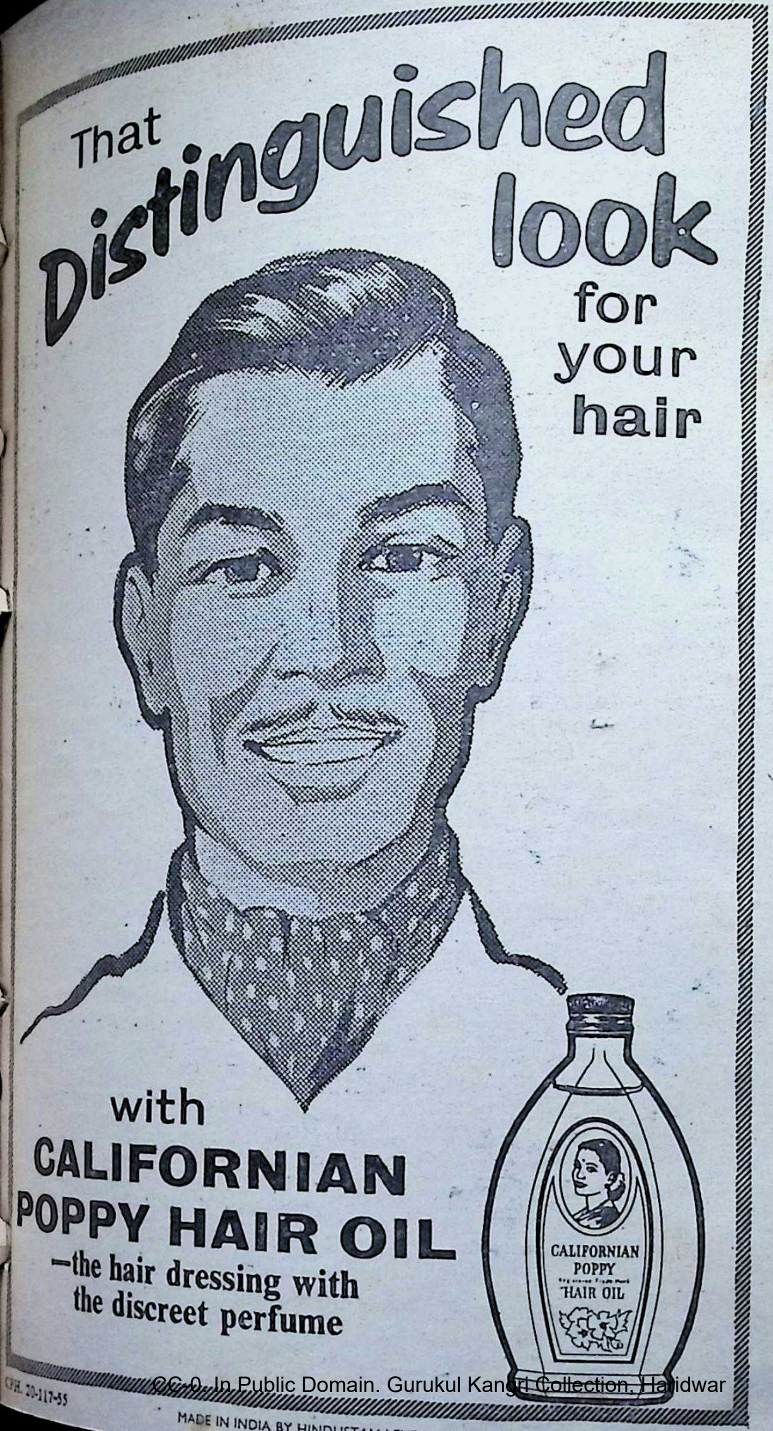

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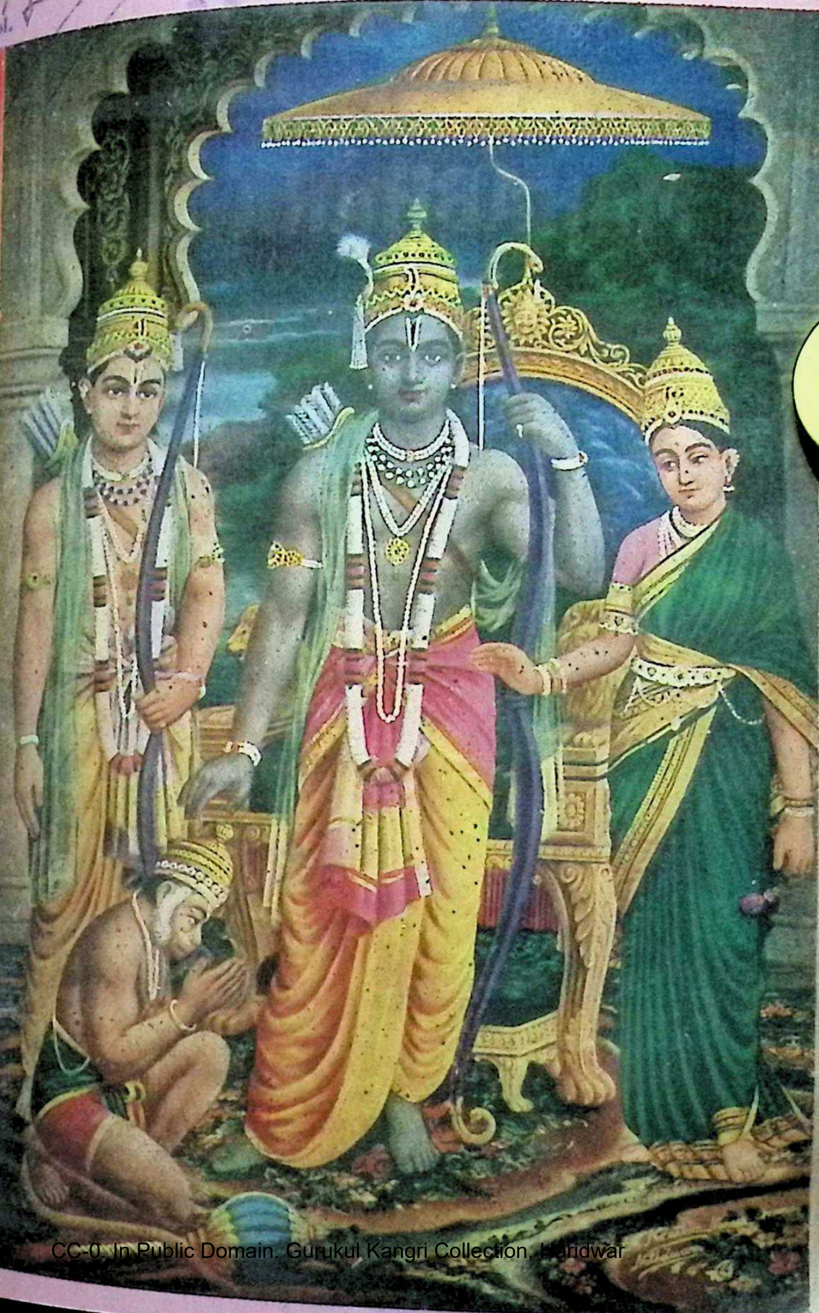

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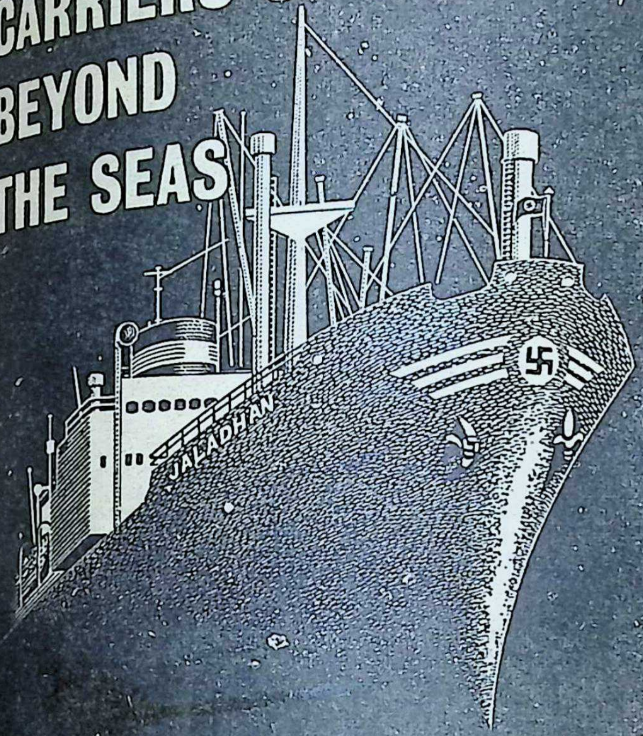

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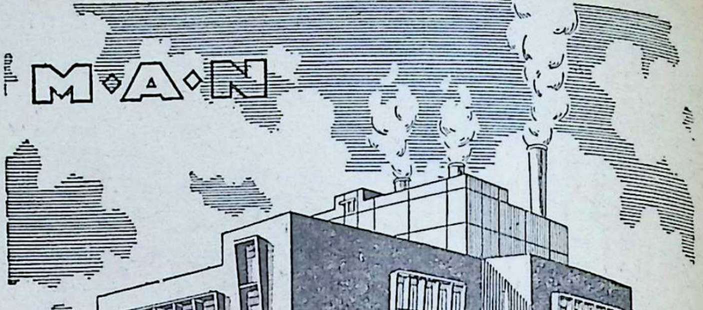

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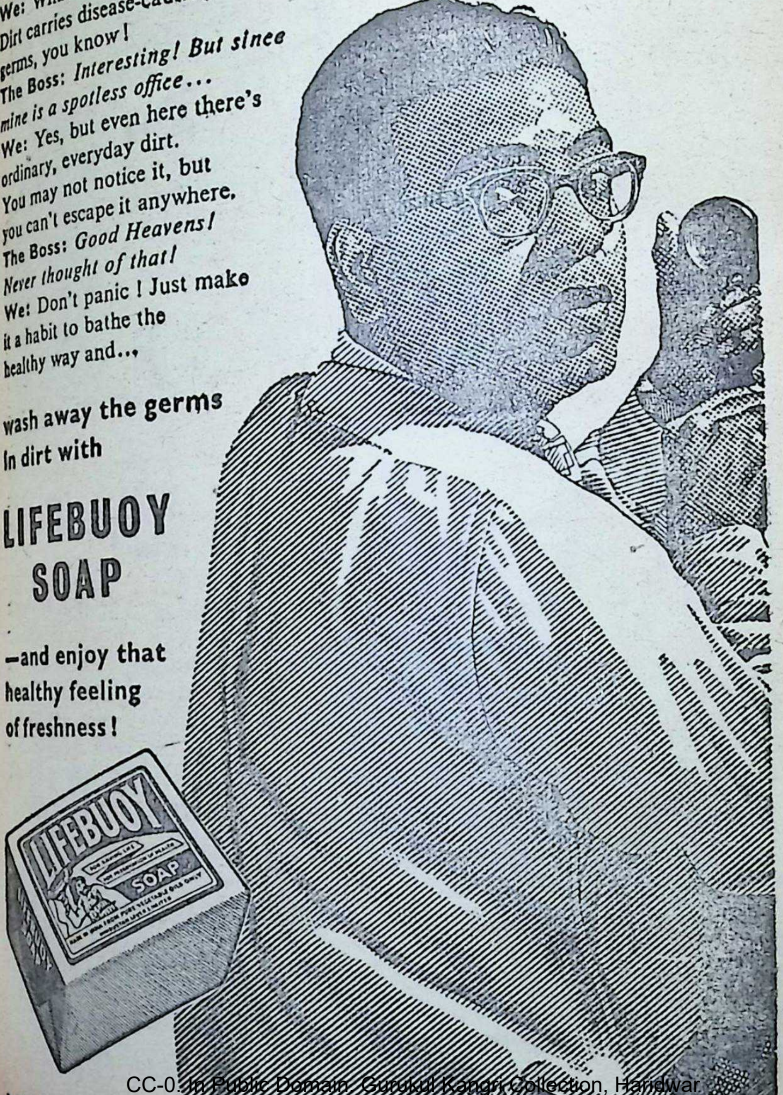

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Fortnightly, Devoted To Life, Literature and Culture

APRIL 19, 1959

No. 19

Vol. V

CONTENTS

Page

- Rama-Brahmam (Prayer) .. 11
- Kulapati's Letter No. 177: Legal Education—Lawyers: Their Role and Mission—The Fundamental Concept of Law—Our Legal Heritage 12
- Sri Ramavatara —H.H. Jagadguru Sri Sankaracharya of Kanchi .. 18
- My Rama —Mahatma Gandhi 23
- Ramacharitamanasa: Sampati Lends a Hand 25
- Jatayu's Prayer to Rama 28
- Parvati and Rama Nama .. 31
- Power of Rama Nama —Swami Sivananda 34
- The Lure Eternal —Swami Ramdas 38

Page

- Valmiki Ramayana —Sri Aurobindo 40
- The Immortal Epic —Sri Jawaharlal Nehru .. 43
- Vali Vadha —Sri C. Rajagopalachari .. 45
- Hanuman in the Eyes of Rama —Rt. Hon. V. S. Srinivasa Sastri 50
- Sanskrit Lessons (New Series) —Dr. Shakuntala Rao Shastri 57
- Srimad Bhagavata: Kamsa's Predicament —Sri K. M. Munshi 59
- The Parting Message —Sri R. R. Diwakar 62
- Call for Sane Sex Order —Dr. P. A. Sorokin 64
- Question Box 69
- General Ayub Khan (Profile) .. 71
- Our Book-shelf 74

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Let noble thoughts come to us from every side
—*Rigveda*, I-89-i

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Vol. V APRIL 19, 1959 No. 19

RAMA-BRAHMAM

सकलगुणनिधानं योगिभिः स्तूयमानं
भुजविजितसमानं राक्षसेन्द्रादिमानम् ।
महित नृपभयानं सीतया शोभमानं
स्मर हृदय विमानं ब्रह्म रामाभिधानम् ॥

O heart, contemplate on that Brahmam called Rama, Who is beyond measure, Who is the Store-house of all virtues, Who is praised by yogis, Who has conquered proud enemies by the might of His arms, Who is more than a match for the lord of rakshasas and others, Whose movement in the midst of stars in the form of kings is applauded and Who shines in the company of Sita.

—Sage Narada
in **Sanatkumara Samhita.**

Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 177

★ *LEGAL EDUCATION* ★ *LAWYERS: THEIR ROLE AND MISSION* ★ *THE FUNDAMENTAL CONCEPT OF LAW* ★ *OUR LEGAL HERITAGE*

Bharatiya Vidya Bhavan
Bombay.
APRIL 19, 1959.

MY YOUNG FRIEND,

ON the 26th of last month the Chief Justice of India inaugurated the First Lawyers' Conference at Mehta Sadan, Bharatiya Vidya Bhavan Delhi Kendra's home. It was a landmark in the life of the Indian Law Institute with which I have the privilege of being associated as Executive Chairman for about eighteen months. I placed before that Conference some of my views on Legal Education in India which I am sure you would like me to share with you.

● ● ●

Of late, legal education has come in for critical attention, and deservedly. In India, when started during the British regime, it was intended to provide training for the would-be practitioners; higher study and research in the theories and principles of law was and even at present is, possible only in foreign countries. Things have to change now. Free India has its own Constitution, its own courts, its own legal outlook and its own social needs which demand adjustment in law through research. Our judicial system, though largely based on the British and the American, is different in scope and function, and has to be related to our judicial and juristic experience. In the matter of legal studies, therefore, India cannot afford to be 'colonial' any longer.

This objective can be fulfilled only if the law schools, in point of accommodation and library, are adequately equipped; and further, service conditions for law teachers are so altered as to attract the best talents in the Universities to that occasion and enable the law teacher, in comfort and security, to specialise in one or the other branches. In this case, the University Grants Commission can, I feel, render great assistance.

In this connection I may place before you certain problems, which deserve attention:

First, how to resist the urge to displace English from our Universities, which in a large measure has made imparting and receiving education in law difficult.

Secondly, how to prevent education imparted by part-time law teachers whose main interest lies in the profession from continuing to be perfunctory.

Thirdly, how to overcome the general impression that education and training in law is just a passport to start a practice and, unlike every other professional training, need not be thorough. This attitude is based on a curious confusion of thought that law studies need not be theoretical, for the aim is to practise, and they need not be practical, for that could only be done when one starts the practice.

Fourthly, how to prevent the best students of the Universities from being lured away from the law studies and the profession to highly-paid Government services which provide security of tenure and the certainty of promotion. As things are at present, by and large the left-overs of the Universities only take to law studies for want of anything better to do.

Fifthly, how to change the teaching and the examination system, so as to ensure a thorough grounding in the principles of law and to develop the necessary capacity to apply them to facts sifted and ascertained according to the law of evidence. Prescribing large text-books and throwing immature minds in the arms of guide-makers is scarcely the right way to develop a grounding in law or legal skill.

● ● ●

A Bar Association for the whole of India is, in my opinion, necessary to give shape and direction to professional activities; to unify and maintain the ethics of the profession; to strengthen the independence of the bar and the judiciary; to educate the public as to the value of 'government under law'; and to contribute, as a group independent of the Government, its vitality to the free life of a democracy.

Besides this, there are other questions viz. whether such an Association should be federal, or federal-cum-unitary, or unitary;

what should be the nature and scope of its activities; and how are the resources necessary for setting up an effective machinery to be raised. The satisfactory solution to all these problems depends upon whether the lawyers in this country have developed an urgent need for unification and realised their role and mission as lawyers in our society.

* * *

Often enough we have heard diatribes against the lawyers and we will surely hear them in the future. Whether they are justified or not will depend upon whether lawyers have a role to play and a mission to fulfil in the context of the modern world; or whether the sphere of law is no more than a market wherein the lawyer's brain is to be traded for money to secure monetary gain for some person or to save him from penalties.

In spite of the diatribes, lawyers are indispensable to civilised community, more so when it is free and democratic. Every change in the social and economic order, every scientific discovery, every movement of men and things and every act of Government involves the aid, guidance and the decision of a lawyer. So do all agencies of the government, all corporations, companies and institutions. All occupations also need the lawyer, for their members have to be licensed, protected and governed by law.

I realise that the work of the lawyers is scarcely appreciated, but those who fail to do so do not realise that if they were not there, we may have to revert to the days of Chenghis Khan when the will of the tyrant was the law of the slave.

* * *

Here I may refer to the fundamental concept of law which determines the role and the mission of the lawyers in a civilised society. In this concept, law is not the same as 'a law', which may conceivably include the edict of an arbitrary power. As Dean Pound recently pointed out, when we talk of 'law', it means 'legal order' *(rechtsordnung, ordre juridique)*, which supports social control through legal institutions of justice. It is only in such an order that the individual citizen reaches an all-round development and the authorities function in well-regulated orbits. Of this 'law', the lawyers are the guardians, interpreters and defenders.

This concept of 'law' is as old as the oldest system of jurisprudence. In the opinion of the ancient Hindu jurists, 'law'—which they call *Dharma*—is supreme in its own right. The sovereign—whoever or whatever is included in the term—is not its source, but its instrument.

Its sanction arises from the fact that the moral order is ineluctable, that whoever conforms to it finds happiness and self-fulfilment and whoever does not, cannot. It is in this sense that the *Narayaniya Upanishad* says: 'Law is the foundation of the society'. *Brihadaranyaka* asserts the same when it says: 'Law is the mightier than the mighty'. Manu is still more explicit when he says: 'God first created from his own lustre his son *Dharma*', the same as *Danda*—the protector of all creatures.

Continental jurists took a similar view. Grotius, one of the greatest of them, says: 'Law is a rule of moral action obliging to do that which is right'.

Anglo-Saxon jurisprudence, in its Austinian attitude, however, inculcated that 'law' is nothing but a rule issued by the sovereign and which attaches definite consequence to proved facts. This, as I said before, can conceivably be the instrument of arbitrary power.

This theory, though it clouded the real concept of law, did not do harm to the juristic and social thinking in England, for the English people had an abiding respect for law as distinct from 'laws'.

In the field of jurisprudence, Coke, the great authority on common law, supplied the appropriate corrective when he said: 'Reason is the life of the law, nay the common law itself is nothing else but reason'. As a result, derived from a nebulous concept of common law, we have in modern jurisprudence certain principles well accepted like the 'Rule of Law', 'the rules of natural justice', 'equal protection of law' and 'Fundamental Rights'. These, with the juristic heritage of the French Revolution, have found a place in many Constitutions of the world and which find a prominent place in the Preamble and Part III of our Constitution. They are all intended, as stated in the Preamble of our Constitution, to protect human dignity, or to use the words of the United Nations Charter, 'to protect the dignity and worth of the human person'. ●●●

The role and mission of the lawyer therefore is determined by a special responsibility to uphold this legal order and guard it against hostile inroads: for, such an order is the only constructive alternative to the tyrannous misuse of power and the suppression of human dignity.

This responsibility becomes all the greater as life changes fast and with it the outlook and purpose of society. In these days, the government operates and regulates the economic system. It furthers the production of the material resources of the community; it also secures their wide distribution. Naturally, therefore, the interests of the community as a whole as understood by those in power, are considered as the supreme goal and the individual important only as an instrument of their will.

Another factor has been the increase of anti-social activities in intensity and scope on account of the advance in technical knowledge and an increasing neglect of moral and religious standards. Governments, therefore, often unwillingly, have to exercise their police power on a large scale.

Though, in view of both these factors, laws must change from time to time, to say that the legal order should also change with the social needs is to deprive it of its sanctity. On the contrary, the laws have to be framed, controlled and interpreted in the light of the legal order so as to contribute an element of stability and certainty to society. As our Constitution has wisely envisaged, it can be maintained only if its provisions are strictly maintained and liberally interpreted through justice administered by an independent judicial agency.

We must, however, recognise that we cannot rely merely on the lawyers, either in the profession or the judiciary, to guarantee free government. As Judge Learned Hand once said: 'Liberty lies in the hearts of men and women; when it di there, no constitution, no la no court can save it'.

At the same time, if the la yer loses his sense of missi and the Courts take a deferenti attitude towards the legislatu the citizen will be left unprotected against the violations o human dignity and the government will cease to functio 'under law'.

Apart from this consideration, if the lawyers are imbued with an active consciousness of their role and mission, even the process of studying, expounding and interpreting law would become a highly educative influence. For, it would encourage the average citizen to appreciate the heritage of freedom; t have greater regard for the protection of individual rights; t appreciate and strengthen th principles of a stable legal order and to inculcate an active desire for a peaceful existence a members of a civilised society.

This is the great mission t which we are called. If it is fulfilled, it will not only brin about a passionate love of freedom and induce respect for law, but also maintain and develop our democratic institutions and in a wider context, influence international relations which, i the human society is to exist in freedom, should look forward to a world ruled by law.

● ● ●

Shri M. C. SETALVAD,
Attorney-General.

It would not be inappropriate for me to look back to trace how well and wisely the traditions of legal order have been built up in India. It is a most fascinating story highlighted by outstanding events.

The great lawyers and judges —both Indian and foreign—during the last century, created the great traditions of our bar and the bench. Step by step we absorbed the technique and traditions of constitutional freedom and the Rule of Law. The people learnt to assert their rights through courts of law. During the 'Quit India' movement, when several of us throughout the country went from Province to Province defending civil liberties, judges—again both Indian and foreign—vindicated them.

The Varadachari Committee in drawing from the best in Anglo-Saxon judicial tradition, which had found a root in the land, devised our system of integrated judiciary as the vital centre of our constitutional freedom. The fighters for Indian freedom enshrined a firm legal order in our Constitution.

The first Chief Justice of Free India, Shri Justice Kania—and I remember it with pride—while inaugurating the Supreme Court, described in stirring words the independent role of the judiciary. Our Supreme Court in less than ten years has become the guardian of our constitutional ark and secured the respect and confidence of the country.

The Law Commission, through its findings, has recently passed mature judgment on the deficiencies of our legal system and pointed out ways and means to correct them. And if I may be permitted to strike a personal note—my old friend, the Attorney-General, has given us the shining example of forensic fearlessness, even while occupying an office under the Government.

All these form an accumulated heritage, of which we are all proud and of which the coming generations will reap the benefit in freedom and order.

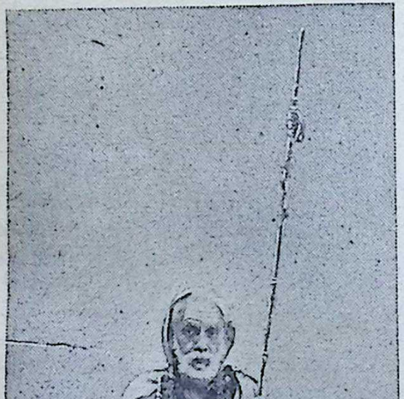
Yours sincerely,

K. M. Munshi

Sri Ramavatara

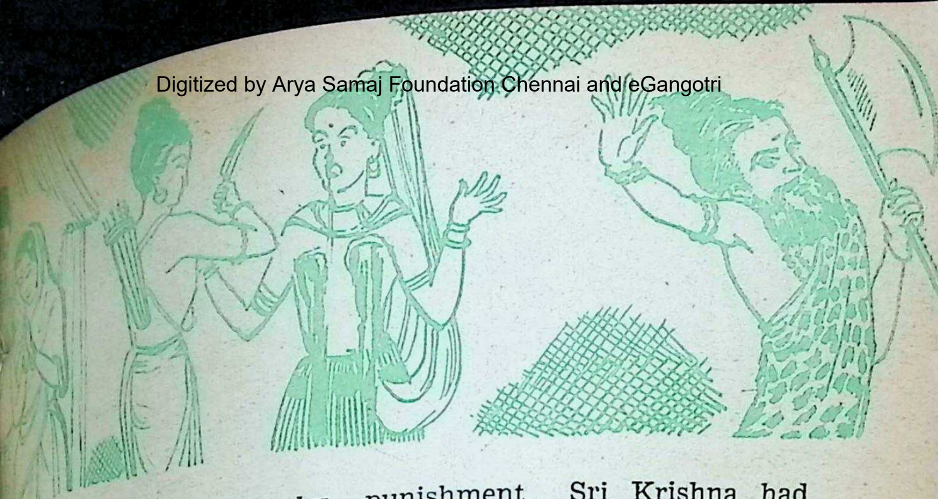
H. H. Jagadguru Sri Sankaracharya of Kanchi

....The Ramayana is not a mere episode of a supposed human history. It is a document of Divine History which recurs as often as Evil assumes such proportions as to require super-human intervention for its destruction, to salvage the evil-doer by rescuing him from his āsuri sampat and to re-establish the daivī sampat in his mind and heart....



TO do the right, one mu know the right. It is f this purpose that the V das, the Itihasas, the Puranas a also the various Smritis and th Dharma Sastras are intende The substance of them all is n a human invention, but is th embodiment of the etern Truths, the Sanatana Dharm They instruct mankind in th eternal Laws of the Cosmos a in the forms of righteous co duct inviolably ordained on ma as a preparation for the fi means to liberation.

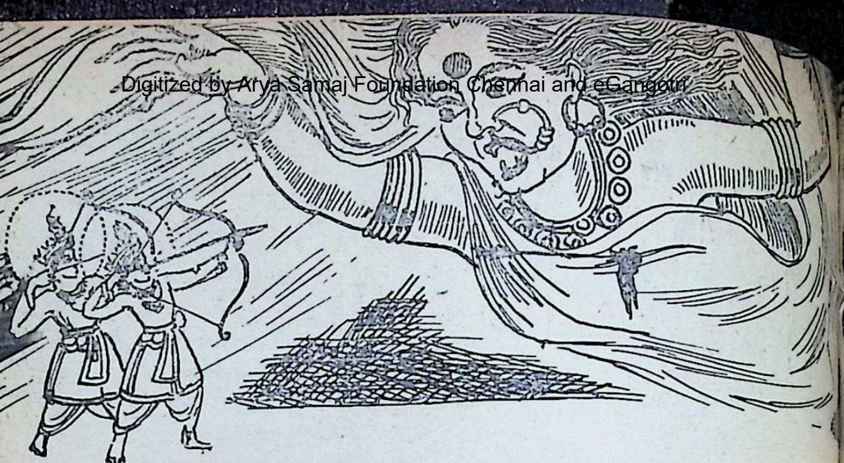
But, there arise frequentl and from age to age, obstacl physical and human, to the pursuit of the Right and the Good The former, the physical obst



cles, must be surmounted by one's own *tapas*, by the discipline of one's austerities. The latter, the human and other hindrances, are hard to remove by man's unaided efforts. Especially when the enemies of virtue obtain an enormous accretion of prowess and are in possession of armours not available to the ordinary mortals, their destruction can be brought about only by an agency which is eternally and firmly established in the Good and the Right. To wage war against *āsurī sampat* which has acquired inhuman embodiments bent on the devastation of the helpless and the perpetration of hindrances to the pursuit of righteous avocations, a superhuman or divine embodiment of *daivi sampat* of a superlatively eminent kind and measure is called for.

In this crusade against Evil, considerations of race and sex, of *varna* and *āsrama*, are of absolutely no account. Even blood-relationship does not intervene between iniquity and its punishment. Sri Krishna had no qualms about killing His uncle Kamsa.

The *Ramayana* is to be viewed against this background. When we do so, we shall see how wrong and puerile is the view advanced by unthinking and prejudiced persons that it is the story of a fight between two distinct and opposed races of men. The main purpose of Srī Rāmāvatāra, as of every avatāra, was *dushtanigraha* (destruction of the wicked) for *sādhuparitrāṇa* (protection of the good). Affirmation of the Good by the negation of the Evil, wherever it may rear its head, is the recurrent motif of the *Ramayana*. For, Sri Rama was *vigrahavān dharmaha*, personification of Dharma. Uttering her benediction to Him on the eve of His going to the forest, Kausalya said: *'yam pālayasi dharmam tvaṃ dhṛtyā cha niyamena cha:'* 'that Dharma which Thou always guardest with courage and constancy'. For, she knew that Dharma protects its protec-



tor: *Dharmo rakshati rakshitaha.*

Dharma is affirmed in the lives of the *sādhūs*, the good and holy men. So, *dharmasamsthāpana* can be secured only by *sādhuparitrāṇa*. *Sādhuparitrāṇa* implies the *nigraha* of the *dushtās* who cause mischief and injury to the *sādhūs*. Even if, in the process of *dushtanigraha*, one has to transgress other social injunctions and invites sins on oneself, they are as nothing when set against the establishment of Righteousness which is of paramount consideration.

त्यजेदेकं कुलस्यार्थे ग्रामस्यार्थे कुलं त्यजेत् ।
ग्रामं जनपदस्यार्थे ह्यात्मार्थे पृथिवीं त्यजेत् ।।

One should sacrifice oneself for the family, the family for the village, the village for the country; one should renounce the whole world for the Ātman.

It is for this reason that Sri Rama was constrained to kill Tātaka though the Dharma Sāstras prohibit the killing of women in the sense that they are weak and helpless and that their protection from molesta- tion is a sacred duty. Rāvaṇa was the grandson of Brahmā Himself and was a Brahmin of Brahmins. The purpose of Sr Rāmāvatāra was Paulastyavadha. The Lord fulfilled Hi promise to the gods to free th world from Rāvaṇa's tyranny. I both these cases, it was a figh of *daivī sampat* against āsu *sampat* embodied in Tātaka an Rāvaṇa, and an exemplificati of the force of the dictum th the wages of sin is death.

One should not shrink fro waging war against, and if nee be, from killing people who en danger the peace of the worl and the pursuit of lawful way of life. One need not and shoul not recoil from the appare violation of the *sastraic* law i such cases if the violation i necessary for Dharmasamsthāpana.

Dharmasūkshmas are n easily comprehensible to th ordinary man : धर्मस्य तत्वं निहितं गुहायाम् ।

Where, however, death of the aggressor is not called for, humiliation which, under certain conditions, is equivalent to death is resorted to. Sūrpaṇakha was disfigured as a punishment for the amorous advances that she made to Sri Rama and Lakshmana and for threatening the life of Sita. Parasurama had to suffer defeat and humiliation at Sri Rama's hands for waging unlawful war against the kshatriya tribe and as requittal for the arrogance of his prowess.

The moral of the *Ramayana* is that Evil should be liquidated whoever is the transgressor, whatever his or her status or sex. So strong was Sri Rama's fidelity to Dharma that He could not acquiesce in even a whisper of its suspected violation though He was quite sure that no such violation had been committed. Not only did He uphold Dharma, but He was anxious that the world should realise that He did so. And so, Sita had to play Her part twice in *dharmasamsthāpana*, once by consenting to the ordeal of fire, and later, by suffering banishment from court when she was most in need of care and protection. This was as it had been ordained; for while giving away Sita to Sri Rama at the time of the *Kanyādāna*, Janaka spoke of her as '*sahadharmacharī tava*'.

Valmiki's *Ramayana*, the only original source for Ramakatha, portrays the rakshasas as the regular inheritors of Vedic culture. अग्निहोत्राश्च वेदाश्च राक्षसानां गृहे गृहे । Performance of *agnihotra* and the recital of Vedas were found in every rakshasa home. Notwithstanding these Vedic observances, their aggressive attitude towards the sages, saints and the helpless in the conceit of their might led them to *adharma* which made an avatāra necessary. Even among the rakshasas, whenever virtues were noticed, Valmiki did not hesitate to appreciate them and hold aloft those who practised them to veneration. Mandodari, the first lady of the land of the rakshasas, was depicted in glorious colours even surpassing

श्रुतिस्मृतिपुराणेषु रामनामसमीरितम् ।
तन्नामकीर्तनं भूयः तापत्रयविनाशनम् ॥

The power of Rama Nama has been well explained in the Vedas, Smritis and Puranas. Constant repetition of the Nama destroys all the threefold afflictions of man.

—Chyavana Smriti.

Sita, the heroine of the epic. To this day we contemplate Mandodari's name daily at dawn for the absolution of our sins.

Sri Rama was a kshatriya by birth. Yet, He was spontaneously worshipped by all classes of people, by the sages and saints of Ayodhya and of the Dandaka forest, by the holiest of Brahmins and by the commonest of men. This was not because he was a prince or king. He received universal respect and adoration for the qualities of the *daivī sampat* that He possessed in a super-eminent manner, for the *'sreshta gunas'* listed in the opening sarga of the *Ramayana* in Valmiki's question and in Narada's answer. In fact, the succeeding chapters of the epic are elaborations of the functioning of these *ātma guṇas* in the various incidents centering in the personality of Sri Rama. That is why the very reading of the *Ramayana* has become a sacrament of religion making for the ennoblement of one's soul.

Similarly, Valmiki was but a hunter by birth. But, by the austerities that he practised to perfection he acquired the eminence of a sage and of a master-poet who showed the way for other poets to follow. To this day down the centuries, wherever the *Ramayana* is read or expounded, devout heads bend in gratitude to the illustrious bard, to the 'Valmiki Kokilam' who gave to the world the priceless treasure of Sri Rama's story told in such euphonious language of simplicity and sweetness.

The *Ramayana* is the story of the battle between Good and Evil, between the *daivī sampat* and the *āsurī sampat*. The former is extolled and worshipped whether found among sages or rakshasas. The latter is condemned and punished when found even among those who do not belong to the rakshasa tribe. Tātaka and Maricha, Vāli and Rāvaṇa, Kumbhakarna and Indrajit were killed as they personified the *āsurī sampat*. Guha and Sabari were venerated, Sugriva was befriended and Vibhishana was assured refuge and succour as they stood for *daivī sampat*. These

(Continued on page 70.)

MY RAMA

HINDU *dharma* is like a boundless ocean teeming with priceless gems. The deeper you dive, the more treasures you find.

In Hindu religion, God is known by various names. Thousands of people look doubtless upon Rama and Krishna as historical figures and literally believe that God came down in person on earth in the form of Rama, the son of Dasharatha, and by worshipping him one can attain salvation. The same thing holds good about Krishna.

History, imagination and truth have got so inextricably mixed up. It is next to impossible to disentangle them. I have accepted all the names and forms attributed to God as symbols connoting one formless, omnipresent Rama.

To me, therefore, Rama described as the Lord of Sita, son of Dasharatha, is the all-powerful essence whose name, inscribed in the heart, removes all suffering—mental, moral and physical.

I laugh within myself when someone objects that Rama or the chanting of *Ramanama* is for the Hindus only, how can Mussalmans, therefore, take part in it.

Is there one God for the Mussalmans and another for the Hindus, Parsis or Christians?

No, there is only one omnipotent, and omnipresent God. He is named variously and we remember Him by the name which is most familiar to us.

Ramanama is another name of

Khuda or God. I want my Muslim brothers to understand that the God of the Hindus, Muslims, Christians, Parsis and all other communities of the world is one.

To me all religions are of equal status. Different religions are different leaves of the same tree.

My Rama, the Rama of our prayers is not the historical Rama, the son of Dasharatha—the King of Ayodhya.

He is the eternal, the unborn, the one without a second.

Him alone I worship, His aid alone I seek, and so should you. He belongs equally to all.

I, therefore, see no reason why a Mussalman or anybody should object to taking His name.

You may say you do not believe in Him.

You do not know that but for His will you could not draw a single breath.

Call Him God. His names are as innumerable as there are men.

He is one without a second. He alone is great. There is none greater than He. He is timeless, formless, stainless.

Such is my Rama. He alone is my Lord and Master.

[Courtesy: *Navajivan Trust*]

A Correspondent once enquired of Mahatma Gandhi: "How can the Rama whom you believe to be immortal, be Rama, the son of Dasharatha and the husband of Sita?"

The Mahatma replied: "The question was raised by Saint Tulsidas himself and answered by him. The answer cannot in reality be reasoned out. It does not lend itself to intellectual satisfaction. It is a matter of heart speaking to heart. I worshipped Rama as Sita's husband in the first instance, but as my knowledge and experience of Him grew, my Rama became immortal and omnipresent. This does not mean that Rama ceased to be Sita's husband; but the meaning of Sita's husband expanded with the vision of Rama. This is how the world evolves. Rama cannot become omnipresent for the man who regards him merely as the son of Dasharatha. But for the believer in Rama as God, the father of the omnipresent Rama also becomes omnipresent—the father and son become one. It may be said that this is all a matter of imagination. "To each man according to his faith," is all that I can say.

"Rama, then, is and is not the son of Dasharatha, the husband of Sita, the brother of Bharata and Lakshmana and yet is God, the unborn and eternal. All honour, then, to those who not believing in Rama as the son of Dasharatha still come to join in the collective prayers. This matter of Rama is one which transcends reason."

SCENES from RAMACHARITAMANASA by Goswami Tulsi

Sage Kasyapa had two sons by Vinata. The first, Aruna, is the charioteer of the Sun, the second being Garuda. To Aruna was born Sampati and Jatayu, the fabled eagles. Of them Sampati who relates his story in this instalment is the elder.

Sampati Lends A Hand

अनुज क्रिया करि सागर तीरा।
कहि निज कथा सुनहु कपि बीरा॥
हम द्वौ बंधु प्रथम तरुनाई।
गगन गए रबि निकट उड़ाई॥
तेज न सहि सक सो फिरि आवा।
मैं अभिमानी रबि निअरावा॥
जरे पंख अति तेज अपारा।
परेउँ भूमि करि घोर चिकारा॥

After performing the ceremonies due to his late brother Jatayu on the seashore, Sampati related his own story. "Listen, O Vanara heroes! In our teen age we two brothers (Jatayu and myself) flew into the heavens and approached the Sun's precincts. Unable to bear the heat Jatayu held back; but I, in my haughtiness, went very near the Sun. Consequently my wings were scorched by the excessive heat of the Sun and I fell to the ground screaming fearfully.

मुनि एक नाम चंद्रमा ओही।
लागी दया देखि करि मोही॥
बहु प्रकार तेंहि ग्यान सुनावा।
देह जनित अभिमान छड़ावा॥

"A sage named Chandrama who saw me was moved to pity. He took me and by teaching many a spiritual wisdom in many ways, educated me to rid me of my love of body.

त्रेताँ ब्रह्म मनुज तनु धरिही।
तासु नारि निसिचर पति हरिही॥
तासु खोज पठइहि प्रभु दूता।
तिन्हहि मिलें तैं होब पुनीता॥
जमिहहिं पंख करसि जनि चिंता।
तिन्हहि देखाइ देहेसु तैं सीता॥
मुनि कइ गिरा सत्य भइ आजू।
सुनि मम बचन करहु प्रभु काजू॥

"Said he: 'The Supreme Spirit will incarnate as a human being in the Tretayuga and a rakshasa king will carry away His Spouse. The Lord will send out emissaries to search Her. You (Sampati) will be absolved of all your sins on meeting them. Your wings will grow again; do not worry any longer on that account. Only do this: show them where Sita would be.' That sage's prediction has come true today; therefore, listen to instructions and complete Lord's work.

गिरि त्रिकूट ऊपर बस लंका।
तहँ रह रावन सहज असंका॥
तहँ असोक उपबन जहँ रहई।
सीता बैठि सोच रत अहई॥

"On top of the Trikuta hill stands the city of Lanka; Ravana, who is of fearless disposition, rules there. There, in the Asoka garden, is lodged Sita. Even now she sits there plunged in grief.

मैं देखउँ तुम्ह नाहीं गीधहि दृष्टि अपार।
बूढ़ भयउँ न त करतेउँ कछुक सहाय तुम्हार॥

"I see Her with my eyes; you cannot. The vulture's vision is unlimited in range. I have grown very old now; but for it, I would have helped you more.

जो नाघइ सत जोजन सागर।
करइ सो राम काज मति आगर॥
मोहि बिलोकि धरहु मन धीरा।
राम कृपाँ कस भयउ सरीरा॥

"He who can leap over the ocean a hundred *yojanas* (eight hundred miles) wide and is a repository of intelligence can accomplish Sri Rama's task. Look at me and take courage. See how by Sri Rama's grace I feel rejuvenated in body (with new-grown wings).

पापिउ जा कर नाम सुमिरहीं।
अति अपार भवसागर तरहीं॥
तासु दूत तुम्ह तजि कदराई।
राम हृदयँ धरि करहु उपाई॥

"Even sinners, by invoking Sri Rama's Name are able to cross the vast and boundless ocean of life. You, who are His agents should, therefore, never lose courage but taking the image of Sri Rama in your heart should work out the means of accomplishing the Master's work."

अस कहि गरुड़ गीध जब गयऊ।
तिन्ह के मन अति बिसमय भयऊ॥
निज निज बल सब काहूँ भाषा।
पार जाइ कर संसय राखा॥

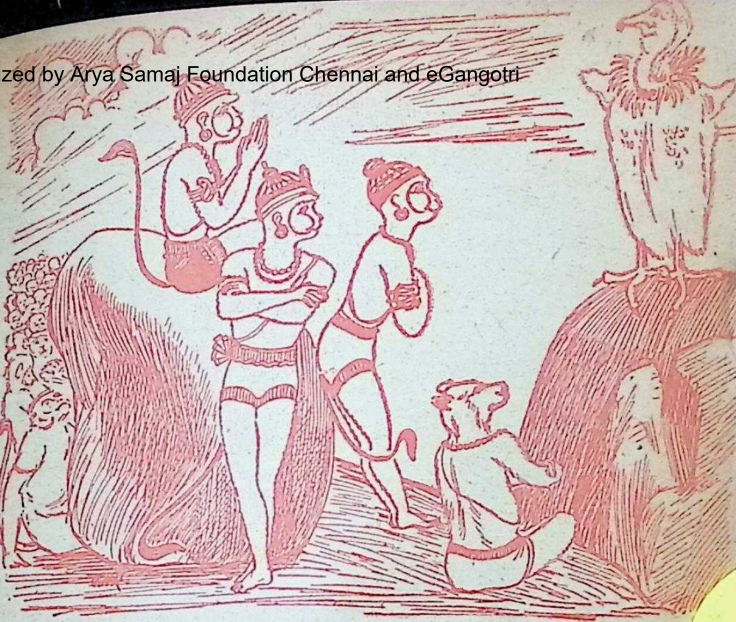
So saying, O Garuda! (said Kakabhusundi) the vulture departed, leaving them wonder-struck. Now the monkeys recounted, each his own ability, but was unsure of leaping across the ocean.

जरठ भयउँ अब कहइ रिछेसा।
नहिं तन रहा प्रथम बल लेसा॥
जबहिं त्रिबिक्रम भए खरारी।
तब मैं तरुन रहेउँ बल भारी॥

Jambavan, the bear-king, said "I am aged and not a fraction of my old strength is left in my body. When the Slayer of the demon Khara (Sri Rama), had incarnated as Lord Vamana and became Trivikrama, I was young and possessed immense strength.

बलि बाँधत प्रभु बाढ़ेउ
सो तनु बरनि न जाइ।
उभय घरी महँ दीन्हीं
सात प्रदच्छिन धाइ॥

"In order to make Maha Bali captive, the Lord grew to enormous proportions. Yet I circumambulated Him seven times in less than an hour."



अंगद कहइ जाउँ मैं पारा।
जियँ संसय कछु फिरती बारा।।
जामवंत कह तुम्ह सब लायक।
पठइअ किमि सबही कर नायक।।

Angada said: "I can leap across; but I doubt my ability to get back." Jambavan, interposing said: "Even though you are quite competent, how can we send you, being our leader?"

कहइ रीछपति सुनु हनुमाना।
का चुप साधि रहेहु बलवाना।।
पवन तनय बल पवन समाना।
बुधि बिबेक बिग्यान निधाना।।
कवन सो काज कठिन जग माहीं।
जो नहिं होइ तात तुम्ह पाहीं।।
राम काज लगि तव अवतारा।
सुनतहिं भयउ पर्बताकारा।।

Turning towards Hanuman the bear-king said: "Listen, O Hanuman: how is it that mighty as you are, you keep silent? Son of Vayu, you are great like your father and a repository of intelligence, discretion and wisdom. What task in this world is impossible of achievement to you, child? It is for the service of Sri Rama that you are born on earth!" Even as Hanuman heard these words, his body grew into an enormous size like that of a mountain.

कनक बरन तन तेज बिराजा।
मानहु अपर गिरिन्ह कर राजा।।
सिंहनाद करि बारहिं बारा।
लीलहिं नाघउँ जलनिधि खारा।।
सहित सहाय रावनहि मारी।
आनउँ इहाँ त्रिकूट उपारी।।
जामवंत मैं पूंछउँ तोही।
उचित सिखावनु दीजहु मोही।।

His body shining like burnished gold, he appeared like another Meru mountain in all splendour. Roaring over and over he averred, "It is child's play for me to leap across the salty ocean and kill Ravana with all his army; I feel I can lift the Trikuta hill bodily and bring it over here. But I beseech you, Jambavan: kindly give me suitable advice."

एतनाकरहुतात तुम्ह जाई।
सीतहि देखि कहहु सुधि आई।।

(*Continued on page 30*

JATAYU'S PRAYER TO RAMA

This passage from the Adhyatma Ramayana is famous for its beauty, felicity and imagery. Its daily recital early in the morning bestows not only freedom from illness and poverty but assures moksha, according to tradition.

अगणितगुणमप्रमेयमाद्यं
सकलजगत्स्थितिसंयमादिहेतुम् ।
उपरमपरमं परात्मभूतं
सततमहं प्रणतोऽस्मि रामचन्द्रम् ॥

My eternal obeisance unto Sri Ramachandra of unnumbered qualities; the imponderable; the First One; cause of preservation, control, etc. of the entire universe; of essential quietude and highest of all Souls.

निरवधिसुखमिन्दिराकटाक्षं
क्षपितसुरेन्द्रचतुर्मुखादि दुःखम् ।
नरवरमनिशं नतोऽस्मि रामं
वरदमहं वरचापबाणहस्तम् ॥

Obeisance always unto Rama who is one unintermittent happiness; possessor of Lakshmi Kataksha; destroyer of the sorrows of Indra, Brahma and others; best among men; bestower of boons and wielder of the unexcelled bow and arrows.

त्रिभुवनकमनीयरूपमीड्यं
रविशतभासुरमीहितप्रदानम् ।
शरणदमनिशं सुरागमूले
कृतनिलयं रघुनन्दनं प्रपद्ये ॥

I seek permanent refuge in the gladdener of the Raghu race whose beauty has no equal in all the three worlds, eminently praiseworthy; who shines like a hundred suns; bestows all one's prayers; protects those who take refuge in him and who has made an abode at the foot of Kalpaka tree.

भवविपिनदवाग्निनामधेयं
भवमुखदैवतदैवतं दयालुम् ।
दनुजपति सहस्रकोटिनाशं
रवितनयासदृशं हरिं प्रपद्ये ॥

I seek the feet of Sri Hari whose name is the forest fire ravaging the wood of *samsara;* who is God of gods like Shiva; compassionate, destroyer of thousands of crores of *rakshasas* and blue of colour like Sun's daughter Yamuna.

अविरत भवभावनातिदूरं
भवविमुखैर्मुनिभिः सदैव दृश्यम् ।
भवजलधिसुतारणांघ्रिपोतं
शरणमहं रघुनन्दनं प्रपद्ये ॥

I seek refuge at the feet of Raghunandana who is imperceptible to those ceaselessly involved in the affairs of *samsara* but ever present to the sages bereft of them and whose feet constitute the ideal ferry to cross the ocean of life.

गिरिशगिरिसुतामनोनिवासं
गिरिवरधारिणमीहिताभिरामम् ।
सुरवरदनुजेन्द्रसेवितांघ्रिं
सुरवरदं रघुनायकं प्रपद्ये ॥

I seek the feet of Raghunayaka who has made an abode of the minds of Shiva and Parvati; who holds the mountain on his hand and charms all by his actions (incarnates as Krishna); whose feet are worshipped by the best among *devas* as well as *asuras* and who grants all the boons of the *devas*.

परधन परदारवर्जितानां
परगुणभूतिषु तुष्टमानसानाम् ।
परहितनिरतात्मनां सुसेव्यं
रघुवरमंबुजलोचनं प्रपद्ये ॥

My refuge is the lotus-eyed Raghuvara who is worthy of being worshipped by all those who would hate to covet other

people's money and wives; by those who delight in the good qualities and fortunes of others; and by those who have always the good of others in their hearts.

स्मितरुचिरविकासिताननाब्जं
अतिसुलभं सुरराजनीलनीलम् ।
सितजलरुहचारुनेत्रशोभं
रघुपतिमीशगुरोर्गुरुं प्रपद्ये ॥

I take refuge in Raghupati whose smiling face looks beautiful like the blossoming flower; who is easy of access; who is blue like Indra-neela gem; whose eyes resemble the lotus flower and who is the progenitor of Brahmadeva.

हरिकमलजशंभुरूपभेदात्
त्वमिहविभासि गुणत्रयानुवृत्तः ।
रविरिव जलपूरितोदपात्रेषु
अमरपतिस्तुतिपात्रमीशमीडे ॥

Following the three *gunas* (*Satva*, *Rajas* and *Tamas*) you shine in the three forms Hari, Brahma and Shiva like the reflections of the only sun high above in the different pots filled with water. Praise unto you Lord who is worthy of the praises of the Lord of *devas*.

रतिपतिशतकोटि सुन्दरांगं
शतपथगोचरभावनाविदूरम् ।
यतिपतिहृदये सदाविभातं
रघुपतिमार्तिहरं प्रभुं प्रपद्ये ॥

I take refuge in Raghupati who is a thousand crore times more beautiful than Manmatha; who is impossible to be realized by minds running along a hundred paths but eternally shines in the heart of great sages and who is the dispeller of all afflictions.

SAMPATI LENDS A HAND—(*Contd.*)

तब निज भुज बल राजिवनैना ।
कौतुक लागि संग कपि सेना ॥

Replied Jambavan: "You have only to do this, my child. Go and see Sita and come back with tidings about Her. By His own prowess, lotus-eyed Sri Rama will recover Her, taking with Him the army of monkeys for mere fun."

कपि सेन संग सँघारि निसि-
चर रामु सीतहि आनिहैं ।
त्रैलोक पावन सुजसु सुर
मुनि नारदादि बखानिहैं ॥
जो सुनत गावत कहत
समुझत परम पद पर पावई ।
रघुबीर पद पाथोज
मधुकर दास तुलसीं गावई ॥

"Taking an army of Vanaras Sri Rama will exterminate the Rakshasas and return with Sita. Gods, Narada and other sages will utter His praises, that sanctify the three Lokas". He who hears, sings, lectures or studies them will attain to the supreme state and Tulasidasa, who is devoted to the lotus feet of Sri Rama like a bee sings them always.

PARVATI AND RAMA NAMA

ONE fine day, seated on the golden peak of Kailasa, Parvati asked Iswara: 'My Lord! You are the All-Knowing. I once heard from Narada that the holy Ramayana is being recited in worlds other than ours too. Will You be pleased to tell me who wrote it originally and who propagated it? Kindly enlighten me in detail.

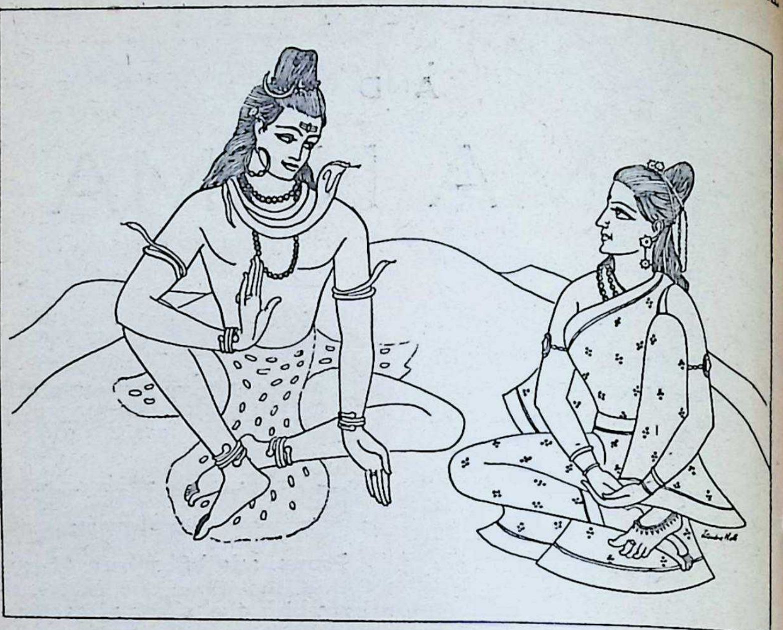
Iswara: "With pleasure, my dear! It is impossible for Me or Brahma to describe the greatness of Ramayana even in the course of crores of Kalpas. Once asked by Brahma, Rishi Valmiki first composed the Ramayana in hundred crore verses. He took it to Brahma Loka and said to Brahma: 'By Your grace I have composed the Ramayana: be pleased to hear it.' Brahma listened to it with rapt attention in the company of all the Brahmarshis and was wonderstruck by its beauty and power. Receiving the work through the hands of Rishi Markandeya, Brahma gave it to the latter back and ordered: 'Read this Ramayana to me daily during the hours of my Japa.' Even now Brahma listens to the Ramayana as recited by Markandeya.

केनोपायेन लघुना विष्णोर्नामसहस्रकम्।
पठ्यते पण्डितैर्नित्यं श्रोतुमिच्छम्यहं प्रभो ।।
श्रीराम राम रामेति रमे रामे मनोरमे।
सहस्रनामतत्तुल्यं रामनाम वरानन ।।

Parvati asked Shankara: "Lord! Can you tell me the short-cut by which the effect of reciting Sri Hari's one thousand names can be achieved?" Sri Shankara replied: "O, fair-faced one! I delight in uttering the blessed name of Rama thrice which is equivalent to the utterance of Sri Hari's one thousand names.

—*Vishnu Sahasranama.*

"Hearing this news from Sage Narada, the Devas went to attend one of those Ramayana sessions. After that they proceeded to Vaikuntha and bowing before Janardana reported



to Him their rare experience in listening to the Ramayana. Lord Hari thereupon took all the Devas with him and proceeded to the *ashrama* of Sage Valmiki who on seeing Him worshipped Him with due honours. Greatly pleased, Lord Hari commanded the Sage: 'Valmiki! Compose the Ramayana for *our* Lokas too!' After that Lord Vishnu returned to Vaikuntha on Garuda, and Indra and other Devas departed to their own Loka. Valmiki prayed to Brahma who, appearing before him, permitted him to compose the Ramayana for Vishnu Loka in thirty crores of verses which he did. Lord Vishnu listens to that Ramayana every day in the company of Sri Devi, Bhu Devi, Garuda and the great Sanaka quartet. My love! In my own Loka I listen to the hundred crore verses of Ramayana as recited by Nandi. In Swarga, Indra always listens to the holy Ramayana along with all the Devas and Asuras from the mouth of Sage Narada and is thus blessed. Devi! For the human world, Sage Valmiki summarised Ramayana in 24,000 verses."

Parvati: "How is it, my Lord, that Valmiki made only 24,000 verses of Ramayana for the human world whereas he has done it in crores of verses to other Lokas?"

Iswara: "I am delighted to hear you ask so. I will tell you the reason. Human life being short, there may not be sufficient time for humans to read it. Hence he has shortened it to a smaller number, corresponding to the 24 letters of the Gayatri. I am told that the Ramayana of the Naga Loka consists of one crore of verses. Ananta hears it every day in the company of his wives and feels happy. In the world of Dikpalakas, the Ramayana consists of half a crore of verses. It is of the same length in the worlds of Yakshas, Gandharvas, Kinnaras and Guhyakas. The Ramayana of the worlds of Sun, Moon, and the stars is a lakh of verses.

"Having thus created the different Ramayanas, the compassionate Valmiki went to Brahma Loka and informed Brahma: 'I have composed Ramayanas for all the different worlds for the benefit of each.' On hearing it, Brahma said: 'Glad to hear it, Sage! Now, you had better take them yourself and give them with your own hands to the Lords of the respective worlds.' Sage Valmiki did so for the salvation of all from all kinds of sins.

पेयं पेयं श्रवणपुटके रामनामाभिरामं
ध्येयं ध्येयं मनसि सततं तारकं ब्रह्मरूपम् ।
जल्पन् जल्पन् प्रकृतिविकृतौ प्राणिनां कर्णमूले
वीथ्यां वीथ्यां अटति जटिलः कोपि काशीनिवासी ॥

To be drunk, to be drunk by the ear is sweet Rama Nama,
To be contemplated, to be contemplated always by the mind is Taraka Brahma.
Uttering, uttering in the ears of beings who cast off their mortal coils
Street after street roams a Dweller of Kashi with matted hair (Shankara).

—*Skanda Purana*.

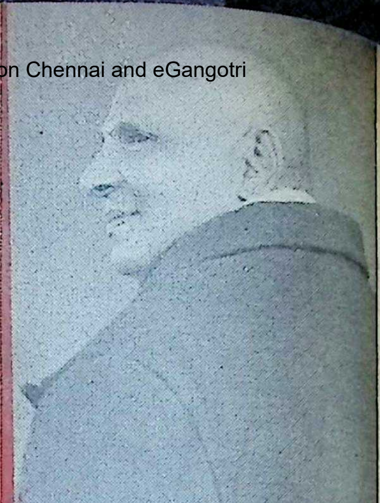
"It is impossible to describe the benefit derived by reciting the Ramayana. Not even I, Brahma, Vishnu or Indra can do so. The two letters *Ra* and *Ma* constitute the most secret and powerful *mantra*. Those who read or hear the Ramayana recited daily derive countless benefits."

Hearing this detailed reply to her question, Parvati felt extremely happy and immediately became immersed in the contemplation of the Rama Nama.

[From *Saiva Purana*]

POWER OF RAMA NAMA

• Swami Sivananda •



> रमन्ते योगिनोऽनन्ते नित्यानन्दे
> चिदात्मनि ।
> इति रामपदेनासौ परंब्रह्माभिधीयते ।
>
> **The word Rama signifies that Supreme Reality in whose contemplation the sages spend their lives in everlasting bliss.**
>
> —*Ramatapani Upanishad.*

"RAM NAM" is a blessing which millions of Hindus have treasured in their hearts since ages past. It is the supreme purifier of the mind of man, the bestower of perennial joy, the giver of peace and the key to the gate of Immortality.

The *Ramarahasyopanishad* says that the words "Ra" and "Ma" are the essence of the two most important Mantras; viz., Ashtakshara and Panchakshara, which, when the words "Ra" and "Ma" are removed from them, respectively, not only lose their primary meaning but give the opposite meaning.

When "Ram Nam" is chanted, a significant change takes place in the entire organism of the person chanting it. There is a twofold effect produced by the utterance of the Divine Name.

The Mantra-Sakti or the power generated by juxtaposition of the letters of the Mantra and by the utterance of the same the whole nervous system of the chanter of the Mantra is set in vibration—a vibration which brings about rhythm, harmony and equilibrium in it. When the nervous system is in such a harmonized state the breath, too, flows rhythmically and the mind rests in a state of tranquillity. It is in this peaceful state of the mind that the divine Consciousness is reflected and

ब्रह्माम्भोधिसमुद्भवं कलिमलप्रध्वंसनं
चाव्ययं
श्रीमच्छंभुमुखेन्दुसुन्दरवरं संशोभितं
सर्वदा ।
संसारामयभेषजं सुमधुरं श्रीजानकी
जीवनं
धन्यास्ते कृतिनः पिबन्ति सततं
श्रीरामनामामृतम् ॥

Blessed indeed are they who always drink the nectarine Rama Nama which is born of the ocean of Brahma; completely destroys the sins of Kali-Yuga; indestructible; always shines on the mouth of Lord Shiva; the panacea for all the ills of life; extremely sweet; and the life-preserver of Janaki.

—***Goswami Tulsidas.***

the supernal joy of Eternal is experienced.

The idea of the Divine Being generated in the mind at the time of the repetition of the Name, gives a direct fillip to the mind in its attempt to unite itself with the Divine Being. The nervous system is in a state of perfect harmony when the vibration produced by the chanting of the Divine Name pervades it with a force of integration. The Divine Name is not merely a sound; it is a force which can overcome all the destructive forces in the human system and render it pure and make it fit for the experience of Satva, the highly transparent medium through which the Immortal Being is reflected.

"Ram Nam", like the Ashtakshara or the Dwadasakshara Mantras, is a powerful aid in destroying the animal passions in man. Passions are agitative forces, and "Ram Nam" is a tranquil force. When one adheres to "Ram Nam" with exclusive and genuine devotion, it becomes the destroyer of all pains.

But one's faith must not be divided between two or more Mantras. One should stick to "Ram Nam" with full confidence in it. The more the faith and concentration, the quicker does the Lord's Name destroy the evils in man. The votary of Rama prays:

आपदामपहर्तारं दातारं सर्वसंपदाम् ।
लोकाभिरामं श्रीरामं भूयो भूयो
नमाम्यहम् ॥

"I prostrate myself, again and again, before Sri Rama, the Saviour from all calamities, the Giver of all prosperity, the Delight of the world."

It bestows on one the beatitude of absolute independence or Kaivalya.

But "Ram Nam" should not be used for the sake of obtaining worldly ends. "Ram Nam" is the saviour of man from the afflictions of mortality itself. It raises man from all penury and exalts him to the status of an undaunted sovereign over himself. Why do you use a gun to

> अहं भवन्नाम गृणन् कृतार्थो वसामि
> काश्यामनिशं भवान्या ।
> मुमूर्षमाणस्य विमुक्तयेऽहं दिशामि मन्त्रं
> तव रामनाम ॥
>
> Says Shiva: "O, Rama! Blessed by uttering Your name I have taken my abode in Kashi permanently in the company of my consort Parvati. Even as I stay, I initiate those who die here in Taraka Nama thus enabling them to attain Moksha.
>
> —*Adhyatma Ramayana.*

destroy a mosquito? "Ram Nam" can cure the disease of Samsara itself; what to speak of lesser wants and turmoils? Therefore, use "Ram Nam" as a Moksha Mantra and not as a servant to fetch you the glittering glass-pieces shining in the form of the objects of the world.

"Ram Nam" is the guardian in your body, protecting you at all times against all attacks, preserving your purity and virtue, and warding off the inimical urges of desire, passion and anger.

The repetition of the Mantra should be done with Bhava or deep feeling. A tremendous effect is produced when *namoccharana* (repetition of the name) is attended with a consciousness of the relation of the *namoccharak* (chanter) to the deity of the name. This, however, does not mean that a mechanical repetition of the Mantra without feeling is absolutely devoid of all beneficial results. The Name is potent enough to cause a change in the psychological and the physical being of man even when it is mechanically repeated.

"Ram Nam" is a Mantra, and a Mantra is formed by significant letters, which by the very fact of their being uttered produce a result, even if this result may not be directly connected with the consciousness of the chanter of the Mantra. There is a very peculiar process of physical and psychical transformation taking place at the time when the Mantra is repeated. Unconscious and mechanical repetition produces no direct psychical change, but causes biological changes through the nervous system which is immediately influenced by the vibrations set up by the chanting of the Mantra, and these biological changes indirectly bring about psychological changes; for these two natures in man are related to each other as effect and cause, respectively and the effects are so intimately related to their causes that any change in the effects will be felt by the causes, and vice versa.

The devotee should not test the Lord by the chanting of His Name. For example, one should not use the Name as an excuse for the deliberate perpetration of evil acts. The Name can overcome the effects of even such acts, but the implications of such acts would be that the devotee who uses the Name thus has not genuine aspiration and devotion to the Lord, and his mind is still being attracted to things other than those that pertain to the Lord and to His Way. Hence the condition for chanting the Divine Name is well laid out:

तृणादपि सुनीचेन तरोरपि सहिष्णुना ।
अमानिना मानदेन कीर्तनीयः सदा हरिः ॥

"He who is humbler than a blade of grass, more tolerant than a tree, who does not crave for respect, but respects others, is the one fit to repeat the name of Hari".

God helps those who help themselves. The best possible effort that one is capable of exercising under the intellectual circumstances provided by God should be put forth, and only beyond this effort should one seek the grace of God. Idleness is not self-surrender. Surrender of the self to God becomes complete only when the individual consciousness is flooded over by love for the Divine. God's grace descends when the efforts exercised are found to be inadequate in the realization of God.

"Ram Nam" has a transforming effect not only on the psychological but also the biological personality. Even the physical ailments can be overcome by the chanting of the Divine Name. "Ram Nam" is unfailing in its action, infallible in its operation. "Ram Nam", properly understood, is the same as Omkara, the symbol of the Absolute, and Rama to the true devotee is the Absolute itself. Sri Rama is all-pervading; He is in the heart of all beings as the Antaryamin. What a power and glory should His Name possess! Even ordinary names of things of the world have the power of stimulating a corresponding mode of consciousness in man. How much more powerful should the Name of God be!

Saint Tulsidas says: "The Name is even superior to the Lord, because the Aguna and Saguna aspects of Brahman are tasted and realized by the power of the Name. Rama delivered a single woman, Ahalya, while His Name has purified crores of wicked people! Rama

(*Continued on page 42*)

भंजनं भवबीजानां आर्जनं
सुखसंपदाम् ।
तर्जनं यमदूतानां रामरामेति
गर्जनम् ॥

The roar 'Ram-Ram' is the destroyer of the seeds of **Samsara;** earner of health, wealth and happiness and baulker of Yama's messengers.

—Anon.

The Lure Eternal

Swami Ramdas

MY life flowed in various channels seeking the path that leads to the Eternal. Was it due to my own initiative that I longed for Him? The Master Magician was playing His flute in sweet, low and melodious tones. The sleeping soul woke up.

The Lure of the flute was irresistible. I turned this side and that. The Charmer played on the flute—the music was most entrancing. I ran hither and thither to find out wherefrom the melody came. I could hear distinctly the call of the flute. But from where the intoxicating sound came I could not know. Now it is heard near, then far off. From which direction it came, I failed to make out. O God, how He teased and tantalised me!

Physical loves and attachments were drawing me away from the spell of the flute which was well nigh overpowering me by its soothing and captivating music. Tug of war.

Gradually the lower attractions of life lost their control.

The sight became clearer; the heart received more light; ears were filled with the sound of the call and other noises ceased to distract. The path was found.

The Flute-voice seemed to say, 'You have struggled hard to find me. I am straight in front of you'.

I rushed to Him and melted into the Flute-player's splendrous Being and became Himself.

Now I play His flute with His lips, producing the same world-enchanting music, and all are drawn to me and are lost in my immortal effulgence. The lured became the Lure Eternal!

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Sri Aurobindo on VALMIKI RAMAYANA

THE *Ramayana* is a work of the same essential kind as the *Mahabharata;* it differs only by a greater simplicity of plan, a more delicate ideal temperament and a finer glow of poetic warmth and colour.

The main bulk of the poem in spite of much accretion is evidently by a single hand and has a less complex and more obvious unity of structure.

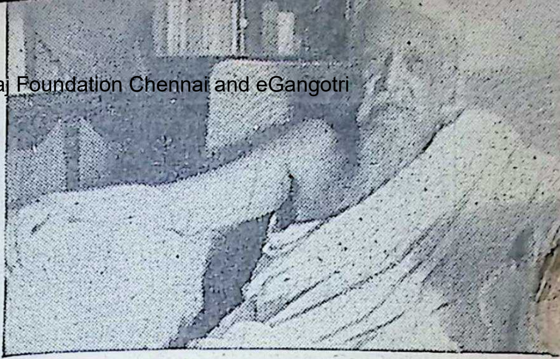
There is less of the philosophic, more of the purely poetic mind, more of the artist, less of the builder. The whole story is from beginning to end of one piece and there is no deviation from the stream of the narrative.

At the same time there is a like vastness of vision, an even more wide-winged flight of epic sublimity in the conception and sustained richness of minute execution in the detail.

The structural power, strong workmanship and method of disposition of the *Mahabharata* remind one of the art of the Indian builders, the grandeur and boldness of outline and wealth of colour and minute decorative execution of the *Ramayana* suggest rather a transcript into literature of the spirit and style of Indian painting.

The epic poet has taken here as his subject an *Itihasa,* an ancient tale or legend associated with an old Indian dynasty and filled it in with detail from myth and folklore, but has exalted all into a scale of grandiose epic figure that it may bear more worthily the high intention and significance.

The subject is the same as in the *Mahabharata,* the strife of the divine with the titanic forces in the life of the earth, but in more purely ideal forms, in frankly supernatural dimensions



and an imaginative heightening of both the good and the evil in human character.

On one side is portrayed an ideal manhood, a divine beauty of virtue and ethical order, a civilisation founded on the Dharma and realising an exaltation of the moral ideal which is presented with a singularly strong appeal of aesthetic grace and harmony and sweetness; on the other are wild and anarchic and almost amorphous forces of superhuman egoism and self-will and exultant violence, and the two ideas and powers of mental nature living and embodied are brought into conflict and led to a decisive issue of the victory of the divine man over the Rakshasa.

All shade and complexity are omitted which would diminish the single purity of the idea, the representative force in the outline of the figures, the significance of the temperamental colour and only so much admitted as is sufficient to humanise the appeal and the significance.

The poet makes us conscious of the immense forces that are behind our life and sets his action in a magnificent epic scenery, the great imperial city, the mountains and the ocean, the forest and wilderness, described with such a largeness as to make us feel as if the whole world were the scene of his poem and its subject the whole divine and titanic possibility of man imaged in a few great or monstrous figures.

The ethical and the aesthetic mind of India have here fused themselves into a harmonious unity and reached an unexampled pure wideness and beauty of self-expression.

The *Ramayana* embodies for the Indian imagination its highest and tenderest human ideals of character, has made strength and courage and gentleness and purity and fidelity and self-sacrifice familiar to it in the suavest and most harmonious forms coloured so as to attract the emotion and the aesthetic sense, stripped morals of all repellent austerity on one side or on the other of mere commonness and lent a certain high divineness to the ordinary things of life, conjugal and filial and maternal and fraternal feeling, the duty of the prince and leader and the loyalty of follower and subject, the greatness of the great and the truth and worth of the simple, toning things ethical to the beauty of a more psychical meaning by the glow of its ideal hues.

The work of Valmiki has been

कल्याणानां निधानं कलिमलमथनं
पावनं पावनानां
पाथेयं यन्मुमुक्षोः सपदि परपदप्राप्तये
प्रस्थितस्य ।
विश्रामस्थानमेकं कविवरवचसां जीवनं
सज्जनानां
बीजं धर्मद्रुमस्य प्रभवतु भवतां भूतये
रामनाम ॥

Abode of auspiciousness; destroyer of Kali's sins; holy among the holies; the food parcel for the pilgrim bound for *moksha;* the unparalleled relaxing centre of the words of great poets; life principle of the worshipful; seed of the tree of Dharma—may that Rama Nama bless you with riches.

—*Murari.*

an agent of almost incalculable power in the moulding of the cultural mind of India: it has presented to it to be loved and imitated in figures like Rama and Sita, made so divinely and with such a revelation of reality as to become objects of enduring cult and worship, or like Hanuman, Lakshmana, Bharata the living human image of its ethical ideal; it has fashioned much of what is best and sweetest in the national character, and it has evoked and fixed in it those finer and exquisite yet firm soul tones and that more delicate humanity of temperament which are a more valuable thing than the formal outsides of virtue and conduct.

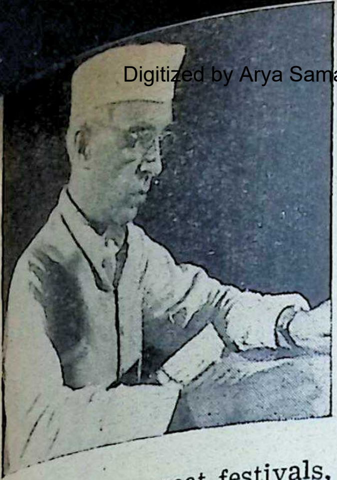
[Courtesy: *Aurobindo Ashram*]

POWER OF RAMA NAMA—(*Contd.*)

gave salvation to two of his faithful servants, Jatayu and Sabari, but His Name has been the saviour of countless wicked persons. Blessed is the son and blessed are his parents who remember Sri Rama in whatsoever way it may be. Blessed are even the Chandala who repeats the Name of Rama day and night. What is the use of high birth to one who does not repeat 'Ram Nam!' "

What a mighty power is latent in "Ram Nam"! Only those who are endowed with devotion know it. The scientists now declare that sound vibrations have such a tremendous force that they can direct this power to silk fabrics and clean them of all dirt more thoroughly than a washerman can.

The moment you utter the word Rama, the form of the Lord is aroused in your consciousness. So the advanced devotees say that the Divine Name is the exclusive support of those afflicted by the tribulations of the Samsara.



the Immortal Epic

Jawaharlal Nehru

AMONG our great festivals, which spread joy and comradeship amongst all our people, there is none which is so popular, more especially in Northern India, than the celebration of the story of Rama and Sita.

Valmiki wrote his immortal epic and, in later days, Tulasidas, writing in homely language, made this story a part of the texture of the lives of our people.

A story and a book which has had this powerful influence on millions of people, during some millenniums of our changing history, must have peculiar virtue in it.

Ever since my boyhood, I have been fascinated by this India of ours. It has been a mystery often, a revelation sometimes, and the more I have sought to understand her the more I have been impressed by her powerful personality which has endured through the ages. In a sense, my life has been a quest, an attempt to understand this great motherland of ours with its infinite variety and its basic unity.

No one who sees a part of India only and not the rest, can have a full picture of her. No one who sees the present only and has no realisation of the panorama of her past, can understand her, for our roots go deep down into the past of the history of man. But they have never succeeded in uprooting those deep roots which have fashioned our destiny for good or ill.

Out of that distant past, which is history, and the present, which is the burden of today, the future of India is gradually taking shape.

We must have an intellectual understanding of these mighty processes of history. We must have even more, an emotional awareness of our past and present, in order to try to give a right direction to the future.

I do not think any person can understand India or her people fully without possessing a knowledge of the two magnificent epics that are India's pride and treasure.

[From his Preface to *Valmiki Ramayana* by N. Chandrasekhara Aiyer in Bhavan's Book University Series.]

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" . . . No one can deny the soothing virtue of Gandhiji's writings and, full of value as they are, in the present context of world affairs they assume an added significance . . . . "

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These books tell us in Gandhiji's own graceful and uniquely touching words what his conceptions are of *Peace* and *Socialism* — two of the most crucial themes which are exercising the human mind to-day.

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" . . . This book . . . is well-edited and handy. It gives a glimpse of the thoughts of the Father of the Nation over a subject which has become the burning topic of the day . . . . The book contains not only Gandhiji's views on Socialism, but also his opinion on Satyagraha, importance of manual labour, village uplift, mechanisation problems, capital-labour relations, and many other topics of practical day-to-day value . . . "

— *The Mail*, Madras.

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This book is a collection of choice gleanings from the writings of the Apostle of Peace — Gandhiji — on *Peace*, a subject which was always after his own heart.

" . . . . Not to believe in the possibility of permanent peace is to disbelieve in godliness of human nature . . . . "

— *Gandhiji.*

" . . . Regarding the value of this work, the message of Rashtrapati Rajendra Prasad cannot be improved upon. 'Gandhiji's writings,' says the Rashtrapati, 'have a lasting value and particularly at the present juncture in the affairs of the world, they have a value of their own. It is, therefore, a matter of gratification that a volume dealing with these subjects is going to be brought out . . . .' "

— *The Hindustan Standard*, Calcutta.

BHARATIYA VIDYA BHAVAN

Chowpatty Road, Bombay-7

A MODERN VERSION

VALI VADHA

C. Rajagopalachari

(SCENE 1)

(In the woods outside Kishkindha: Rama and Lakshmana converse behind cover of trees. At a distance Vali and Sugreeva fighting.)

Rama: Lakshmana! We are caught in a dilemma. We made friends with Sugreeva in the presence of the God of Fire. It is our duty to protect Sugreeva. We cannot go back on our promise. Look! Again and again he turns towards us. Yet my hand refuses to act. My mind rebels against shooting at Vali and killing him from here behind this tree, instead of fighting him face to face. What shall we do?

Lakshmana: Sugreeva is sure to be killed by Vali. All our plans will go to nought. Is it not your *dharma* to redeem your pledge? Was it not on our assurance that Sugreeva challenged Vali to a fight? If he now dies at the hands of Vali, the sin will fall squarely on our head.

Rama: True. What you say is correct. To bear the weight of sin is perhaps Dharma.

Lakshmana: O, God! Sugreeva flees! Vali chases him, look, brother!

Rama: Vali is indeed a noble soul! See, he returns magnanimously sparing the life of Sugreeva. How remarkably alike they are! Even if I had attempted to shoot, I might have made a mess.

(SCENE 2)

(Richyamooka forest: Sugreeva comes running. Rama and Lakshmana too join him later. Sugreeva does not speak to them. He stands looking down at the earth in an angry mood).

Sugreeva: If only you had been explicit in this your intention, I would have continued to live in Matanga Ashram without endangering my life.

Lakshmana: Brother! Please do not get angry.

Sugreeva: Don't call me brother! Imposters! Do not deceive people.

Lakshmana: King! Do not get excited. We hesitated because we were in a fix. When you two were locked in mortal combat, we could not distinguish between you. This deep distress brought tears to Rama's eyes and blocked his vision. That was what withheld the arrow from the drawn bow. Had it been shot, it could very well have made an end of you. What would have then been our plight? It would have landed us in eternal damnation.

Sugreeva: Yes, people say that we two are very much alike. What you say may be true.

Rama: Lakshmana! I have come to a decision. Be it sin or be it *dharma*, I shall redeem my pledge. Tie that creeper with the flowers round the Vanara King's neck to distinguish him. Let us go back to Kishkindha.

Sugreeva: May I rely on your word? If you fail this time also, I am sure to be killed by Vali this time.

Rama: Sugreeva! Have faith in us. I swear in the name of Lakshmana. I swear in the name of Sita. You shall see Vali rolling in mud and die.

(SCENE 3)

(Harem in Kishkindha).

Vali: What! Sugreeva's roar again! His end, it seems, has arrived! Yes. It is no good thinking now. I shall proceed and finish him.

Tara: No, my lord! Not today! You can do it tomorrow. We do not lose anything by his roar. Let him cry hoarse and return.

Vali: I can't wait, my dear! He stamps his foot on the earth and challenges me to combat. How can I, like a coward, lie in bed here complacently?

Tara: My lord! Please don't go. Having been beaten once, he has returned, with a fresh challenge. How is it, he who knows your strength, thus invite Yama? Think it over. Hearing this shout of his and looking to all the circumstances, I feel certain that he has found a new and powerful ally. He has come here on the strength of that help. Can't we put this off for tomorrow, as it requires some more thinking?

(Sugreeva's roar is heard again).

Vali: No, Tara! I can't tolerate this any longer. He shall not be spared his life any more. (Jumps up and starts. Tara holds him back with her hands).

Tara: Think of Angada's future. I have no doubt in my mind. Brother Sugreeva challenges you now only with the aid of the Rama-Lakshmana brothers. They must have assured him of their help.

Vali: What do you say? When did Ramachandra of Ayodhya come here?

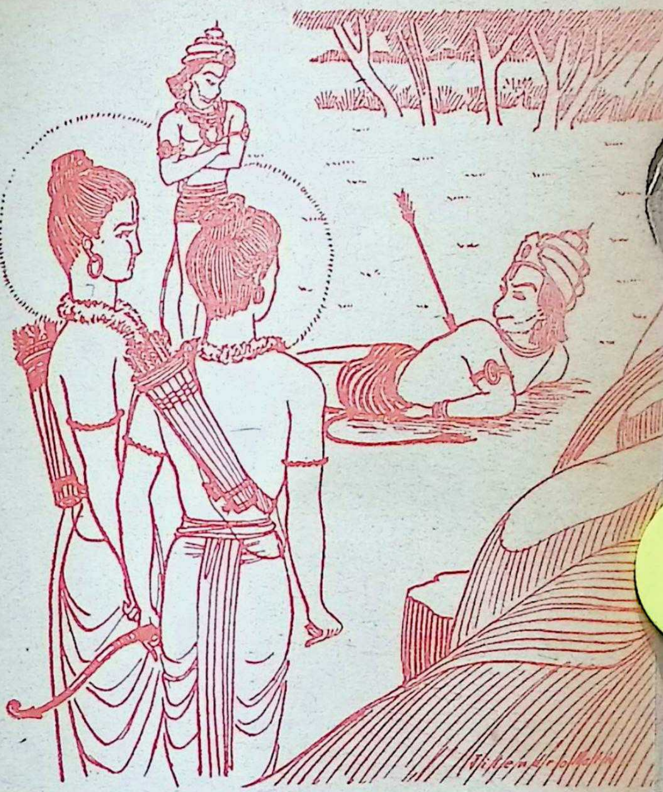
Tara: Angada heard so from our scouts. Angada was afraid of speaking to you about it. I fear the information is true. Please desist from going now.

Vali: (Laughing) Even if Rama has come here, would he ally himself with Sugreeva? No, ignoring me, would they prefer to make friends with banished and helpless Sugreeva?

Strange that you say this. I do not believe it. Your fears are baseless. I can go to sleep only after finishing up this fellow.

Tara: No, my lord! No. Let us see tomorrow. I feel a strange presentiment. My mind refuses to give up the fear. I feel certain that Rama and Lakshmana have made a compact with Sugreeva.

Vali: Tara! Ramachandra cannot be a party to *adharma*. How are the princes of Ayodhya concerned in this? They would never enter into a mean conspiracy. (Sugreeva roars again). Don't stop me any more. Give me your good wishes. (Tara goes round Vali reverentially, offers prayers to God and retires).



Vali: If you love your life, Sugreeva, flee from here! Do not invite Yama this time. (Sugreeva roars and springs on Vali and they are locked in mortal combat).

(SCENE 4)

Lakshmana: Brother! We cannot afford to wait.

(Rama takes out an arrow and offers prayers over it).

Rama: Arrow of mine! Here let Vali and with him my *dharma* be killed, go! (Draws his bow and shoots. The arrow pierces Vali's body).

Vali: Ha! . . . What is this? (Looks around, and falls. His hands and legs sprawl. Rama and Lakshmana come near him. Tears flow from Vali's eyes. He speaks in a low voice).

Vali: What have you done, O Rama? Are you a warrior? What wrong have I done to you? You killed me from behind a tree! Is this the way to get back your wife? What shall I say of your intelligence? All your fame is false! You are an imposter! Had you fought me face to face you would have lain like me on the earth. What a great sin you have committed! Every one born must die. That is the unchangeable law. But you have killed me wrongfully. You have committed an unexpiable sin. Are you not ashamed to stand before me? What Tara said has proved true. I rejected her advice, thinking you were honourable men. I have been proved wrong. Sugreeva! Your mad and sinful ambition has thrown these princes also into *adharma*. Yes, enjoy my kingdom.

(He then after an interval looks at Rama who was standing mute).

(Scene 5)

(A scene in the heavens above —Parameswara and Parvati in conversation).

Parameswara: My dear! Why do tears flow down your eyes?

Parvati: Lord, this scene is heart-rending. Ramachandra is caught in a great conflict of *dharma*. He grieves without knowing what to do. On the one side, he is grief-stricken at the loss of his wife. On the other, he fears he has lost his *dharma* too. Great and virtuous Vali lies in the dust consumed by anger. It is a pity he has to enter Yama's abode in such a state of mind.

Parameswara: No, my dear! Look! The moment the nectar of tears flowing from your eyes fell on him, he has regained tranquillity. Anger and hate have disappeared and his face glows in its natural glory.

(Below, on the earth)

(Vali addresses Rama)

Vali: Rama! I do not know why you did this. You must have been confounded. Well, whatever happened has happened. You have delivered my life into the hands of Yama, hiding. You could bring yourself to do that. But now realizing your error, could you bring back the life you took? No. Let it be. Will you at least see that Sugreeva does not ill-treat Tara and Angada? Tara advised me repeatedly 'Why do you, brothers, fight? Be friends, live amicably.' But I did not listen. I have done wrong. Hate is bad. It was my mistake. Not Tara's mistake. I entrust her and Angada my son to your care. If you have any grace left, keep this in mind.

(Tara comes weeping. Embracing Vali's body which lay on the ground, she laments aloud).

Tara: O, my hero! How many stalwarts did you vanquish! You are now dead! Leaving me, you have gone! Ha!

(Angada comes running and joins his mother. Sugreeva too weeps).

Tara: Rama! You know *dharma* well. Kill me now; killing me does not entail any sin.

I shall meet my husband in Veera-swarga. Won't you do me that favour? It is no sin.

Vali: Tara! Do not say so. Your duty is to live patiently to look after Angada. Hanuman! Come near me! I am too weak to speak. This arrow hurts. The pain is great. Pull it out and let my life flow out along with it. Sugreeva! Brother! It was not given to us to live amicably and happily. I should have known. My mistake was the greater. Do not direct any anger at Tara. Look after Angada. Be his father from now on. Listen ever to Tara's advice. She is wise and her words are full of understanding. Never disregard her advice. Take this: the garland of Indra. May you enjoy all happiness without let or hindrance. My life is over. I bless you. Do Rama's work.

Hanuman: Neela! Pull out the arrow.

(Neela gently pulls out the arrow. Blood gushes out. Vali's life departs).

Tara: Ha! My lord's life has streamed out and is gone. Angada! Son! Come near me, darling! Have a last look at your father's face, and prostrate at his feet. Ramachandra, you will regain your wife. The *vanaras* will help you. You will surely get her back. But even though you may get Sita, it appears to me that this your sin may deprive you of her. May good fortune attend on you.

Sugreeva: Desire has ruined me. It confused my judgment and led me to sin and kill my great brother. What shall I do, Rama?

(Weeps).

Rama: Lakshmana! Hitherto we suffered on account of the wrong-doings of others. Now, we are going to suffer on account of own wrong-doing. It is very hard, my brother.

Lakshmana: Rama! No one can overcome fate. I have also woken to the truth. But for Fate, would mother Janaki ever have driven me away as she did?

(Weeps).

(Up in the sky: Parvati and Parameswara).

Parameswara: Uma! Did you see? How the God of gods plays making puppets of all of us?

Parvati: I cannot bear the sight of Tara's grief.

Parameswara: She will now lead an austere life and her wisdom will grow. My love! Your blessings alone can bring peace to all and disperse the illusions. Bless Tara. Her fame will live for ever in this world. All these things have happened to bring wicked Ravana to his end. He has eaten up all his accumulated *tapas*. His end is near. He will also enter Heaven and Peace.

[Translated from *Kalki*]

HANUMAN In The Eyes Of RAMA

Rt. Hon. V. S. Srinivasa Sastri

In the rosary of Hanuman's names occurs one: **Buddhi mataam varishtam**—'first among the astute.' It is true to description.

In 1944, the late Rt. Hon. V. S. Srinivasa Sastri delivered a series of 30 illuminating lectures on the **Ramayana** under the auspices of the Madras Samskrit Academy. This article is condensed from Sri Sastri's twentieth lecture delivered on 23rd August 1944.

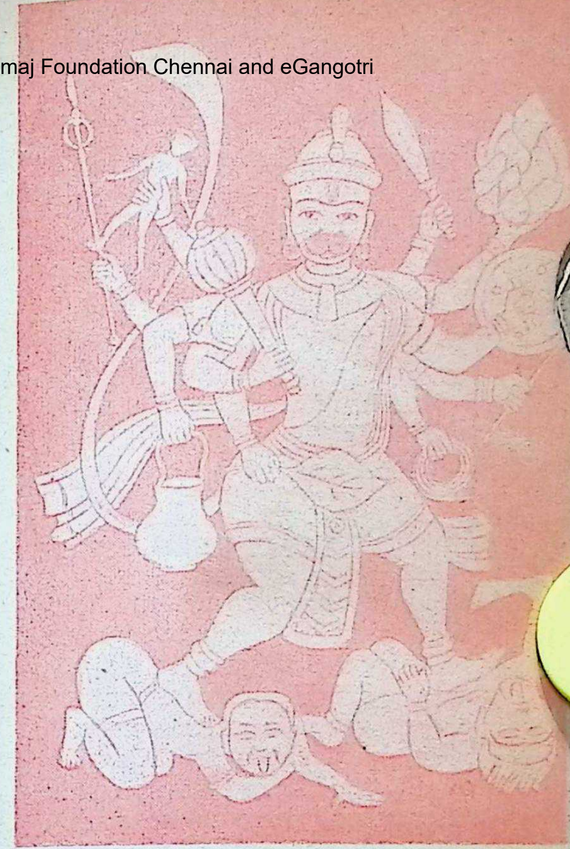
HANUMAN'S greatness can have no measure, no just and adequate measure, except in the judgment of Rama himself. If Rama accepted him, that is all right. So in order to find out what Rama thought of him, we must go to three or four contexts in the poem where Rama speaks his mind fully about Hanuman.

In Kishkindha where Sugreeva and his four ministers had taken refuge on that hill, the Risyamuka, the two brothers met Hanuman first. Hanuman went in the guise of a fair and acceptable man. He addresses the brothers and asks them who they are. In making the enquiry, Hanuman shows his command of the Sanskrit language, his command not only of its idiom but his great command of the ancient lore, and of the diplomatic vocabulary, and casts such a spell over the brothers that they were unable to resist.

There is a good rule in court circles. It is proper for a king to speak to a king, a minister to a minister. So although Rama would have replied to Hanuman who questioned them at great length, he asks his brother to do so. And in speaking to Lakshmana in the hearing of Hanuman, Rama says words which are cast in such high terms that you would wonder that in a few minutes' talk anybody could produce in the mind of such a judge as Rama such a tremendous impression. This is what Rama says to Lakshmana:

"For one to speak as this person has spoken, one must know all the three Vedas and have them at command. (It is possible for a person to get up five or six sentences in correct English, but when we go beyond them, we make slips and commit treason against His Majesty's English.) Hanuman spoke at considerable length. Although he spoke much and spoke long, he has not made a single error. He seems to be a great master of elocution. All the organs that help in the art of elocution are at his perfect command. No one has been mismanaged by him in any particular. His speech wins my heart completely and delights my very soul.

If a man can talk like Hanuman, he can bring down to his knees even the worst and most implacable enemy. If there is a ruler among men who wants to accomplish great things, he must have at least one minister like this person. If a man has more than one servant like Hanuman, there is nothing on earth that he cannot accomplish. All things will turn out successful."



The very first impression he produces on the brothers, he maintains to the end, not merely by his marvellous skill in manipulating the Sanskrit language, but by his complete devotion to duty and by the confidence that he produced that he was quite equal to the performance of the highest and the most arduous tasks. There is no danger that he will not face, no enemy whom he will not encounter; nothing that he will not face to perform services to his master.

When the monkey expeditionists were sent out to go in the four directions, Tara, Jambavan, Nala, Nila and Hanuman were in the group also. It occurred to Rama that after all, supposing one of these did really see Sita and that person wanted to produce some evidence that he was really his emissary, what should he give? Of these enor-

रामनामजपतां कुतो भयं सर्वतापशमनैक
भेषजम् ।
पश्य तात मम गात्रसन्निधौ पावकोपि
सलिलायतेऽधुना ॥

Where is fear for those reciting Rama Nama which is the unequalled medicine for all kinds of illness? Look, father, even fire becomes cool like water on my body now!

—*Prahlada.*

mous monkeys, to whom should he entrust it? So between Sugreeva and Sri Rama it was decided that Hanuman should be chosen for this entrustment.

Sugreeva sends for Hanuman of all the lot and says to him, "Hanuman, there is no part of this universe where your progress will meet with any impediment. In point of time there is no one on earth your equal. So, though we have set out this vast army in all the directions, remember that Rama and I lay on you, Hanuman in particular, a very special charge. You alone have a combination of all these qualities, and the ability to bend time and space to your purpose." Rama too caught this confidence from Sugreeva, and he gives him his own signet ring. Having given it to him, he says,

अनेन त्वां हरिश्रेष्ठ चिह्नेन जनकात्मजा ।
मत्सकाशादनुप्राप्तमनुद्विग्नानुपश्यति ॥

व्यवसायश्च ते वीर सत्त्वयुक्तश्च विक्रमः ।
सुग्रीवस्य च संदेशः सिद्धिं कथयतीव मे ॥

"If you see Sita with this ring, she will cast off all misgiving, and you will be recognised as my direct messenger. I do not want any other assurance, as my Sugreeva has chosen you to receive this very special commission and asked me to entrust this ring to you. That is enough warrant for my doing so."

That is the mark of the uttermost confidence that Rama had in Hanuman.

Then let us see them together at that supreme moment when Hanuman brings the glad news of Sita's existence in safety, and holding out in the hope of restoration to Rama on this side. The monkeys are all there and they are asked to make a report. Being asked by special naming, Hanuman turns southward before opening his lips and makes an *anjali* in that direction, for Sita is there. Now, what tenderness, what depth of homage, what wonderful recognition of his duty before ever he spoke a word! That shows his divine quality, how far above his original status he rose.

Then having gone on a little further with the story, he takes the *chudamani* which Sita had given him. As soon as he saw this *chudamani* Rama burst out in tears. He gives vent to his grief, and unable to bear it, he turns round to Hanuman and asks him:

"Tell me once, twice, or thrice, what were her words, for it is these words that will revive me. I am like a dead man, and those words rain drops of water that will bring me back to life. Repeat those words. Just as we throw water on the face of a man who is passing away, those words falling on my ear will revive me like water. You said that she had a month more and she wanted to draw her life out for that month in order that before that I might come and release her. If so, she is a long-lived woman. I cannot bear to live without her for so long. What did she say? Do not keep anything back. Like a sick man depending on the medicines of the physician, I depend now for my life only on the words that you give."

I have read very few words in the world's literature conveying greater affection or greater grief. Then, in continuation of this same scene, Rama gives more and more praise to Hanuman. What panegyric would be too high for one who had performed this rare good office? So Rama says,

कृतं हनुमता कार्यं सुमहद्भुवि दुष्करम् ।
मनसापि यदन्येन न शक्यं धरणीतले ॥

"What another man cannot even think of in his conception, that Hanuman has actually performed for me."

Then there is a famous passage consisting of three slokas, each describing a certain order of messengers or servants or agents whom a master may commission for a duty. Such agents are classified by Rama into three groups. But they are very obscure. The words chosen are not very happy, and do not bring out the meaning clearly in the full manner of Valmiki; but their purport is clear.

> रसने! त्वं रसज्ञाति वृथैव स्तूयते बुधैः ।
> अपारमाधुरीधामरामनामपराङ्मुखी ॥
>
> Pointless indeed, O tongue, that wise men praise you as a connoisseur, in as much as you are averse to utter Rama Nama which is the abode of extreme happiness.
>
> —*Anon.*

यो हि भृत्यो नियुक्तः सन् भर्त्रा कर्मणि
दुष्करे ।
कुर्यात्तदनुरागेण तमाहुः पुरुषोत्तमम् ॥
भृत्यस्तु यः परं कार्यं न कुर्यान्नृपतेः प्रियम् ।
भृत्यो युक्तः समर्थश्च तमाहुर्मध्यमं नरम् ।
नियुक्तो नृपतेः कार्यं न कुर्याद्यः समाहितः ।
भृत्यो युक्तः समर्थश्च तमाहुः पुरुषाधमम् ॥

In subsequent literature this classification of servants or agents has become famous, and we must therefore read our knowledge into this passage. The first order of servants is those who, noting their master's expressed intention and also the purposes that they have in mind but have not expressed, perform not only what their master has told them expressly, but also other tasks which will help the accomplishment of the main purpose. They have a brain, they have devotion also which impels them to do all these things for the sake of their master. Those who just do what they are told and do

RAMAYANA IN A NUTSHELL

पूर्वं रामतपोवनादिगमनं
हत्वा मृगं काञ्चनं।
वैदेही हरणं जटायुमरणं
सुग्रीवसंभाषणंम्।
वालीनिग्रहणं समुद्रतरणं
लङ्कापुरीदाहनं।
पश्चाद्रावणकुंभकर्णहननं
एतत् श्रीरामायणम्।

nothing more, belong to the second class. The third class is of those who, entrusted with a sacred duty, return home and say they have not been able to do it.

Naturally, Hanuman is placed in the first class and receives the greatest possible encomium. Having praised Hanuman as much as he liked, he says, "What can I do? I have no reward to bestow on you now." Remember we are talking of Rama who was a scion of the noblest princely house of the land flowing with milk and honey, a man whose hands have known how to give and give it soon. Here he was, a guest of Sugreeva, unable to call a rupee his own. The great ones of the earth will never fail to give something in token of their pleasure, and if they are displeased, will never fail to make you feel it. Their pleasure is worth having, their displeasure is something to avoid. When a king finds himself unable to reward a person, you must think of his misery.

Have you not read of a famous emperor of China who used to have two or three servants heavily laden with bags of gold and silver and other coins? Whenever the king saw something unusual, he would give a handsome present to that person. If anybody said something great or clever, he would give something. This is the true mark of greatness.

I have known even in private life many men, whom God has blessed, who feel that their pleasure and their satisfaction must never go unacknowledged for want of means.

Rama calls himself a *dina.*

इदं तु मम दीनस्य मनो भूयः प्रकर्षति।
यदिहास्य प्रियाख्यातुर्न कुर्मि सदृशं प्रियम्।
एष सर्वस्वभूतस्तु परिष्वङ्गो हनूमतः।
मया कालमिमं प्राप्य दत्तश्चास्तु महात्मनः।

"I cannot give a suitable reward to you who have given me this heavenly message. But I can give myself; here is my body; I will embrace you tight; I will hug you."

What more could Hanuman want? Hanuman had attained his salvation at that moment.

Now I come to the last passage, the coronation and the final farewell. Amongst the guests who have come to witness the coronation are the Vanara hosts, and amongst the Rakshasas, Vibhishana and his four ministers only. At the end of the festivities which extended perhaps to several months, and according to some, to one year, Rama gives leave to the guests to depart. We are concerned now with Hanuman only.

In the *Ramayana* there are two accounts, one at the end of the Yuddha Kanda, and the other in the appropriate portion of the Uttara Kanda. They do not exactly tally, but they agree as to essentials. To Hanuman Rama gave nothing. He gave to Sita a beautiful garland of pearls studded with high class jewels which shone like the moon. She did not appropriate it to herself, but after wearing it for a second, she took it out, and looking round amongst the monkeys, made as if she would give it to Hanuman. She saw Rama again and again and he, reading her heart at once, said that she might give it to him with whom she was thoroughly pleased.

देहि सुभगे हारं यस्य तुष्टासि भामिनि ।
तेजो धृतिर्यशो दाक्ष्यं सामर्थ्यं विनयो नयः ।।
पौरुषं विक्रमो बुद्धिर्यस्मिन्नेतानि नित्यदा ।।

"Give it to him in whom these qualities shine in combination."

There was only one person who answered to that flowing description, and that was Hanuman.

B. J. Competition—5

"WHAT SRI RAMA MEANS TO ME"

Due to receipt of a large number of entries at the last moment it was not possible to scrutinize them all in time for the press. Therefore the results of the above Competition will be announced in the next issue.

Please find details of a new Competition on page 56.

—Editor.

In the Uttara Kanda this is described in greater detail, and Hanuman gets a good deal more than the garland. We all know what else he got. When others have been given leave, Hanuman stands up before Rama and says to him,

स्नेहो मे परमो राजंस्त्वयि तिष्ठतु नित्यदा ।
भक्तिश्च नियता वीर भावो नान्यत्र गच्छतु ।।
यावद्रामकथा वीर चरिष्यति महीतले ।
तावच्छरीरे वत्स्यन्ति प्राणा मम न संशयः ।।

"Please give me this blessing, that my affection for you should never diminish. Do not allow me to think of anything else, or to divide my affection between you and any other person. I want to live so long as your great name is preserved amongst the sons of men. Let me be for ever and for ever your devotee." Then Rama says to him, "Let it be as you wish. As long as my story is told amongst men, so long shall your *kirti* form part of it. And may your life last also."

BHAVAN'S JOURNAL

COMPETITION 6

3-ACT PLAYS

The number of playwrights in India today in all the languages put together, can be counted on one's fingers. In a country which produced Kalidasa and Bhavabhuti, Sri Harsha and Bhatta Narayana, this is a lamentable state.

Whatever the factors that have contributed to this stage—there have been compensatory factors too—today, India, with her new-won freedom and colossal objectives before her, can and should be able to strike the spark from the embers and develop that branch of literature for which her past history is justly famous.

The BHAVAN'S JOURNAL which has been striving for the resuscitation of many aspects of India's glorious heritage has now taken a further step in activating the creation of new plays.

With the throbbing sense of national development pulsating in his veins, there is little doubt whatsoever, that, given the chances, the modern Indian litterateur with a penchant for the dramatic element in life would be able to produce dramas which can, at any rate, compare very well with the best of their kind produced elsewhere in the world.

It is the Journal's ardent wish that, by successive attempts, India would be able to rediscover herself in dramas and disclose her true worth to the outside world in this branch of literature.

With that end in view, the BHAVAN'S JOURNAL has pleasure in making a beginning by announcing a 3—ACT PLAY COMPETITION.

RULES & REGULATIONS

1. Original plays in English, neatly typewritten on one side of the page, about 10 pages of B.J. in length are invited from readers.

2. Themes should be mythological or historical in origin.

3. Treatment should be such as to bring out the soul of India in its best sense.

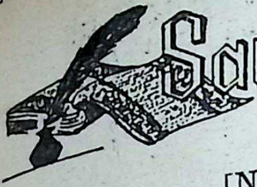
4. Technique, style, humour and ability to be staged will be individually considered in evaluation.

5. A cash prize of Rs. 100 will be paid to each of the three entries adjudged as best.

6. A Kulapati's gold medal will be presented to the very best entry in addition to the cash prize.

7. The panel of judges will consist of Kulapati Sri K. M. Munshi, Dr. C. P. Ramaswami Aiyar, Smt. Rukmini Arundale, Prof. R. Srinivasan, Dr. A. K. Das Gupta and Sri Adi Marzban.

8. The last date for receiving entries is June 28, 1959.



SANSKRIT LESSONS

[New Series]

Dr. Shakuntala Rao Shastri

(Continued from last issue)

Here is a scene of Tokyo Royal Road.

टोकियोनगर्यां राजपथः
Tokyo nagaryāṁ rājapathaḥ
Tokyo in the city of Royal-Road
= Royal-Road in the city of Tokyo.

आगन्तुकः— भोः भोः पान्थाः
āgantukaḥ—bho bho pānthāḥ!
stranger— oh oh travellers!

श्रूयताम् श्रूयताम्
śrūyatāṁ śrūyatāṁ
listen listen

नागरिकः— कस्त्वम् ? किमाह्वयसि माम् ।
nāgarikaḥ—kastvaṁ kim-āhvayasi māṁ |
citizen—who you why call you me
= Who are you? Why do you call me?

आगन्तुकः— मा कुप्य अहं तु वैदेशिकः ।
āgantukaḥ—mā kupya | ahaṁ tu vaideśikaḥ |
stranger—don't be angry. I am but a foreigner.

तिब्बट-चीनादि-देश पर्यटनानन्तरम् अत्रागतोऽस्मि ।
Tibbata-Chinadi deśa— paryaṭanānantaram atrāgatosmi |
Tibet-China etc. countries. travelling after here I have come.
= Don't be angry. I am a foreigner. I have come here after travelling through Tibet, China and other places.

पथिकः— भोः वैदेशिक अधुना किम् कर्तव्यम् ।
pathikaḥ—bhoḥ vaideśika | adhunā kim kartavyam |
passer-by—oh foreigner! now what should be done.

= Oh foreigner! What should be done now?

आगन्तुकः— अधुना विपन्नोऽस्मि ।
āgantukaḥ—adhunā vipannosmi |
stranger—now distressed I am

तेनेदं ब्रवीमि । अत्रागमनानन्तरं
tenedaṁ bravīmi | atrāgamanānantaraṁ
so this I say here coming after

सर्वस्वं चौरेणापहृतम् परन्तु
sarvasvaṁ coreṇāpahṛtaṁ | parantu
all by thief was stolen moreover

अहं राजपुरुषै र्धावितः ।
ahaṁ rājapuruṣair-dhāvitaḥ |
I by policemen followed.

= Now I am in distress. So I say this. After I had come here, all my things were stolen by a thief. Moreover I am followed by the police.

नागरिकः— अन्धस्य कूपपतनं संवृत्तम्
nāgarikaḥ—andhasya kūpapatanaṁ samvṛttaṁ |
citizen—of the blind falling into a well has happened

प्रथमतः धननाशनं पश्चात् राजपुरुषसन्निधानम्
prathamataḥ dhananāśanaṁ paścāt rājapuruṣasannidhānaṁ
at first loss of wealth thereafter king's men nearness

= This is like the blind man falling into a well—first the loss of wealth and then the nearness of the government officials.

पथिकः— मा भैषीः त्वाम् अहम्
pathikaḥ—mā bhaiṣīḥ | tvāṁ ahaṁ
passer-by—don't be afraid you I

राजपुरुषहस्तात् मोचयामि
rāja-puruṣa-hastāt mocayāmi |
from king's men's hands I liberate

[To be continued]

Srimad Bhagavata

KRISHNAVATARA

THE DESCENT OF THE LORD

K. M. Munshi

5. Kamsa's Predicament

WHEN Akrura, the chief of the Vrishnis, was summoned by Kamsa to his palace, he was surprised to find the Prince crafty and even ingratiating.

Kamsa said, 'Akrura, I learn that this Krishna Dvaipayana Vyasa whom they call the Best of Munis is coming to Mathura tomorrow. You must be knowing why he is coming. Tell me all about it. It must be something connected with the message which I received from Bhishma the Terrible. Do you know that he has sent messengers to fetch Vasudeva to Indraprastha?'

'I know that, mighty Prince,' replied Akrura.

'What does he come here for?' Kamsa asked impatiently.

Akrura replied with a smile: 'How would I know?'

'I am sure you do,' said Kamsa. 'Do you know him well?'

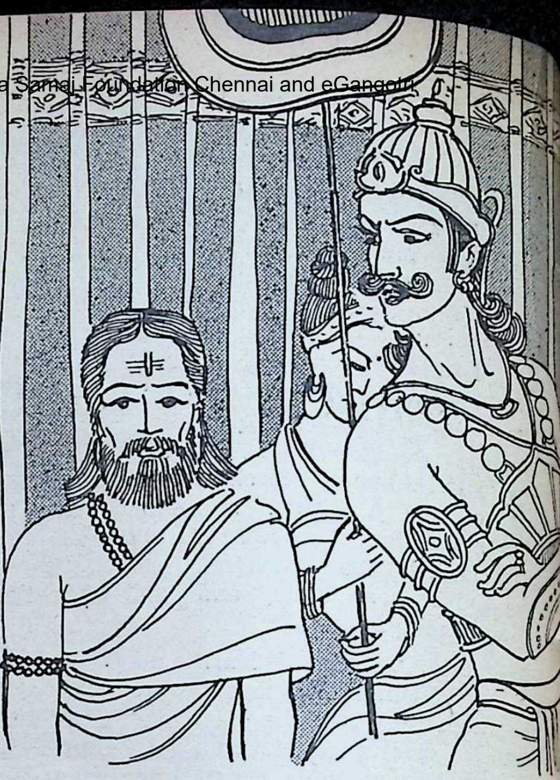
'Yes, I do. I have met him several times,' replied Akrura.

'Is the Muni really the son of that fisher girl and is he the father of the young Kuru Princes?' sneered Kamsa, his eyes full of malice.

Answered Akrura, 'The Master makes no secret of it, nor is he ashamed of it. The venerable Satyavati, the grandmother of the Kuru Princes, is his mother. She gave birth to the Master when she was a fisherwoman's daughter. His father, as you might have heard, was Sage Parashara, the grandson of Sage Vasishtha of worship-worthy feet.'

'Was the venerable Satyavati as beautiful as the people say when she was young?' Kamsa asked sarcastically. 'What does she look like now?'

For a moment Akrura was silent, for he did not want to say a hasty word. Then he said, 'Lord, the venerable Satyavati looks exactly what an august empress should look like. She is the very image of royal dignity and wisdom.' Akrura felt



irritated at the way Kamsa was asking him questions about things he knew so well.

'Funny man, this Bhishma, who is called the Terrible. He remained single all his life to let his old father marry this fisher girl.' Kamsa maliciously wanted to tease Akrura by insulting the woman whom Akrura held in respect.

Akrura again was silent for a moment trying to maintain self-control. Then he replied, 'I agree, Prince, that it is difficult for you to understand such men, but to the venerable Bhishma his father King Santanu was a god, not in name, but in fact.'

For a moment Kamsa glared at Akrura. He read in his words a pointed reference to his own treatment of his father. 'But see what happened,' Kamsa pursued the matter. 'Didn't Santanu's two sons die childless and didn't the queen have to call upon the Muni, her son, to oblige? And did he not beget Dhritarashtra and Pandu?'

'Yes, by the ancestral law of *Niyoga*[1],' Akrura replied to the insinuation.

Kamsa suddenly became ingratiating, and said, 'Now tell me, Akrura, the honest truth. You had been to Hastinapura a few months ago. Didn't you? Of the two Kuru Princes, Dhritarashtra is blind and cannot succeed to the empire of Bharat.

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[1] An ancient ritual recognised by the Smritis, according to which under certain strict conditions an elder brother can beget a child on the childless widow of a younger brother.—*Gautama,* XVIII. 4-8; *Manu,* IX. 57; *Kautilya,* I. 17; *Narada,* 82. *Mahabharata,* Adi Parva, 120. 32-35.

The other one, Pandu, is weak and ailing. Neither has children. What will happen to the empire when they die?'

'What can happen to the Kuru empire when Bhishma stands guard over it? The Kurus flourish by Dharma and not by guile or force,' replied Akrura.

'I see,' said Kamsa. 'But why do they want Vasudeva in Indraprastha? It must be some trick of the old fellow,' said Kamsa.

'I only know this that the venerable Bhishma is above all guile,' replied Akrura.

'But I am not going to allow Vasudeva to go,' said Kamsa.

'I know you will not, but then you would offend Bhishma, and if his anger is roused, he will be terrible. If you are wise you would not stop Vasudeva from going. But he himself would not go and leave Devaki behind and you, Prince, are not likely to let her go with him.'

'Right, right,' said Kamsa laughing. 'You are a clever man, Akrura. What reply shall I then send to Bhishma? Come, tell me. Shall I send uncle Devaka instead? Tell me what to tell the Muni if he brings the same message.'

'Why not tell the truth?' asked Akrura. 'You will not let Vasudeva and Devaki go because they will not return, and you are afraid that one of their sons would kill you.'

Kamsa growled, 'Don't be a fool. Why should I bother about that?'

'Because everyone knows it,' Akrura replied with a smile.

'Look here, Akrura, don't try to be clever,' said Kamsa. 'I want that Vasudeva himself should refuse to go. He won't leave Devaki behind. Well, I want you to go yourself instead. That would keep the terrible old Bhishma contented.'

Akrura was again silent for a little while. Then he said, 'I would consult the Muni tomorrow. If he approves of what you say, I shall go.'

'And if he does not?' asked Kamsa angrily.

'Then, I won't go,' Akrura replied quietly.

'You know what will happen to you if you don't go,' said Kamsa, his eyes flashing with anger.

'Life and death are in the hands of the Lord, mighty Prince,' replied Akrura and bowing low with folded hands left the room.

Kamsa got up from his throne and shouted, 'I am going a-hunting this evening. I don't want to see the Muni. You do as I told you.'

Akrura turned around and smiled in reply.

[To be continued]

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STORIES AND DIALOGUES from UPANISHADS by R. R. Diwakar

the PARTING MESSAGE

(From Taittiriya Upanishad)

YOUNG boys of ten or twelve years entered the *ashramas* of old and were entrusted to the care of the *guru* or the preceptor. They spent twelve long years in study and sport, in service and *sadhana* or spiritual discipline. They were called *brahmacharis*, that is, those who take up a particular discipline in order to know Brahman. *Brahmacharya* is not mere continence, but a whole code of disciplined conduct which aims at the conservation, development and concentration of physical, mental and moral energy in order to attain the highest spiritual goal.

The twelve strenuous years thus spent by the youngsters in the very home of the *guru* and in close association with him naturally built up very strong and affectionate relations between them. The *gurus* were expected to take almost parental interest in their charges, while the disciples were to render filial obedience to the *gurus*.

Let us imagine that in one such *ashrama* a day dawns when a disciple is about to depart and step out into the wide world. He is leaving the charmed circle of the *ashrama* to battle with the currents and cross-currents of life. He is to transfer himself from the cloister to the market-place. He is now to test in the world of experience what he has learnt within the precincts of the academy. He is to cut off his moorings in the sheltered bay and launch the boat of his life into the open sea. Throbs of fears and thrills of anticipated adventures fill the young man as he contemplates the prospect before him. The *guru* too feels the wrench and his heart is full of affection and some anxiety regarding the future of his young disciple. But the separation is inevitable—it has to come one day. In fact, by that separation alone can the future development of his student be ensured.

Such are the mixed feelings that surge in the hearts of the two souls when the Vedic *guru* gives the parting message to the *brahmachari* after his study of the Vedas is over.

"My dear child, your study of the Vedas is over. Now go forth into the wide world.

"Speak the truth and practise the *Dharma* or the Law. Never fail nor falter in the study of that part of the Veda which has been assigned to you. Study more but never less than thy portion.

"Give to your preceptor such wealth and such things as are dear to him. Never allow your line of life to lapse. Behind you, you must leave children.

"Never falter from the truth nor from the Law. Never stint nor make mistakes in doing good. Never neglect to do that which would lead to prosperity.

"Do not give up your studies and do not stop teaching.

"You ought not to omit to do your duties towards your gods and ancestors, nor commit mistakes in performing them.

"Revere your father and mother as much as you revere God. Let your preceptor be looked upon as God. Let your guest get the same respect as is due to God.

"Be thou faultless and pure in thought and action. Only such of our qualities and actions as are clearly good should be cherished by you and not others. Such knowers of Brahman as are greater than ourselves ought to be respected by you by offering them a seat reverently.

"Whilst giving, give with faith; never without it. Give richly. Give with humility. Give with fear, lest you give too little. Give with feeling and with full knowledge.

"At times you may be in doubt about the wisdom of a certain course of action. At such a time you should act in a manner in which thoughtful virtuous knowers of Brahman who are desirous of following the Law do act.

"So also as regards your conduct towards men of ill-fame; it should be like that of thoughtful, virtuous knowers of Brahman who follow the Law.

"This is the message. This is the advice. This is the knowledge. This is the command. Thus should you live and act in life."

[To be continued]

CALL for SANE SEX ORDER

Dr. P. A. Sorokin

Sexualization of Culture-VI

[CONTINUED FROM LAST ISSUE]

● POLITICAL LIFE ● OTHER PHASES ● THE TOTAL CULTURE

AUTHOR: Dr. Sorokin, world-famous authority on sociology, was born in Russia, exiled by the Communists in 1922, has since been a professor at Minnesota and Harvard, written many books

THE enormous role played at the present time by sex in our political life does not need any lengthy demonstration. It is reflected in a general lowering of the standards of morality among politicians, and in the general political life of the nation.

Before the twentieth century, divorce, desertion, or a loose life was an unsurmountable obstacle to being elected or appointed to high political position. Today, many of our leaders are sexually liberal, and often are either divorced or separated from their wives.

In the past, a religious service was the only non-political ceremony at a convention. At the present time, these meetings are fuelled by alcohol and greatly enlivened by sensual entertainment by a legion of stars distinguished by their love affairs, and by starlets reviving the youthful emotions of aged politicians.

Still more important is the role of sex in the political transactions going on behind the screens,—at cocktail parties and banquets, in private lives, and in the sex bribery and sex blackmail which are now as prevalent as monetary corruption.

Sex appeal has become one of the important techniques of political propaganda and campaign. Sexually magnetic males and females are now a regular part of the entourage and often serve as "standard bearers" of a candidate. Scandals are frequently used to defeat a political party or candidate. Sexually famous persons or their proteges are often appointed to the positions of ambassadors or ambassadresses or to other offices. Profligates have now and then become the popular mayors of metropolises, or members of the cabinet, or leaders of a political party.

In a word, sex in various forms is now an ever-present and necessary component of our political life. Of course, it always played an important role in the politics of the monarchies and aristocracies. In the democracies this factor has enormously expanded its role, and its influence is felt in the activities of the rank and file of our politicians, and through them in the political life of the whole nation.

● ● ●

The rising tide of sex has flooded other phases of our culture. Take, for instance, our ever-expanding institution of choosing beauty-contest winners in towns, cities, states, and for the country. Add to these the Queens and Kings of carnivals, parades, flower shows, county fairs, radio and television programmes. Sex appeal is the one necessary condition for success in these competitions. A noble but chaste kind of beauty has little or no chance of being chosen for one of these exalted positions.

Sex appeal is, of course, the prime reason for the subsequent commercial utilization of these beauties on radio and television shows, by fashion and cosmetic firms, and by expensive night clubs.

Sex appeal also plays a decisive role in choosing starlets and stars, and the models whose faces and figures are reproduced on the covers of hundreds of our magazines, on posters, and in other forms of advertising.

Sex is often the main reason for many a Cinderella becoming the wife of a millionaire, or for many a gigolo becoming the husband of an heiress. The erotic appeal of many a secretary enables her to marry the boss, and is the basic reason for the promotion of many an employee.

Sexuality reigns supreme in the fields of fashionable clothes and beautifying cosmetics. The nature and the very names of lipsticks and powders, of deodorants and perfumes, of various creams and nail polishes are frankly sexual in character. The patterns of our fashionable garments are also notably determined by erotic appeal. They are planned to stimulate the opposite sex, and for this purpose the designers uncover much of the body, extend nudity to the maximum, sometimes to the limit of a strip-tease. Now they cover the body by a perfectly transparent material or by a modern variety of the fig leaf; next they teasingly cover some parts and tantalizingly uncover others. Whether they shorten or lengthen the hemline, or make the garments full or flat bosomed, or emphasize or de-emphasize the curve of hip or shoulder, or raise or lower the neckline,—whatever seasonal changes they make, they do so always with sex in mind.

In spite of fluctuations, the rising tide of sex-mindedness has resulted in a progressive uncovering of the body and to an extension of sensual nudity in changing fashions. Whether it be the Bikini swimming suit or some other sport garment, a formal dress or a house dress, today's designs leave uncovered a much greater portion of the human body than was considered acceptable several decades ago; most contemporary clothing would have been styled as shockingly indecent by our grandparents.

If from our video-environment we turn to the audio-milieu in which we live, we find just as much erotogenic stimuli. From almost the moment of birth to that of death, erotic auditory stimuli indefatigably bombard us: in our music; in the erotic monologues and dialogues of our shows, comedies, plays, and other entertainments; in the innumerable lectures and talks on sexual behaviour, sex adjustment, Freudianism, birth control, sex education for children; and in the double-talk, jokes, stories, and witticisms of our ordinary conversation.

Even in our environments of smell, touch and taste, the sex stimuli are omnipresent. The existence of a huge industry of cosmetics deoderizing and purifying us of the erotically indifferent or inhibitory, and saturating us with alluring, appealing, passion-enhancing odoriferous charms is striking evidence of the erotization of our olfactory environment.

The enormous development of the same industry is also convincing testimony of a notable sexualization of our tactile environment. A large portion of its soaps, shampoos, powders, creams, lotions, and polishes are openly advertised as enhancing the smoothness of skin, and the softness of hair, and as especially making the kissing sweet, the embracing passionate, the body alluring, the appeal irresistible.

Finally, even our gustatory environment is permeated by erotogenic stimuli. Advertisements of special foods to revitalize the sexual potency of its consumers, or as helping to maintain the young girl's complexion are common. And an increasing drug addiction, at its initial phase often connected with sex addiction, is yet another sample of erotogenic gustatory stimuli.

The most important of the erotogenic agencies of taste is, however, alcohol and the modern social ways of its consumption. It is certain that the per capita consumption of alcohol in most countries has been on the increase in recent times, with the exception of the years of prohibition. Even more important is the diffusion of cocktail parties from the previous narrow circle of the upper and to a limited extent the middle classes, a diffusion that has brought it to the rank and file of the population. Such parties are no longer special events; they are now a daily rite. As everyone knows, the cocktail party plays an important role in the stimulation of sex drives and in the provoking of many premarital and extramarital liaisons. Under the influence of alcohol and the prevalent fashion of being modern and sophisticated, strangers at such parties chat freely about sex. After repeated cocktails, their acquaintanceship rapidly matures, and if they feel mutually attracted, results sometimes in incidental or long-standing affairs. The modern cocktail party is thus both seducer and pander in our culture. It symbolizes two important forces, alcohol and sex, which fuel a considerable part of our life. And having become a common occurrence, adopted by a large portion of our population, and especially by influential politicians and business men, by intellectuals and sophisticated barbarians, and by the open-minded and empty-minded midgets of the professions, the cocktail party has become the most important, most widely diffused sexual stimuli in our gustatory environment.

• • •

Thus, whatever aspect of our culture is considered, each is packed with sex obsession. Its vast totality bombards us continuously, from cradle to grave, from all points of our living space, at almost every step of our activity, feeling, and thinking. If we escape from being stirred by obscene literature, we may be aroused by the crooners, or by the new psychology and sociology, or by the teachings of the Freudianized pseudo-religions, or by radio-television entertainment. We are completely surrounded by the rising tide of sex which is flooding every compartment of our culture, every section of our social life. Unless we develop an inner immunity against these libidinal forces, we are bound to be conquered by the continuous pressure of a gigantic army of omnipresent sex stimuli.

No wonder, then, that ever-increasing millions of our men and women cannot resist the demands of their overstimulated drives, and answer sex challenge with sex response: licit if available and satisfying, illicit if it looks more alluring and enjoyable. Nor is it surprising that our youths indulge in premarital relations as their parents so often do in extramarital affairs. Born into this erotogenic environment, and often reared without the discipline of the counteracting moral imperatives of "thou shalt" and "thou shalt not", an increasing number of youths and adults follow the line of least resistance and satisfy their disinhibited urges whenever and wherever the opportunity presents itself.

Under these circumstances, not unexpected are even the bestial deeds and criminal acts committed for satisfaction of lust: acts of rape, of sadism and masochism; the poisoning of parents by children anxious to obtain life insurance monies for the maintenance of their "flames"; the crimes of husbands killing their wives, or of wives murdering their husbands in order to gain freedom for the satisfaction of their drives; the activities of play boys and play girls engaged in the business of seducers, procurers, and panders; the expanding trade of selling and buying sex services; or the hundreds of other such crimes which are daily reported in the press. If more and more individuals are brought up in this sex-saturated atmosphere, then without deep interiorization of religious, moral, and legal norms of behaviour, they will become rudderless boats controlled only by the winds of their environment. In the conditions of spiritual, moral, and mental anarchy which is becoming characteristic of our environment, it is difficult to maintain sexual sanity. As long as this inner confusion and these outside conditions prevail, no real decrease of sexual anarchy and of crime can be expected.

Our next problem, after this survey of the sexualization of our culture, is to determine the possible consequences of this revolution for the total well-being of the individuals involved, and for the future of our nation and of our culture.

[*To be continued*]

In the next issue: **Individual Effects**

QUESTION BOX

ANSWERS by K. M. Munshi

577

Sri Snestidhar Das, P.O. New Capital, Dist. Puri, Orissa.

Q: *Why should anyone help a sufferer if he is destined to reap the consequences of his past deeds?*

A: But you have to prepare for the next birth, and if you are hard-hearted and cruel in this life, you will reap the crop of unhappiness in this life and the next. Kindliness, love, service and compassion are effective in themselves for your own good.

578

Sri H. K. Pai, Udipi.

Q: *Can Communism take deep roots in India?*

A: I am convinced it will not.

579

Sri B. Bhima Rao, Bellary.

Q: *The six-point code of conduct laid down by the Congress High Command includes inter-caste marriages. Don't you think that it goes against the Gita teachings on Varnasrama Dharma?*

A: Sri Krishna says:

Chaturvarnyam maya srishtam guna karma vibhagasah

'I have devised the fourfold order of society according to the division of innate qualities and the sort of actions one performs. According to the *Gita*, whatever the heredity, the man with a *sattwic* mind, that is, he who seeks light and peace and acquires self-control, is a Brahmana; the man with a *rajasic* mind with a *sattwic* base, that is, he who is active and of ambitious temperament and seeks glory but has aspiring propensities, is a *Kshatriya;* the man who wants and acquires possession merely to enjoy them is a Vaishya and has a *rajasic* temperament with a *tamasic* base; and the man who is a *tamasic* in temperament, who is dull, parasitical, stagnant, is a *Shudra*. These temperaments have very little to do with heredity, though no doubt the family influence on a man might, in quite a few cases, influence the temperament.

580

Sri C. R. Raisinghani, Bombay-1.

Q: *What do you think, in a nutshell, of the teachings of* (a) Ramayana *and* (b) Mahabharata?

A: They lead you out of your sordid self and put you on a path, which will lead you to self-realization, that is, a life of Truth, Beauty and Love.

581

Sri P. Bhaskara Rao, Gudivada, Kistna Dist.

Q: *It is possible to believe the existence of a Supreme Power—"The God"; but how to believe in "Past and Future Births"?*

A: If you believe in God, then, unless He is unjust, there must be some reason why one is born in happy circumstances and the other in poverty; why one has a noble temperament and the other a wicked; why one gets all he wants and the other fails to get it. Karma theory alone provides the appropriate explanation. These disparities are the results of our own deeds in past births.

SRI RAMAVATARA—(*contd.*)

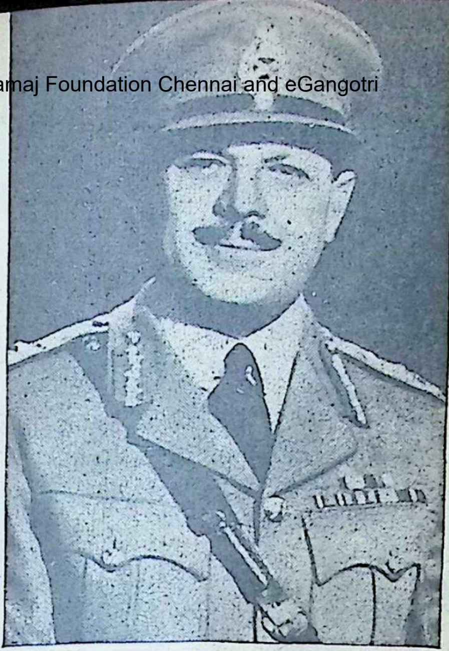
belonged variously to different strata and sexes, but these differences had nothing to do with the question of killing or saving them. The only thing that mattered was: Were they for Good or for Evil?

In the *Ramayana*, God played the man (आत्मानं मानुषं मन्ये said He), to be an example of the practice of Dharma to which one should unshakably adhere even in the most trying conditions braving all odds and consenting to all consequences. It is a record of the Eternal becoming the Temporal to instruct mankind and to establish the Rule of Law in the hearts of men. To interpret, it as some people do out of ignorance and prejudice, as a conflict of races, of the foreign invaders against the native aborigenes, as portraying the exploitation and extermination of the latter by the former betrays a lack of understanding which is both perverse and profitless.

The *Ramayana* is not a mere episode of a supposed human history. It is a document of Divine History which recurs as often as Evil assumes such proportions as to require superhuman intervention for its destruction, to salvage the evil-doer by rescuing him from his *āsurī sampat* and to re-establish the *daivī sampat* in his mind and heart.

Our Fortnightly Profile—114

General AYUB KHAN



IT is quite some time since we heard conciliatory words from across our western frontier, and it is a good augury for the new era proclaimed over there that they should emanate now from the Chief of State who has thought it fit to utter them.

Apart from sentiment, they reveal an awareness, quite unlike the previous regimes, of the realities of the situation and a desire to resolve points of dispute amicably; for it is widely held that all the erstwhile Prime Ministers of Pakistan, not excluding Liaquat Ali Khan, were aware that it was in Pakistan's interest to do so, but none of them had the courage to go about the task realistically because they felt, in doing so, they would lose their popularity. Ayub seems to be an exception and instead of being led by the masses, would appear to lead them by pursuing a policy basically sound and not merely suited to the expediency of the moment or popular taste. The climate, therefore, for tackling outstanding issues in a spirit of give-and-take has never been more equable.

The man who has thus thought about a revolution in Pakistan's ways and thinking is 50-year old President Mohammed Ayub Khan, a former Army Bugler's son. A life-long soldier, politics had always been discounted by the General as a dirty business, but malicious fate has thrown the ball right on his bat, willy-nilly. It is to be seen whether he succeeds ultimately in bowling it out or gets stumped.

Born and bred in the Hazara district of the rugged North-West Frontier Province, Ayub Khan studied at the Aligarh University and entered the Royal Military College at Sandhurst. Along with him at the College was ex-President Iskander Mirza too. Commissioned in 1928, Ayub put in the customary initial service in a British Regiment and was posted to the First Battalion of the 14th Punjab Regiment which, incidentally, became a part of the Pakistan Army on Partition. He held several regimental posts and saw active service in Burma during World War II. Becoming a Colonel in 1947, he was appointed President of the Services Selection Board.

Soon after the birth of Pakistan, he was promoted Brigadier and later to command troops in East Pakistan. In 1948, he was made Major-General and in the middle of 1950, Adjutant-General, finally becoming the first C.-in-C. of Pakistan Army in 1951. He has since been closely connected with all matters concerning the defence and security of his country, not to speak of the "dirty politics" with which he obviously became fed up.

In October last when Iskander Mirza at his instance seized power by the army coup and abrogated the constitution, he made Gen. Ayub Khan Martial Law Administrator and three weeks later, appointed him Prime Minister. But hardly had the ink dried on the order, when General Ayub sacked his own President and colleague of the Sandhurst College, proclaiming himself President.

Since becoming the arbiter of Pakistan's destiny, however, Gen. Ayub has shown himself vigorous in uprooting corruption, pegging price-levels and introducing land reforms of a far-reaching character. Despite his dubious role in the recent Baghdad meets at Karachi he has discounted the widely entertained fear of Military Rule and given currency to the belief that under his stewardship Pakistan will get a stable constitution, possibly a pseudo type of democracy, in the not distant future.

Gen. Ayub Khan at first sight gives the impression of being casual in his manner, but it is studied. With his forceful personality, he has been able to command the unquestioned loyalty of the Army. Tall (6′ 2″), hefty (210 lbs.), with stiff upper lip, clipped British moustache, swagger-stick, and British accent, he is typical of the British Army man. Since assuming Presidentship he has shown himself equal to the task that faces his country. He is tackling the fundamental problems, both economic and political, in a confident manner.

The General has a brother, Sardar Bahadur Khan, who was once prominent among the leaders of the Muslim League and at the moment relations between the brothers are said to be not much good. Married, Ayub Khan has four sons and three daughters, to whom he is greatly devoted. The first two sons have recently been commissioned in the army. The General is a keen sportsman, a good tennis player, and a good shot. He is also said to be interested in the study of literature.

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OUR BOOK SHELF

THE OXFORD HISTORY OF INDIA. By the late Vincent A. Smith. Third edition, edited by Percival Spear, revised by Mortimer Wheeler, A. L. Basham (Part I) and J. B. Harrison (Part II), and rewritten by Percival Spear (Part III). Published by Clarendon Press, Oxford. 1958. Pp. 900 + xiv. Price: Rs. 27.

THIS is a feat of *kayakalpa* (rejuvenation) performed by four British scholars on an old book, and their coagulative co-operation has enhanced its survival value. While Parts I & II (ancient and medieval periods) have been revised, Part III has been rewritten "from...a different point of view. The whole British period has been treated as a completed episode. It has been regarded, not as the story of the rise and decline of British power in India, but as the story of the transformation of India under the impact of Western power, techniques and ideas, of which the East India Company was the harbinger and Britain the creative intermediary" (p. v). The chief additions relate to prehistory, South-East Asia, Maratha polity and Pakistan. The Mutiny of 1857 is regarded as the last effort of the old conservative India rather than as the first essay towards modern independence (p. 663). There are separate chapters on Edwardian India (1905-14) and the genesis of Pakistan. "The ideology of Iqbal, the visions of Rahmat Ali, and the fears of Muslims were ...united by the practical genius of Jinnah to bind Muslims together as never before during the British period and lead to effect an act of political creation" (p. 807). The attractive volume is enriched with forty plates and twenty text-figures including several maps. The statement on page 126 that the Maski inscription is the only record mentioning Asoka's name is to be modified in the light of the Gujarra (a village in the Datia District) epigraph discovered in 1954. On the same page Karnal is a mistake for Karnul (South India), and it is confused in the Index with the Karnal District in Northern India (p. 874). Yerragudi is spelt in two ways (pp. 126, 127 & 142). Nandivardhana, appearing as a place-name on p. 165, is not found in the Index. Two different kings are referred to as

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Venkata I (pp. 308-9 and 318-9). The post-Talikota history of Vijayanagar is practically overlooked; the present reviewer's view that the empire of Vijayanagar continued substantially for half a century after Talikota was endorsed in 1931 by the late Mr. W. H. Moreland. On page 415 the paragraph heading "The Robber State" is retained, but Dr. L. D. Barnett questioned long ago that characterisation of the Maratha State under Shivaji. On the whole, we cordially welcome the new *Oxford History of India* as a remarkable achievement in condensation and as a stimulus to historical thinking.

—*Prof. R. Sathianathaier.*

ETERNAL EFFICIENCY EPITOME. By R. K. Murti. Copies available from the Author, 394-A, Bhaudaji Road, Bombay-19 or Efficiency Publications, Bombay-19. Pp. 166 + xii. Price: Rs. 10.

IN these days when people are talking incessantly about drive for efficiency, drive against corruption and so on, the publication of a book of this kind should be welcome. In dealing with the matter the author goes to the fundamental root of things and deals with the principles underlying true and lasting efficiency. He is a person who is deeply convinced of what he writes about. As Swami Pranav Tirtha says in his foreword, the author "has found a mission; or perhaps it is the mission which has found its man; and Mr. Murti is far from being the type that can be held back when good work he can do waits doing."

Real efficiency is built on a deeper conception of man's make-up; it is really a form of *yoga*. In the Gita the Lord defines *yoga* as skill or expertness in action. It is on this basis that the author develops the whole scheme of efficiency. Ancient Indian outlook was based on this concept. The author quotes Sir Monier Williams who says, "Let us not forget that India had not only attained a high degree of commercial eminence and industrial skill, but had besides made great advances in science and philosophy when our ancestors were half-naked savages." Our people have forgotten this ancient religious concept of *yoga* as the science of efficiency. Life will have a meaning only when there is a synthesis of holy living and sane living. The author sums up the ideal spirit to work in four simple directions:—

1. We should work for work's sake or for God's sake, without selfish motive and without worrying about results.
2. We should consider our work as obligatory.
3. We should work with a calm and balanced mind.
4. We should all the time aim at self-improvement and growth.

Above all one must have faith in one's work. Faith is not a blind ac-

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ceptance as some think; it is, as a thinker put it so truly, "unlearned wisdom". Wisdom can be attained not only with the help of the mind, but with intuition and Love. Great saints achieved Wisdom more through Love and Faith than through mind. The book closes with what the author calls "Ambrosial Drippings", a number of short sentences of practical value.

A useful book for those who wish to make the most of life.

—*Prof. R. Srinivasan.*

PRABANDHA PARIJATA (in Sanskrit). Published by Sri Chamarajendra Sanskrit College, Bangalore. Copies can be had of the Principal of the College. Price: Re. 1.

A COLLECTION of 34 articles of absorbing interest on current affairs, national and international, both by the students and staff of the Sanskrit College, with the former predominating, go to make up the volume under reference. The choice of the material is praiseworthy. The world organisation UNO, Panchashila, Polygamy, the lives of ancient sages and saints like Yajnavalkya, Sree Sankaracharya, Ramanuja and Appayya Dikshita are among the more notable articles. There are besides stimulating essays on science also, dealing with the Theory of Residual Energy and Electricity. The object of the compilation is to foster a dynamic outlook on the young who happen to read the book. But what is of equal importance is the easy flexibility of the Sanskrit language which lends itself easily to express the latest phases of modern and scientific world thought. The book would serve to give the lie direct to the view, still advanced in some quarters, that Sanskrit is a dead language. There is no doubt that this venture will help the Sanskrit students to breathe of the spirit of modern outlook.

There are, however, a few typographical errors in the body of this work, which, it is hoped, will be removed in the next and subsequent editions.

—*Acharya T. A. V. Dikshitar.*

(1) *THE MESSAGE OF SREE SREE THAKUR ANUKULCHANDRA.* (2) *MAGNA DICTA OF SREE SREE THAKUR.* (3) *DISCOURSES OF SREE SREE THAKUR.* Published by Satsang Publishing House, P.O. Satsang, Deoghar, S.P. (Bihar).

THESE three books are essentially in the nature of extracts from the sayings of the saint Sree Sree Thakur Anukulchandra of Pabna. The first two have been collected and edited by Krishnaprasanna Bhattacharya. An exhaustive introduction to the first book gives much information regarding the Saint, his

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work, his outlook and his special message to the world of the present day. That the Saint is a great mystic and a highly magnetic personality is certain. Thousands of people who came into contact with him have been greatly impressed by his mere presence and charming smile; to see him had been to many almost a birth into very heaven.

Though the messages in the first two books are given in the form of verses, they are not poetic renderings really; as the words flowed in musical cadence in the original Bengali from the lips of the Saint, they were taken in the same form, with the breaks and halts of the original.

The messages cover a wide field, from answers to simple questions to philosophic statements of depth and significance. Here are a few samples:

"To know is to follow and to fulfil."

"The idle are ricketty abortions of ill-fated nature."

"Charm yourself if you wish to charm everyone."

"Do serve—service will serve you equally."

"Demand of equality breaks the bearing of unity...."

Once Sri Gopinath Bardolai, ex-Chief Minister of Assam, and some other friends happened to meet the Saint and put questions to him. The substance of the answers is embodied in the latter part of the book, "Discourses". They make interesting reading and take one to the root of things.

The *Satsang* of which the Saint is the head, has branches in many places and attracts people. The Saint seems to have very devoted disciples all over North India.

The books under review are pointers to spiritual way of living.

—*Prof. R. Srinivasan.*

SANATANA DHARMA (The Eternal Law of Life-Process). By Bhagavan Sri Narayana. Published by the Suddha Dharma Office, Mylapore, Madras-4. 1958. Pp. 78 + viii. Price not mentioned.

BHAGAVAN SRI NARAYANA is the Adhishthhata of the Suddha Dharma Mandalam. The book is based on the Sutras collected from yet another book of his titled *Sanatana Dharma Dipika* and translated into English by Sri Janardana. The book is divided into two parts, each containing two chapters.

The plea of the book is to restore the lost faith in Dharma which alone, the author believes, can prevent the world from falling into the abyss of darkness. It declares that no individual can be happy or progressive who is a slave to mind and senses, is lacking in wisdom, is devoid of truth and forgiveness, is impure in mind, speech, and body and

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is given to usurping others' property. It sounds a warning to the misguided and misbehaving humanity which is at present engaged in a mad pursuit after ephemeral pleasures proffered by materialism. The book advocates, to remedy the evil, the theory of "back to Dharma, old and ancient".

—*Dr. A. S. Gopani.*

A SHORT TREATISE ON "THE LIFE DIVINE" (Vol. II, Part I). By Siddheswar Banerjee. Published by Sri Aurobindo Ashram, Pondicherry. Pp. 267. Price: Rs. 4.50 nP.

THE author who has thoroughly imbibed the spirit of the original, *The Life Divine,* has creditably carried out the task to which he so devoutly set himself. In the use of words he is sufficiently economic and prolix only when he could not avoid. While remaining faithful to the master, he has also been faithful to the reader. This is, indeed, an achievement and I am too glad to say that our author has got it. In the book under notice the author is forced sometimes to use the words and phrases coined by the master but we feel that this none could possibly have avoided. The truth lies in the fact that Sri Aurobindo finds language an incomplete vehicle to carry the exuberance of his divinely rich thought. This contingency therefore perpetuates also in the book under notice. He is obviously and really on the horns of a dilemma as regards the use or otherwise of the original coinages, and the solution accepted by him is the only solution worth accepting.

We congratulate Sri Siddheswar Banerjee for his unique achievement and request him not to keep us waiting for the next part of the volume.

—*Dr. A. S. Gopani.*

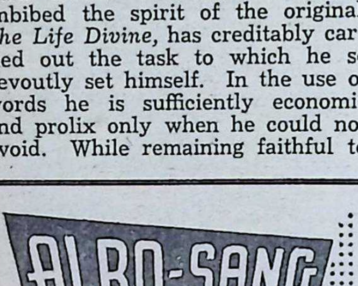
ACKNOWLEDGEMENTS

RAMACHARITRA MANJARI of Jagadguru Sri Raghavendra Tirtha, with Commentary (in Kannada) of Sri Laxminarayanacharya. Published by Sri Parimala Publishing House, Big House, Nanjangud. Price: 75nP.

CONGRESS RULE IN BOMBAY—1952 to 1956. By Aloo Dastur & Usha Mehta. Published by Popular Book Depot., Bombay-7. Price: Rs. 7.50nP.

(VAIDYA) VIJNANA VIKASA (in Kannada). By M. S. Venkataramaiah. Copies available from Satyashodana Pustaka Bhandar, Fort, Bangalore. Price: Re. 1.

GITA PRAVACHAN (Kannada Translation in Nagari Script). By Vinoba. Published by Akhila Bharata Sarva Seva Sangh, Gandhi Nagar, Bangalore-9. Price: Rs. 2.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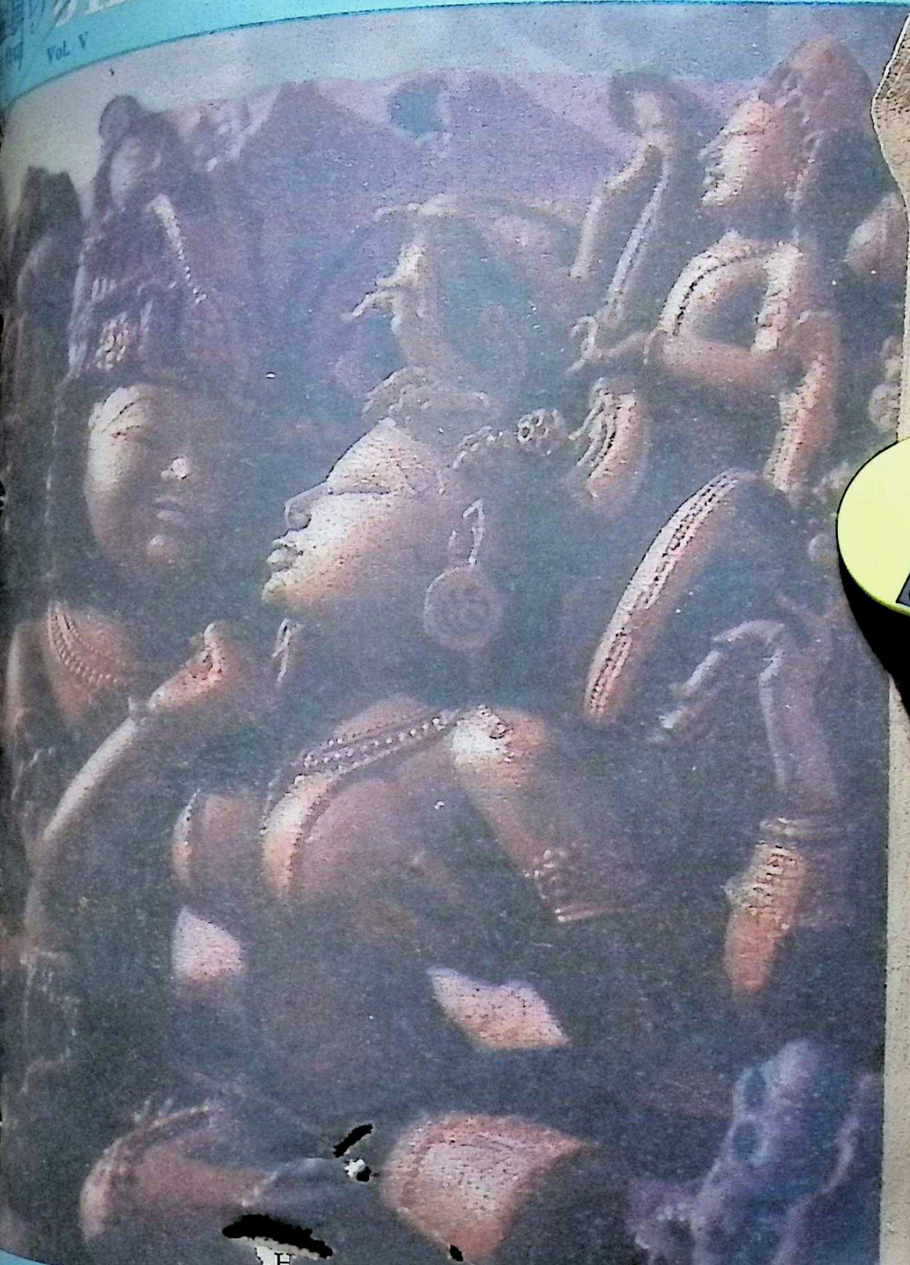

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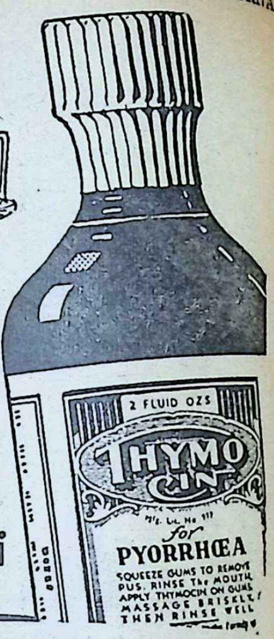
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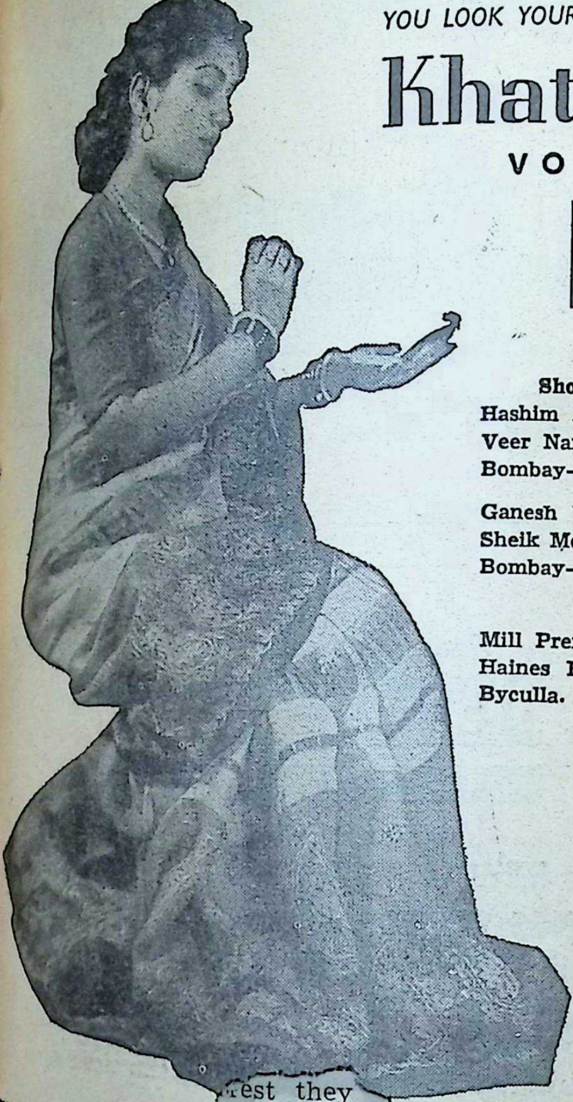

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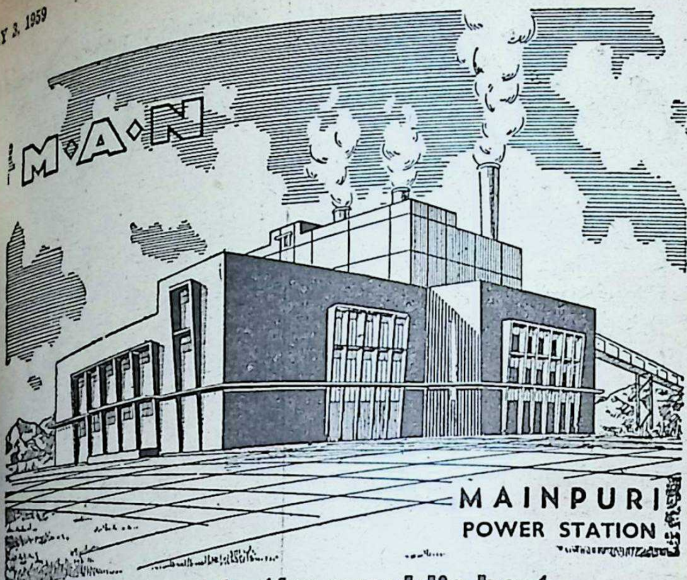

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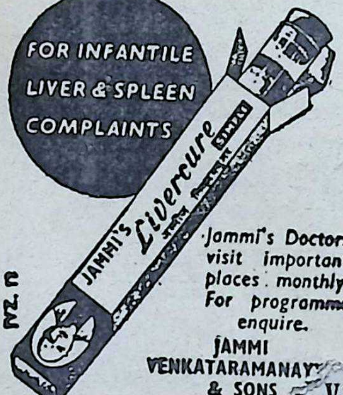

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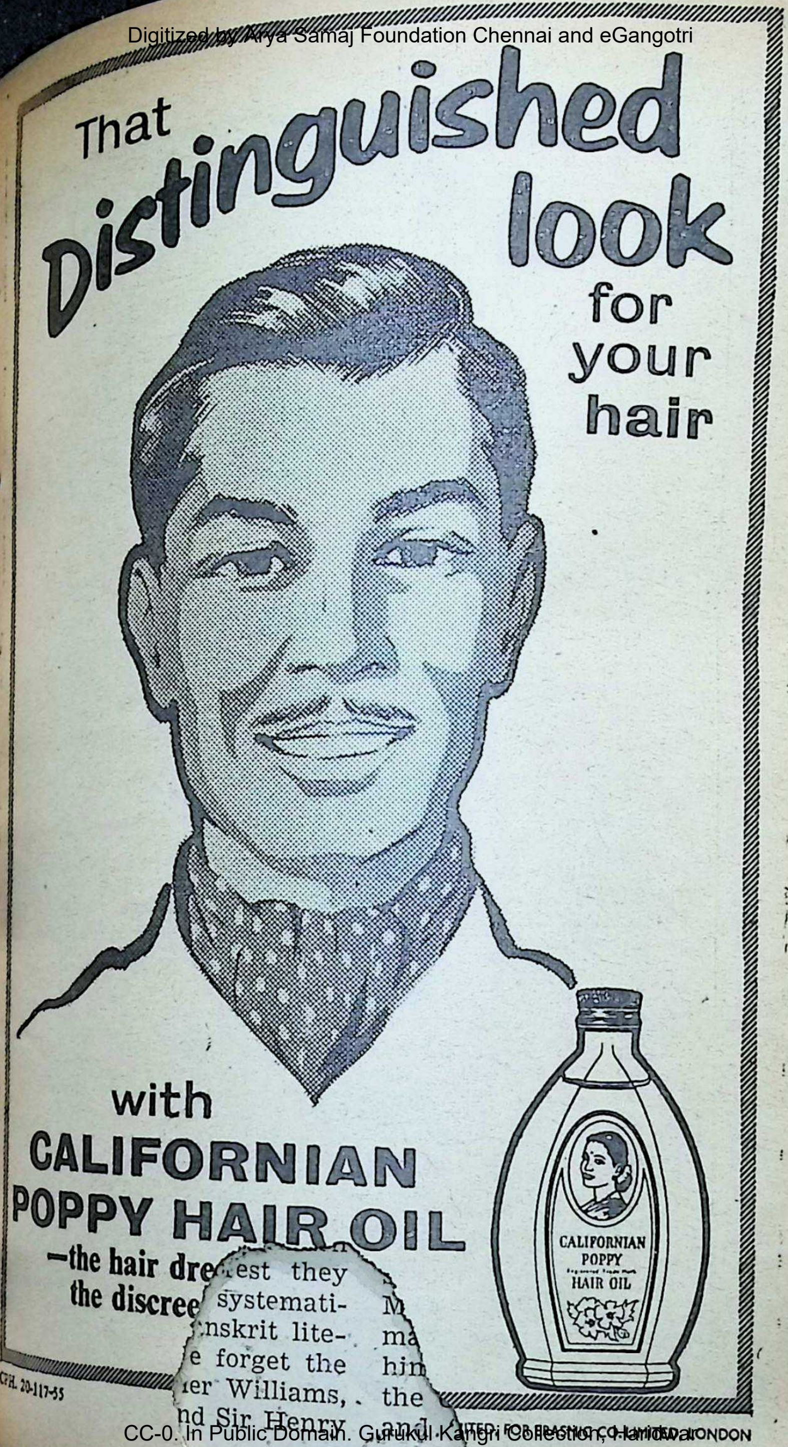
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Vol. V

MAY 3, 1959

No. 20

CONTENTS

Page

* Sankara-Parvati (Prayer) .. 11
* Kulapati's Letter No. 178: Congress Objective—Increase in Food Production—Co-operatives and Communes .. 12
* The Way to God —Sri Panrimalai Swamiji .. 21
* Ramacharitamanasa: The Surasa Episode 23
* Krishnavatara: The Prophecy of Veda Vyasa —Sri K. M. Munshi 26
* How God Came into My Life: The Lord Appeared As Krishna —Swami Sivananda 30
* Wanted a New Architecture for a New India —Prof. Humayun Kabir .. 34
* The Twice-Born Man 37
* Mathematics in Tamil Nad —Sri K. R. Rajagopalan .. 39

Page

* Asia Must Get It Off Her Head: Fetishistic Worship of Industrialisation and Productivity —Mr. Sydney Hook 46
* Sanskrit Lessons (New Series) —Dr. Shakuntala Rao Shastri 48
* Indian Influences on the Western Mind —Sri C. R. Pattabhi Raman 51
* Upanishadic Teaching —Sri R. R. Diwakar 55
* What News?—(CAM) .. 57
* Call for Sane Sex Order —Dr. P. A. Sorokin .. 58
* Question Box 63
* What Sri Rama Means To Me —Sri Bh. Satyanarayana .. 65
* As You Sow (Katha Sarit Sagara—Story) 67
* Col. Grivas (Profile) 71
* News and Notes 73
* Our Book-shelf 74

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Let noble thoughts come to us from every side
—*Rigveda*, I-89-i

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Vol. V MAY 3, 1959 No. 20

SANKARA-PARVATI

नमः शिवाभ्यां अतिसुन्दराभ्यां
अत्यन्तमासक्तहृदंबुजाभ्याम् ।
अशेषलोकैकहितंकराभ्यां
नमो नमः शङ्करपार्वतीभ्याम् ॥

Adorations unto the Siva pair; the most beautiful; with lotus hearts greatly drawn to each other; doing only good to the entire world without exception; prostrations again to Sankara-Parvati.

—**Adi Sankaracharya**

Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 178

★ CONGRESS OBJECTIVE ★ INCREASE IN FOOD PRODUCTION ★ CO-OPERATIVES AND COMMUNES

Bharatiya Vidya Bhava
Bombay.
MAY 3, 1959.

MY YOUNG FRIEND,

I WANT you to think about some aspects of the problem of co-operative farming which is exercising the mind of the country.

According to the Congress Objective we have to achieve a Socialist Co-operative Commonwealth by 'peaceful and legitimate means.' In a Commonwealth, power vests not in a group or class, but in the people as a whole, where all men are equal, and where equal opportunities are afforded to every one. This rules out class domination as much as class e

The Commonwealth, a Vidya Bh
has to be Co-operative
the order in the body
to be built on the fre
activity of each

which every member help stimulates and heartens t others; in which conflicts of i terests are harmonised by merg ing the individual and group i terests in the creative 'we', that common comforts, joys a sorrows are shared by all as a well-knit family. If it we not so, well-regimented soldiers of an army bent on war, the slaves building the Pyrami under the fear of the lash, the farmers herded in colle tives under pressure of the b let or the slave camp, wo nstitute Co-operative Co wealths.

is Commonwealth has to ed 'by peaceful and leg means'. The means e must be morally, ment y and spiritually positive. If olence, compulsion or any rm of coercion is resorted to, would negative the Congress Objective. If the means disregard paramount considerations of human values, liberty, equality and fraternity and above all, human dignity, readiness to search and stand for uth, and a readiness to learn y and correct mistakes, the Congress Objective would have een equally denied. To be vered by the Congress Objective, co-operative activity has be freely chosen and freely barked upon. It is, therefore, the right and duty of ery Congressman to speak eely and fearlessly, when he els that anything is likely to d to a deviation from the Objective.

● ● ●

We have to judge the Nagpur Resolution from two points of view: First, whether it will stantially increase food production and secondly, whether operative farming will be roduced by peaceful and legitimate means.

One thing, I must say about e Nagpur Resolution: it has en in a sense a sort of blessing. The major leaders of the ntry have been awakene e need of fighting fo dom from foreign foo g as we have to depe eign food for our sus industrial advancer

redistribution of poverty, no well-acclaimed welfare projects can save us from ultimate ruin.

Ours is a food grains economy. Agriculture accounts for about 50% of our national income. Food grains represents about 67% of our agricultural production and 50% of our wholesale trade in all commodities. Again food represents 53 to 64 per cent. of the components of the working class cost of living index. Any major change in the economy affecting production or prices of food grains, therefore, will be transmitted to the entire national economy. If the proposed reforms do not lead to increase in food production, they would lead to disaster.

It would not be correct to say that there has not been a fair increase in food production since 1940. If official figures mean anything, about 8 million tons of additional cereals have been grown since, that is, an increase of about 16 per cent. It is equally undeniable that a number of large farms have been intensively developed by some well-to-do farmers during this period. And if the responsibility for food production had not been fragmented by being left to different Ministries and rtments, if minor irrigation s ceived greater attention M period, if the development ma rojects had not subordinate him e agricultural production the her activities, if the

Second Plan had not fixed too low target for food production, we certainly would have made better progress.

Those who blame family farming as not capable of catching up with the needs of the country, ignore the overwhelming expert opinion that family farming on small plots, given service aid, is more productive than co-operative farming on large plots.

Recent studies undertaken by the Institute of Agriculture at Anand establish that five-acre family farming has intense possibilities so far increase of food production and greater volume in employment are concerned. The Government of India's studies in Meerut and Muzzafarpur farming prove the same thing. The prize competitions have also proved that given incentive and aid in the shape of credit, seed, fertilizer and water, family farming can easily double the agricultural production.

During the Second Plan period, the so-called Japanese method of paddy cultivation will cover one-third of the total irrigated area under paddy cultivation, leading to an additional production of four million tons of paddy: if a greater effort is made, the whole area could [illegible] covered, bringing in add[illegible] twelve million tons.

Crop competition s[illegible] perfunctorily encouraged [illegible] have shown that wheat [illegible] tion, normally 5 to 10 maunds, can be raised to anything between 52 to 72 maunds; paddy production, normally 15 to 16 maunds, can be raised from 73 to 136 maunds, and potato production, from 79 to 80 maunds, to 754 maunds. And yet if I remember right, in 1955-56 the Ministry of Agriculture had no funds to organise crop competitions at the all-India level!

What is really wanted is—

First, agricultural production to be placed under one control and direction, with the Director of Agriculture in command at the State administrative level.

Secondly, the Development Projects to be spread all over the country, to be geared up for giving concentrated attention to food production with agricultural officers in direction.

Thirdly, minor irrigation to be concentrated upon on a swift, countrywide scale, by enlisting village co-operation.

Fourthly, prize competitions to be introduced in every village for higher production.

Fifthly, existing service co-operatives to be re-organised on an effective basis; training personnel for service co-operatives to be taken on hand; new and [illegible]mpetently-managed ones to [illegible]t up.

[illegible]*ly*, ample credit seeds [illegible]rtilisers to be placed [illegible]asy reach of the farmers [illegible]ill look a drab alterna-

Vidya Bh

tive and may not appeal to the party men who want a programme for setting the Ganga on fire to enthuse them. But it is the only feasible one.

But if this programme is followed with enthusiasm, [illegible]00,000 acres of irrigated land at the end of the Second Plan period would be able to produce not less than an additional [illegible]00,000 tons of food without the uncertainty and tension which co-operative farming will involve.

According to the Year Book of Agricultural Co-operation ([illegible]), Northern Europe has proved to the hilt that 'the highest degree of technical excellence is entirely compatible with family farming, but only on two conditions: first, that the land unit is the special subject of State guardianship, (i.e., by maintaining economic unit from [illegible] acres to 25 acres); and secondly, that individual effort on land is supplemented by great effort in purchase, processing and sale'.

The efficacy of service Co-operatives in producing this result has been proved all over the world—in Switzerland, Netherlands, Western Germany, Italy, Norway, Belgium and France, where an average arable holding varies from [illegible] acres.

In Japan, the land of farms and intensive pr the average holding is 2 acres. Farmers cultivating less than 1.25 acres represent 41 per cent.; those cultivating less than 2.50 acres represent 73 per cent. An average farm household in Japan is 6.0 while in India it is 5.1 and in U.S.A. only 4.5. There are no co-operative farming societies, and yet, according to the Patil Delegation, 'Japan has a highly co-operative structure in the field of credit, marketing and supply'. What Japan can do, we can do as well.

Everyone in the country, so far as I know, wants the organisation of service co-operatives, though the recent propaganda that they are working well has to be taken with more than a pinch of salt. Steady groundwork will be needed to make efficient personnel and necessary resources available to existing service co-operatives. Shri Dhebarbhai, the former President of the Congress, envisaged 550,000 Service Co-operatives in three years, which means, establishing 550 co-operatives every day—a very grandiose idea! Attempts substantially to implement this target will strain the energy and resources of the country. It will mean training over a few milion of men to petently manage them: this colossal human problem cannot be solved in a owever, if we can do it, ring the Third Plan peould be one of the most wonderful achievements in history. Anyway, here the Nagpur Resolution fills a needed gap in our programme.

* * *

The valuable part of the Nagpur Resolution, however, is lost in the ideological attractions of co-operative farming which leave wide scope for political drum-beating.

We are told that the practicability of the co-operative farming programme has been considered in all its aspects by a very important group of people. An humble learner as I am, I would like to know something more about this authoritative source, for most of the public literature including Evaluation Report of the Planning Commission, the Reports of Reserve Bank of India and of the Indian Delegation to China on Agricultural Co-operation, as well as the State Ministers conference at Mussorie, have given very cautious verdict on co-operative farming.

The great difficulty in the way of considering the proposal for co-operative farming is the faith evinced by its protagonists not only in the idea but in its being a panacea for all ills. We would all like to know the estimates on which this suddenly acquired faith is bas

To integrate fragme units into farms of 200 acres, 100 or more farme have to be brought t

The organisational problem of achieving this without compulsion may involve the efforts of the administration for a generation if not more. The next step will have to be to find the necessary capital equipment and personnel with requisite technical knowledge to man the integrated farms. The capital requirements have been broadly placed at a minimum of Rs. 100 per acre, they will be of the order of 200 crores in inferior lands. It is just not possible for the Government to raise the aggregate capital resources required for the purpose. I would like the 'very important group of people' to throw some light on this topic.

Again, I would like to know: Who would assign tasks among the members of village co-operative farmings? Who would ensure that the tasks so assigned are satisfactorily carried out? Who again would decide on the methods of evaluating work done? How are we to guarantee that the manager or the supervisor, who is elected by a majority vote, will not look to retaining his majority support at the cost of efficiency?

And if there is no collective evaluation, where is the guarantee against inefficiency and work being overpaid? If s incorrect evaluation nd by whom would the relations between inmembers of the farming co-operative be adjusted? How is the agricultural labour, thrown out of employment by mechanisation, to be absorbed? And is it supposed that a family will work as enthusiastically over the ownership of a plot represented by a piece of paper as when the family is in actual possession of it? And if the government officers step in to solve this problem, what would be left of free co-operation, or for that matter, of freedom itself?

These are serious difficulties. We cannot brush them aside lightly. And during the interval—which is bound to be fairly long—when these adjustments will have to be made by trial and error, what is to happen to food production?

●●●

The Nagpur Resolution links Service Co-operatives as a 'first step' to Co-operative Farming; that is even within this period, joint cultivation could be started where farmers are 'generally agreed.' This would, to an ordinary mind, imply: first, that no choice would be left to the farmer not to take the next step; secondly, that family farming will be discouraged; lastly, that even within the three-yea period, if there is 'general ment' by legislative the minority will be coe joining farming co-o The words of the Resolution, therefore, create an impression that the States and the Congress will take every conceivable means—legitimate or otherwise—to implement the Resolution.

In my Delhi address I stressed that the Prime Minister and other leaders had rejected compulsion in matters of farming co-operatives. As I had anticipated the Prime Minister has unequivocably fulfilled this expectation. This is what he has said:

(a) 'For the next three years, we should concentrate on service co-operatives,' and

(b) 'Business of co-operative is in the nature of voluntary business. The spirit of co-operation must come from willing assent from the people concerned. There is no question of coercion, no question of new law of Parliament. It would be introduced with the approval and consent of the farmer.'

No one ever doubted how the Prime Minister would react on the question of coercion. For him the means are as important as the goal.

But if this pledge is observed, farming co-operatives on any appreciable scale will not be possible. Dr. Otto Schiller, after survey of co-operative farmn most lands, has said, "It dly possible to show any e that peasants on an exld village have voluntaen up their individual nd and have pooled their land for joint utilisation. This seems to be true also for India."

However, what about those 'more royal than the king' himself? Will the freedom of choice assured by the Prime Minister be faithfully translated at all the lower levels? Will the farmers be free in choosing to join or not to join farm co-operatives? Will their freedom to choose only service co-operative or withdraw from farming co-operative remain? Would different experiments in co-operatives be permitted as in Israel?

And a question of all questions: while exercising the choice to keep to family farming, will the farmers get equal facilities to increase production or will they be discriminated against in the matter of facilities of taccavi, credits, seeds, fertilizer and water? And if discriminative economic coercion is used, will it be non-compulsion, will it be 'legitimate'?

Already some protagonists have discovered from hidden sources of knowledge that co-operative farming has succeeded in this country. Already the man who wants to learn about the validity of this claim, is being treated as almost gui[illegible] high treason. Will these [illegible] permit truth to be discus[illegible] to prevail? Will they g[illegible] choice to the farmer?

In this sense, the N[illegible] solution has been far from a blessing. It has kindled the fire of holy wrath in the hearts of some of its supporters; for, if this fire continues to scorch the search for truth, 'democratic centralism' will enter our life, and 'legitimacy' will disappear from the means we employ. There is, therefore, much more involved in the Nagpur Resolution than what it says or what is claimed to mean.

It is, therefore, the duty of every Congressman to see that at all stages the means employed to carry out the Nagpur Resolution are peaceful and legitimate; that the legislatures, ministers, politicians and bureaucrats in their zeal do not go back on the pledge of non-compulsion given by the Prime Minister, and that the back of our farm structure which has stabilised the country for centuries is not broken.

● ● ●

These results will surely follow if the Trojan Horse Co-operation proferred by the Communists is accepted; for, by their very creed, they are wedded to eliminating the free and independent farmer by violence to make way for their brand of [illegible]potism. To understand the [illegible]rs of a precipitate cam[illegible] for co-operative farming [illegible] hands of those who se[illegible] [illegible] by peaceful and legiti[illegible] [illegible]eans, let us examine

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what has happened in Communist China.

The Communists came into power in China by the insurrectionary efforts of the peasants. The Constitution, given by the Common Programme of October 1, 1949, guaranteed protection of the property rights to the peasants through land reform. In the same way, we promised land to the tiller till the Nagpur Resolution.

In China, the Agrarian Law of June 1950 initiated land reforms through bloodshed and violence, liquidated the landlords, expropriated their property and deprived them of civic rights. The officers of the State took charge of the villages, 'granted' land to the tillers and enrolled them into organisations, which did not serve their interests but only the interests of the State. All peasants were registered; taxes were imposed and collected by terror. Soon the 'land-to-the-tiller' slogan disappeared. Attempts were made to convert the State into a monopolistic proprietor of land.

From 1951 to 1955, the peasants resisted the attempts of the State to nullify their gains through so-called 'mutual aid teams' and 'agricultural pro- cers' co-operatives.' In th co-operatives became th ment of the State to co peasants.

Strikes, sabotage

lence followed. Farmers fled to the cities. Agricultural production was impeded. Till 1954, according to *Jen-min jih-pao:* 'In certain regions, the phenomenon of the blind afflux of peasants to the cities has continued without dimunition. In numerous places the situation has even become very serious.'

In the conflict which followed, at first the State ostensibly gave in. On February 15, 1953, the 'Decision on Agricultural Co-operatives' enjoined that the individual economy of the peasants must continue to exist and expand for a still longer period of time. The party cadres were admonished for their 'too great haste in the agricultural co-operativization movement' and were exhorted to 'explain to the peasants that their individual property will be protected.'

The State was only biding its time. On November 1953, the State decreed the complete control of the purchase and distribution of grains by the State. Whoever violated the decree was treated a counter-revolutionary. On December 16, party leaders were called upon to extend 'agricultural producers' co-operatives' to all parts of the country.

wever, by 1956, it was evi- hat, in spite of the party agricultural co-opera- ad failed to produce the put. In fact, the co-ope- movement had failed.

But Mao and his party would not confess failure; they had become prisoners of their own actions and policies. They decided to enforce forced labour on a nation-wide scale and strengthen the State monopoly of the means of production and distribution.

The Party felt frustrated. The peasant remained un-converted to Communism. Everywhere, the bureaucracy, frightfully ponderous and inefficient, had a strangle-hold on the productive forces. Further, the farming co-operatives, organised apart from State administration, had developed their own economic and administrative machinery, which was coming in conflict with the State.

Jen-min jih-pao declared: 'Now that the majority of the peasants have joined the agricultural production co-operatives of the superior category, the local *kanpu* (village officers) have at their disposal not only political but also economic means to terrorize the people.'

The State-inspired press started slogans to enforce more and more pressing work on the peasants. Once forced labour dominated the entire economy, it required a permanent militia to control it; this was organised. The obedient press waxe[illegible] thusiastic over this [illegible] which was no more nor le[illegible] the State's coercive ag[illegible] universalize forced labo[illegible]

Then the communes were organized and the administrative area of every one was placed under the absolute control of the party. Wages were paid only if the members of the communes satisfied the 'main requirements' dictated by the Party.

A party magazine triumphantly declared: 'All the ties that bind the peasants are broken. The frames of individual families which had existed for thousands of years have been completely smashed. Individualism has absolutely no market here.'

Now, in some of the advanced communes, children see their parents twice a month. Wives see their husbands only at their meal-times. Grand-parents are isolated in "Happiness Homes."

'We cannot even bury our dead,' one refugee is reported to have said. 'The party has ordered every one in our commune to participate in a fertilizer-collection campaign and bring in his monthly quota of ten pounds of human bones.'

Now, men and women have no rights. There are no human values. There is complete universalization of forced labour.

All this points to one terribl lesson. Once the politicians g mad over co-operative farmin [illegible] consider it the be-all-and [illegible] of political existenc [illegible] or truth or human valu [illegible] anti-social or anti-

[illegible]ntinued on page 25)

The Way to God

Sri Panrimalai Swamiji

GOD is sweet sugar-candy to those who have faith in Him: but a lump of hard stone to those who do not have that faith.

Among God's creations, only an infinitesimal portion of human beings pine to see Him face to face. The rest are immersed in the miasma of material comforts. They are in hot, meaningless pursuit of sensuous, transient pleasures. They seldom stop to dwell on the All-Merciful, All-Pervading God—He who is devoted to the devotees: He who slaves for His slaves. Man's history is studded with shining instances of God descending on earth in the service of His devotees.

The Puranas tell us how Mother Earth, unable to bear the burden of the growing number of selfish and sinful mortals, appealed to God to destroy the erring ones.

Human birth is a precious, priceless blessing of the Lord. We are born after passing through endless cycles of births and deaths as a result of good conduct and unswerving devotion to the Lord. It, therefor[illegible] becomes human geniu[illegible] waste this glorious opp[illegible] on earth: the duty [illegible] mankind is clear—to rea[illegible] purpose of life by devotion to God. This is the quintessence of the teachings of all the Minstrels—Acharyas and Sages—whom God sends on earth from time to time.

Saint Sivagnana Siddhi compares human birth to the crossing of an ocean with one's own hands. Man can cross the ocean [illegible] too by devotion to God. [illegible] oft-proven truth.

[illegible] and attachment limited [illegible] kith and kin and iden- [illegible] with one's body are all alike the offsprings of ignorance. Ignorance is the root cause of fear, strife and misery. Such ignorance hardly distinguishes the human from the lower species. It is only the Knowledge of the Divine that will stave off this dangerous and self-devouring ignorance and elevate man from the animal to the spiritual status.

Immortality is the birthright of all. Divine Consciousness is the most precious heritage of mankind. Every soul is potentially Divine. Indeed God dwells in the hearts of each one of us. Unfortunately, blinded by fleeting passions, the minds of most men do not rest on Him.

What then is the way to God?

Man develops his mind in proportion to his love of God and God's grace descends on him in the same proportion—the greater the measure of his "in-dwelling" in God, the greater will be the grace of God which will ultimately release man from the shackles of births.

To earn God's grace, Suddha Bhakti (unalloyed devotion) is necessary. With Suddha Bhakti comes Atma Suddhi (purity of the soul). When the soul becomes pure, one gets Viveka (discretion) and Vairagya (non-desire), its other gifts bein [illegible] Sanga (sacred company [illegible] righteous), Sadhu Seva [illegible] of the saintly), Nama Sa [illegible] (singing the Lord's prai [illegible] Satya (truthfulness)—all o which result in overflowin Bhakti or boundless devotion t God, which in its turn will lea to Siddhi or attainment which in turn will lead to Mukti or liberation. Man in the liberated state realises Atman which will lead to the Knowledge of God—Prakriti or Paramatman. Love will then radiate in all its effulgence from the inside and outside. Verily such a one becomes a God-man, shedding all human limitations and transcending good and evil. He becomes the instrument of God and sees Him in all and all in Him.

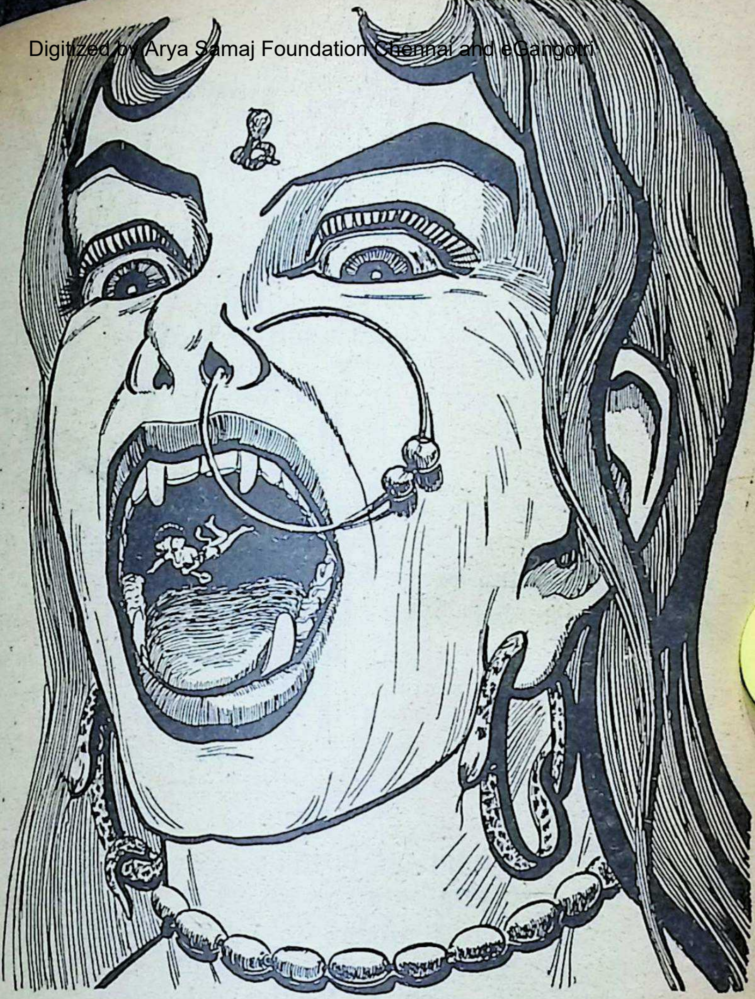
One important fact to remember in this connection is that the supreme grace of the Siddhas and Yogis will ease and quicken the pace of man's evolution towards God-realization and help him attain it with lesser effort. But even though God and the Guru may be too willing to open the floodgates of God-Knowledge, if man has no urge to attain Bhakti or see the Lord nothing can help him. Humility and self-surrender are its prime prerequisites.

Man is God's creature. He has in his own right to make ceaseless efforts to know things. What he does not know he mus [illegible]arn from others who know [illegible]ust seek and learn from a [illegible]ened Guru.

[illegible]eat what I said in the

(Contd. on page 66)

SCENES
FROM
RAMA-
CHARITA-
MANASA
of
Goswami
Tulsidas



The Surasa Episode

मवंत के बचन सुहाए।
सुनि हनुमंत हृदय अति भाए॥
ब लगि मोहि परिखेहु तुम्ह भाई।
हि दुख कंद मूल फल खाई॥
ब लगि आवौं सीतहि देखी।
होइ काजु मोहि हरष बिरे
ह कहि नाइ सबन्हि कहुँ मा
लेउ हरषि हियँ धरि रघु

Listening to the heartening speech of Jambavan, Hanuman became delighted at heart. Said he, “Brethren, suffering hard-
nd living on bulbs, roots
ts, wait for me till I re-
ter seeing Sita. I am
our object will be ful-
I feel very cheerful.”
he bowed his head to

them and set out full of joy, enshrining the image of Sri Rama in his heart.

सिंधु तीर एक भूधर सुंदर।
कौतुक कूदि चढ़ेउ ता ऊपर॥
बार बार रघुबीर संभारी।
तरकेउ पवनतनय बल भारी॥

On the seacoast was a beautiful hill; Hanuman sprang on to its top, invoking the name of Sri Rama again and again, and took a leap across the ocean with all his might.

जेहिं गिरि चरन देइ हनुमंता।
चलेउ सो गा पाताल तुरंता॥
जिमि अमोघ रघुपति कर बाना।
एही भाँति चलेउ हनुमाना॥

As he did so, the hill on which Hanuman planted his foot sank down immediately into Patala. Hanuman sped forth as unerringly as the shaft in the hand of Sri Rama.

जलनिधि रघुपति दूत बिचारी।
तैं मैनाक होहि श्रमहारी॥

Knowing Hanuman to be Sri Rama's emissary the goddess of the ocean spoke to Mount Mainaka (which was hiding beneath the water), "Relieve him of his fatigue, O Mainaka, by permitting him to rest on you!"

हनूमान तेहि परसा कर पुनि कीन्ह प्रनाम।
राम काजु कीन्हें बिनु मोहि कहाँ बिश्राम॥

But Hanuman barely to the mountain with his offering obeisance to "There can be no res till I have accompl Rama's work."

Vidya Bh

जात पवनसुत देवन्ह देखा।
जानैं कहुँ बल बुद्धि विसेषा॥
सुरसा नाम अहिन्ह कै माता।
पठइन्हि आइ कही तेहिं बाता॥

The gods saw the son of t wind-god sweeping along; in order to test his extrao nary strength and intelligen they sent Surasa, a mother serpents, who came near h and uttered:

आजु सुरन्ह मोहि दीन्ह अहारा।
सुनत बचन कह पवनकुमारा॥
राम काजु करि फिरि मैं आवौं।
सीता कइ सुधि प्रभुहि सुनावौं॥
तब तव बदन पैठिहउँ आई।
सत्य कहउँ मोहि जान दे माई॥
कवनेहुँ जतन देइ नहिं जाना।
ग्रससि न मोहि कहेउ हनुमाना॥

"The gods have provided a meal today." On hearing words, Hanuman said in re "Let me return after acc plishing Sri Rama's task tell my Lord news about Then I will return to you enter your mouth. I pro you. Mother, pray let me now." When, however, Su would not let him go on account, Hanuman asked, "T why not devour me?"

जोजन भरि तेहिं बदनु पसारा।
कपि तनु कीन्ह दुगुन बिस्तारा॥
सोरह जोजन मुख तेहिं ठयऊ।
तुरत पवनसुत बत्तिस भयऊ॥

he opened her mouth t ce of one *yojana*, w han grew double the s mouth. She then stret mouth to a circumfere sixteen *yojanas*, and Hanu- immediately took a form ering thirty-two *yojanas*.

जस सुरसा बदनु बढ़ावा।
तासु दून कपि रूप देखावा॥
जोजन तेहिं आनन कीन्हा।
अति लघु रूप पवनसुत लीन्हा॥
पइठि पुनि बाहेर आवा।
मांगा बिदा ताहि सिरु नावा॥
सुरन्ह जेहि लागि पठावा।
बुधि बल मरमु तोर मैं पावा॥

As Surasa went on expanding her jaws, the great Vanara chief grew twice as large as her mouth. When she further extended her mouth one hundred yojanas wide, Hanuman assumed a very tiny form, with which he entered her mouth and came out again and bowing his head to her, begged leave to proceed. Then Surasa said, "I have tested your wit and strength, for which the gods have despatched me.

रामं काजु सबु करिहहु
तुम्ह बल बुद्धि निधान।
आसिष दै सुरसा गई
हरषि चलेउ हनुमान॥

"You will succeed in accomplishing all the work of Sri Rama, you being a storehouse of strength and intelligence." Blessing Hanuman, Surasa departed and Hanuman too joyfully resumed his journey.

KULAPATI'S LETTER No. 178—*Contd.*

democratic in the eyes of those in power. Then the country begins to slide down an inclined plane to reach a position where there is no commonwealth, no co-operation, no freedom, no human rights, and then peaceful and legitimate means are forsworn.

● ● ●

Since the country is practically agreed on establshing service co-operatives in the country, let all Congressmen join to make this major issue a succes [illegible] Let us keep our minds [illegible] free discussion take [illegible] every stage on the [illegible]s before us. Let u[illegible] everything else, adhere to the sanctity of 'peaceful and legitimate means.'

In the three years we would have learnt that the best solution is that every type of co-operatives freely chosen should stand side by side with family farming if we have to achieve the goal of doubling our food production without throwing human values overboard.

Yours sincerely,

Munshi

KRISHNAVATARA

THE DESCENT OF THE LORD

K. M. Munshi

6. The Prophecy of Veda Vyasa

NEXT day the crowd on the Vrishni Ghat stood watching three boats coming by the river. Reports had already gone round that the great sage, Krishna Dvaipayana, was coming to Mathura, and people, anxious to have his *darshan*, had gathered there.

Three years ago when the Muni had come to Mathura, it was a matter of great rejoicing. King Ugrasena had himself come to welcome him. Now things had changed. Only Devaka and Akrura stood on the *ghat* waiting for the Master and everyone knew that Kamsa hated them.

As the boats came nearer, Akrura could immediately recognise the Master in the first boat. There was no mistaking the massive head, the luminous

Dear Reader,

For many years I was thinking of writing a romance about the life story of Sri Krishna, based on Epic and Puranic materials. This, I hoped, would be a fitting sequel to my novel 'Bhagwan Parashurama.' The subject was all the more attractive because I believe Sri Krishna to be an AVATAR and the author of the GITA, the world teacher.

When I began this work I thought I would weave the romance round the material available in SRIMAD BHAGVATA. Then I refreshed my memory of His life's incidents described in the MAHABHARATA (originally composed before 1000 B.C.). HARIVAMSHA (early centuries of the Christian era), VISHNU PURANA (5th century), BHAGVATA (800 A.D.), and the later works PADMAPURANA, BRAHMA VAIVARTA PURANA, GITA GOVINDA and GARGA SAMHITA. These works often contain conflicting incidents and particularly the [illegible] two—which have been the [illegible] all others—embody entirely [illegible] traditions. Each of the [illegible] reflect not only how Sri [illegible] struck the imagination of [illegible] which it was composed, but [illegible] spiritual needs.

As fortnight after fortnight I tried evolving a composite story out of these materials, weaving most of the episodes with one another, filling large gaps between one episode and another, and connecting them in a manner to suit the modern taste, I found that such a work cannot possibly be styled a rendering of that great scripture, SRIMAD BHAGVATA.

My work, I found, lay in a humbler sphere. It was to reconstruct from all these works some coherent narrative about Sri Krishna, which would justify the estimate of His great contemporary Veda Vyas that He was God Himself.

I have therefore to apologize to the reader if I gave an impression that what I was doing was to render a translation of the SRIMAD BHAGVATA. I am only trying to catch, though indistinctly, the lineaments of the personality of Sri Krishna. If I do so even in a small measure, [illegible] would consider myself fortunate. [illegible] can I measure the Measure-

Yours sincerely,
K. M. Munshi

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Deva-
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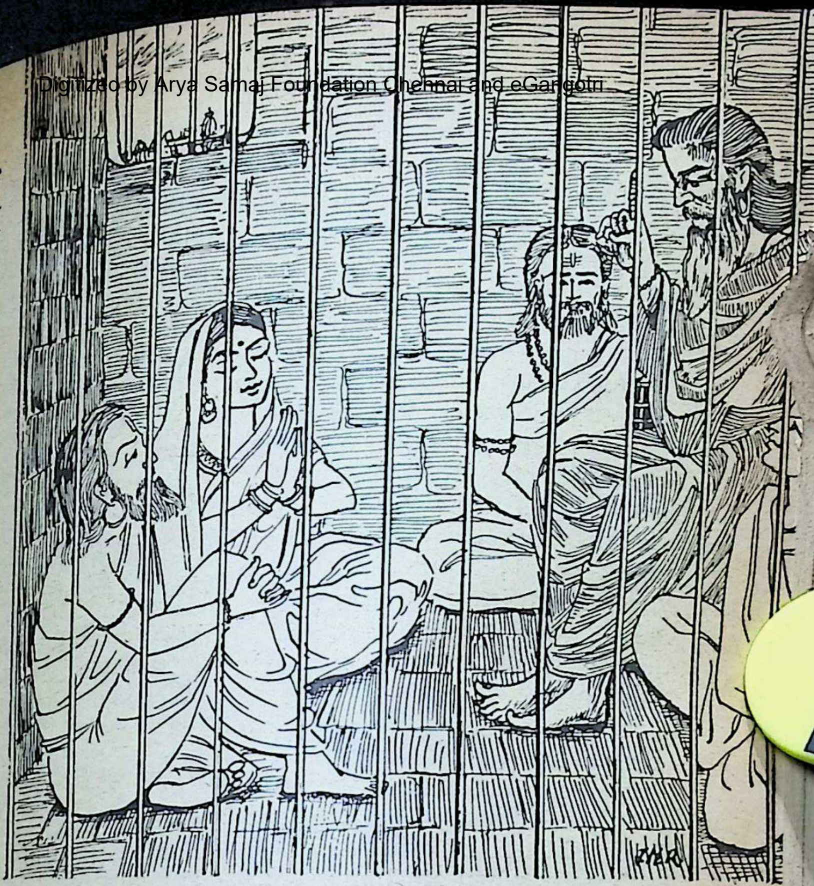


eyes and the stalwart frame tempered by austerity covered by a deer skin.

Vivid pictures of the Master's past flashed before Akrura's mind. Sage Parashara's son by a fisher girl, he had mastered all learning. He had rescued the *Vedas* and redacted them and founded schools of learning.

They said he knew the past present and the future. Wise men said that he had conquered the limitations of the flesh. He was like the divine sages of old; wherever he went, *Dharma* followed.

As the Muni stepped out of the boat, Akrura fell at his feet. As the Sage's smiling eyes fell on him, Akrura felt as if locked in a loving embrace and a
warm glowing emotion
over him; he felt like a rest they
child nestling in the a systemati-
mother. Then he nskrit lite-
the young man who e forget the
ed out of the boat a er Williams,
salute him.
Sir Henry

'Akrura, do you know son Vidura?' asked the Sage, in an affectionate tone.

Akrura touched the feet of Vidura. He had heard of him; also of how the Master had begot him on a worshipful maid-servant when he had performed *niyoga* with the childless Princesses to provide heirs to the throne of Hastinapur.

ni Krishna Dvaipayana
sicpanied by Vidura went to
Mause of Akrura who offer-
mai fruits and milk. Akrura
himld the Muni all that had
the U to Vasudeva and
and. nd took him to the

palace in which they were confined.

Vasudeva and Devaki were overwhelmed with joy when they saw the Sage come to meet them. They prostrated themselves before him, washed his feet and offered him flowers. He blessed them, embracing Vasudeva and smelling Devaki's head. Then husband and wife, in broken accents, told him the story of their misfortunes, as tears flowed from their eyes.

The Sage heard them with a loving smile and deep understanding. Then in loving accents he said, 'Vasudeva, and daughter of King Devaka, you have been brutally dealt with, I know. Kamsa is born wicked; he could not be otherwise. But it is only when sin blows sharpest that virtue blooms. I wish you and Devaki could come with me."

Vasudeva folded his hands and said, 'Master, I wish I could come with you to Indraprastha. The wishes of the venerable Bhishma have always been commands to me and if he has also summoned you things must be pretty serious.'

'Son, don't you worry,' replied the Master. 'Your dut[illegible] to be with Devaki. She [illegible] you more than any o[illegible] Kamsa, however, is wi[illegible] send Akrura instead [illegible] Let him come with [illegible] will do all that yo[illegible] whatever be the [illegible] Bhishma is wise and will understand why you could not come.'

'Venerable Master, Akrura is my dear friend. He is also wise and will be more useful than I could ever be,' said Vasudeva.

Then Devaki intervened and said, in a voice trembling with emotion, 'Best of Munis, I want your blessings. Your *darshana* itself is an auspicious augury.'

The Sage said, 'The wife who is devoted to her lord is always blessed. Remember, child, patience is the highest offering which the Lord loves to receive.'

'Master, I am trying my best to be as patient as I can be. You don't know how cheerfully I submit to my fate. But I am afraid of Kamsa. He will kill all my children and the prophecy would remain unfulfilled.' Tears dropped from Devaki's eyes as she spoke, but she found solace in the protective gesture of the Sage.

'Devaki, have no fears about the prophecy. It will come true.'

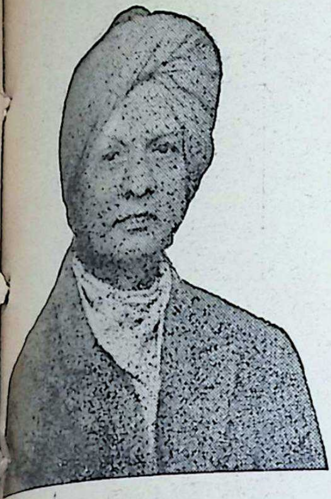
'But is it a prophecy or only a rumour or the Prince's nightmare? The divine Sage, Narada does not come to meet men so easily, and certainly not Kamsa,' [illegible]id Vasudeva.

'[illegible]sudeva, I was glad to hear [illegible] prophecy,' said the Muni. '[illegible]s too much of wicked[illegible] earth and the Deliverer [illegible]e.' [illegible]ill he come at all [illegible]

Vidya Bh

[illegible]ontinued on page 54)

OBITUARY



SWAMI SADANANDAJI

It is with profound regret that we record the passing away of His Holiness Sri Swami Sadananda on 15th March. He was one of the leading disciples of Swami Sivananda Saraswati of Rishikesh. The late Swami Sadananda was associated with the Bhavan as a Gita Professor for about an year. He was a frequent contributor to this Journal. His Serial on "Dashavatara" (appearing in the issues dating from Sept. 11, 1955 to Jan. 15, 1956) was highly appreciated.

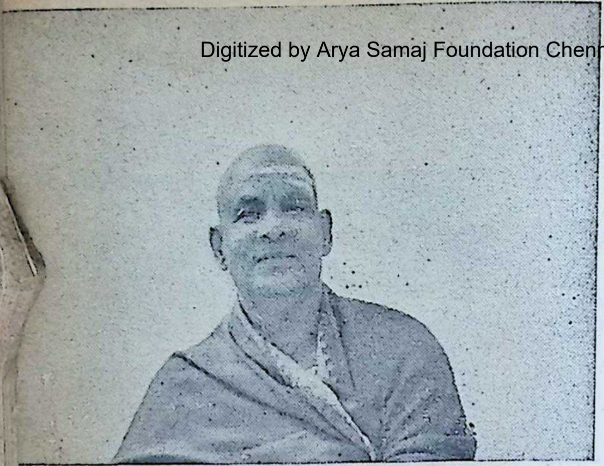
Formerly Professor of History in the Presidency College, Madras, (his Purvashram name was C. V. Narayana Iyer) Swamiji's contact with Swami Sivananda inspired him to embrace the order of Sanyasa, in December
1949. An authority on Raja
which he taught at the Yoga
Forest Academy, Swami Sa
has to his credit the follo
History of Saiva Siddh
mentaries on the Nan
Sutras, essays on Swam
Siva Gita and the Ph
Teachings of Swami S

Sri DINKERRAO DESAI

We deeply regret the sad demise, on the 22nd of last month, of Shri Dinkerrao N. Desai, a former Minister of the Bombay Government and a member of the Council of the Bharatiya Vidya Bhavan. He was a close associate and friend of the Bhavan from its very inception.

Born on July 1, 1889, at Godhra in Panchmahals district, Shri Dinkerrao Narbheram Desai received his high school education at Broach. He took his M. A. and LL.B. Degrees from Bombay's St. Xavier's College and Government Law College respectively and joined the Broach Bar.

Even as a practising lawyer, Shri Desai took part in social and political activities and was imprisoned five times for his political work. In his capacity as President Sri Desai had done meritorious service to the Broach
ipality. His great contributions
cause of education, one among
the introduction of compul-
mary education when he was
n of the Broach Municipal
oard, deserve special mention.
nory will remain for ever in
s of Bombayites for his im-
g especially the Aarey Milk



How God Came Into My Life—13

Swami Sivananda

The Lord Appeared As KRISHNA

IT would be easy to dismiss the question by saying: "Yes, after a prolonged period of intense austerities and meditation while I was living in Swarg Ashram, during which I had the Darshan of a number of Maharishis and their blessings, the Lord appeared before me in the form of Sri Krishna."

But that would not be the whole truth, nor a sufficient answer to a question relating to God, Who is Infinite, Un[illegible]ed and beyond the reach [illegible] speech and mind.

Cosmic Consciousness [illegible] an accident or chance. [illegible] summit, accessible by [illegible] path that has steep[illegible] steps. I have ascended them step by step, the hard way; but at every step I have experienced God coming into my life and lifting me easily to the next step.

My father was fond of ceremonial worship (Puja) in which he was very regular. To my child-mind, the Image he worshipped was God; and I delighted in helping father in the worship, by bringing him flowers and other articles of worship [illegible] deep inner satisfactio[illegible] [illegible]he and I derived fro[illegible] [illegible]orship implanted in m[illegible] [illegible]e deep conviction tha[illegible] [illegible] such images devoutl[illegible] [illegible]ed by His devotee[illegible] God come into my lif[illegible]

a Vidya Bh

first and placed my foot on the first rung of the Ladder.

As an adult, I was fond of gymnastics and vigorous exercises. I learnt fencing from a teacher who belonged to a low caste; he was a Harijan. I could go to him only for a few days, before I was made to understand that it was unbecoming of a caste Brahmin to play the student to an untouchable. I thought deeply over the matter. One moment I felt that the God whom we all worshipped in the image in my father's Puja-room had jumped over to the heart of this untouchable. He was my Guru, all right! So, I immediately went to him with flowers, sweets and cloth, and garlanded him, placed flowers at his feet and prostrated myself before him. Thus did God come into my life to remove the veil of caste distinctions.

How very valuable this step was I could realise very soon after this: for, I was to enter the medical profession and serve all, and the persistence of caste distinction would have made that service a mockery. With this mist cleared by the Light of God, it was easy and natural for me to serve everyone. I took very keen delight in every kind of service connected with healing and alleviation of hu misery. If there was a prescription for malaria the whole world it the next mom knowledge about the p

The "experiences" which the Yogi is able to relate to others are all of the finite realm of duality and multiplicity; he who boasts of them is often prevented from going "higher up", if he is not actually dragged down by credulent public. The Real Spiritual Experience is, as you know only too well, Indescribable. It is an Experience, communicable from one to the other, by means of Wordless Instruction. He who has had this Experience need not always know that he has had it: but when another person approaches him, the person will 'know' that he is standing before a God-realised soul.

Another very grave eventuality we ought to guard against is encouraging some Siddhi-owners from exploiting spiritual powers to material advantage. It is indeed very good to heal sickness and to bless others with material prosperity and save them from calamities, if one has the psychic power to do so. But, this is often carried too far; and spiritual life is commercialised. This is a double-edged sword which cuts both the "Yogi" and the "devotees"; halting the spiritual progress of the former and robbing the latter of their will-power, self-confidence, power of endurance, and even real devotion to God. .. ....

In the light of the foregoing, our ancients have enjoined upon the Yogi to keep his xperiences secret. Such ledge ought to be shar- ith others, which will them, and inspire o emulate the Yogi and ely reach the goal ves.

Swami Sivananda

of diseases, promotion of health and healing of diseases,—I was eager to acquire and share with all.

Then, God came into my life in the form of the sick in Malaya. It is difficult for me now to single out any instance; and perhaps it is unnecessary. Time and space are concepts of the mind and have no meaning in God. I can look back now upon the whole period of my stay in Malaya as a single event in which God came to me in the form of the sick and suffering. People are sick physically and mentally. To some life is lingering death; and to some death is more welcome than life. Some lead a miserable life, unable to face death; some invite death and commit suicide, unable to face life. The aspiration grew, within me, that if God had not made this world merely as a hell where wicked people would be thrown, to suffer, and if there is (as I intuitively felt there should be) something other than this misery and this helpless existence, it should be known and experienced.

It was at this crucial point in my life that God came to me as a religious mendicant who gave me the first lessons in Ved [illegible] The positive aspects of life [illegible] and real end and aim of h[illegible] life, were made apparent. [illegible] drew me from Malaya t[illegible] Himalaya. God came [illegible] the form of all-consuming aspiration to realise Him as the Self of all.

Meditation and service went on apace; and with them came various spiritual experiences. Till, body, mind and intellect as the limiting adjuncts vanished; and the hole universe shone in His Light. God then came in the form of this Light in which everything assumed a divine shape; and pain and suffering that seem to haunt everybody appeared to be a mirage, the illusion that ignorance creates, on account of low sensual appetites that lurk in man.

One more milestone had to be passed in order to know *'Sarvam Khalvidam Brahman'*. Early in 1950 (on the 8th January) God came to me in the form of a half-demented assailant, who disturbed the night Satsang at the Ashram. His attempt failed. I bowed to him, worshipped him and sent him home. Evil exists to glorify the good! Evil is a superficial appearance; beneath its veil, the one Self shines in all.

A noteworthy fact ought to be mentioned here. In this evolution, nothing gained pre[illegible]iously is entirely discarded at [illegible]ter stage. One coalesced [illegible] next; and the Yoga of [illegible] was the fruit. Mur- [illegible] selfless service of the [illegible]ation, the cultivation [illegible] that transcended

a Vidya Bh

the barriers of caste, creed and religion, with the ultimate aim of attaining Cosmic Consciousness was revealed. This knowledge had immediately to be shared. All this had become an integral part of my being.

The mission had been gathering strength and spreading. It was in 1950 that I undertook the All-India Tour. Then God came to me in His Virat-Swarup, multitudes of devotees, eager to listen to the tenets of divine life. At every centre I felt that God spoke through me, and He Himself in His Virat-form spread out before me as the multitude, listened to it. He sang with me; He prayed with me; He spoke and He listened. *Sarvam Khalvidam Brahman.*

Man's abiding happiness is not in getting anything but in giving himself up to what is greater than himself, to ideas which are larger than his individual life, the idea of his country, of humanity, of God.

—Rabindranath Tagore.

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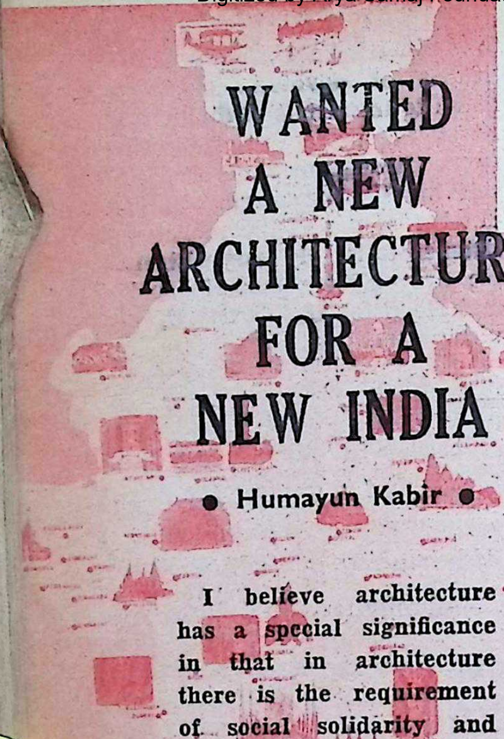

WANTED A NEW ARCHITECTURE FOR A NEW INDIA

• Humayun Kabir •

I believe architecture has a special significance in that in architecture there is the requirement of social solidarity and social endeavour and social co-operation in a degree which we do not find in other forms of art.

We find architects of today who call themselves modernists, but imitate the West without understanding the differences in environment, the difference in the atmosphere, th[illegible] difference in the req[illegible]ments.

ARCHITECTURE is one of the forms of art to which every one of us responds and must respond, consciously or unconsciously.

We have architecture from the time when men started building dwelling houses of their own, or perhaps not even building dwelling houses, but fashioning some kind of shelter on tree-tops or caves or in some kind of a construction out of different kinds of leaves, bamboos, reeds.

Since the time man has fashioned them into some kind of a dwelling house, architecture in its rudimentary sense has been in existence.

Architecture is sometimes called the 'mother of arts.' I do not think that in the case of arts there is any question of mother or daughter. If one can use the Greek simile, every one of the arts arises fully-developed, fully grown like Athenae from the head of Zeus. Or if we take the Indian analogy, they are *svayambhu*, they are self-originated.

There may be a great lyric poet, though the society in which he flourishes may be static; there may be great painters and they may paint out of the ecstasy of their heart without the support of their imme[illegible]te environment. Even i[illegible] cases, there is a certai[illegible] though it is compar[illegible]oose in the other form[illegible] The artist in oth[illegible] experiences on his ow

a Vidya Bh

and he is comparatively free.

But in architecture, like perhaps in drama, he is closely linked with society, rooted in the society. The expression of the art depends upon the state of social development, upon the environment in a way which is far more intimate than in any other form of art.

This is one reason why we find that in different countries the forms of architecture have taken different shapes. We find that the Gothic churches in Europe with their spires remind us of the gloom and the mystery and the beauty of the pine forest. The arches which we find in Saracenic architecture immediately remind us of the palm trees with their branches and swaying leaves. In our own country we find how different forms of architecture have been closely linked with the locality. Architecture must be rooted in the atmosphere and the environment.

We can be proud of the fact that in our country we have a glorious tradition of architecture which goes back to centuries, if not thousands of years. In all these years, there has been development in architecture in consonance with the spirit of the times, in consonance with the environment and the local background.

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South, in Konarak, i nskrit lite-
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Sir Henry

the author

waram, in Vellore—and others scattered in different parts of India—this architecture which grew up reminds us of the social solidarity of the times, the sense of unity of individual and the society and the way in which this feeling was translated into these great works of art.

There are the great *stupas* of the Buddhists and here again we find another form of art, art reaching towards the infinite but based upon the immediate experience of the people of the country.

In the Pathan period of the Indian history, we find another form of art developing. New
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ment has come from abroad and which element is an indigenous product. That applies also to the earlier forms of architecture in India.

In the Moghul period, this synthesis went even further, this process of combination of different strands, and we find in this period that even though some of the motives, some of the purposes came from abroad, yet, the synthesis reached a level and a degree of perfection, of which there are few parallels in the world.

So far as the Tajmahal is concerned, I do not have to say anything at all, but take even a dome like the one at Bijapur. There is perhaps no better specimen of a dome of that type anywhere in the world.

In spite of this great tradition of our architecture somehow, in the last 150 or 200 years, we seem to have lost our moorings.

In the last 150 or 200 years, while there has been a great deal of construction, we do not find any great achievement in architecture.

We do not find that sense of social solidarity which brings out the history and the traditions of the people, an architecture which is rooted in the cultural heritage of our country.

There were great im[illegible] from the West and thes[illegible] pacts have had great be[illegible] effects in many departme[illegible] our life but in the field of architecture, somehow, they did not seem to have that effect. Even today, we are groping for the forms suited to our genius.

Today we have architects who are sometimes content merely to imitate our own past. We have other architects who are content to imitate only some of the fashions—and sometimes they are the passing fashions of the West.

They forget the difference in the environment, that in Europe the need is to have light and more light, while in India, very often we have to keep out the light as far possible, to preserve coolness and space and shut out the cruel Indian summer.

Imitation, whether it is imitation of our own past or whether it is imitation of today in Europe, all imitations are bad in art. In art perhaps there is no greater condemnation than to say that a thing is commonplace and a mere replica.

We have many architects who are content to be imitators and yet they have today an opportunity and a challenge of which perhaps there has been no parallel in the past.

Today, there is construction of every type, whether public buildings for public purposes, or [illegible]elling houses for the rich, [illegible]t-so-rich and the poor, [illegible] being built every-

[illegible]ntd. on page 38)

The Twice-Born Man

The Japanese believe in the Hindu theory of transmigration of soul and there are many stories in Japanese literature which support this belief. The following story occurs in a book of old legends of Japan by Mock Jaya.

IN the province of Tyo in Shikoku there is a small village called Flotoke Mura in which lived a peasant, Sakuta by name. Sakuta was not only hopelessly stupid but also lazy and good for nothing. All the villagers refused to have any dealings with him, calling him a "useless cumberer of the earth's surface."

One night Sakuta had a dream in which Nyorai Sama (August Buddha) stood by his bedside and said: "Poor Sakuta! You have been doomed to imbecility as a retribution for the sins committed in your previous existence, but if you will hereafter offer fervent prayers, throwing yourself upon my mercy, these sins shall be expiated."

When day dawned the delighted Sakuta went about the village talking about the marvellous divine message, but everybody gave an unwilling ear to his story and laughed it off as mere nonsense. His confidence in th[illegible] oracle, however, was so [illegible] that he passed his d[illegible] nights in constant pray[illegible] Buddha.

Years rolled on until Sakuta was sixty years old. His faith in Buddha had grown more and more unshakable with age.

Sakuta now had a second strange dream in which Buddha again appeared and said: "Rejoice Sakuta! Your years of unswerving devotion have been duly appreciated and the sins of your previous existence have been entirely expiated. The next time you are born you shall be clever, rich and happy. You may die in peace and without regret."

The next day Sakuta fell ill and became worse and worse. One day feeling himself near death he called his neighbours and said: "My time has come at last. Before I die I have one thing to tell you. Remember, my friends, that when I am born again I shall be clever, rich and happy". But nobody took him seriously. However, Sakuta continued: "I mean what I say. If [illegible] don't believe me I won't say [illegible]nore. Only do just as I [illegible]u. Tatoo on my forehead [illegible]ords 'Flotoke-Mura no [illegible]' At the time of my rebirth the same characters will be visible on the forehead of the baby". This piqued the curiosity of his neighbours, who did as he asked. The tatooing done, Sakuta quietly passed away.

About three years after Sakuta's death, a baby was born to a wealthy family in Maruyama in Kyota. Curiously enough, on the forehead of the baby were marks like Chinese characters, which though small and faint at first, grew large and clearer as the child grew, until at last they distinctly read "Flotoke-Mura no Sakuta".

Several doctors were consulted but they could do nothing with the ideographs. Then the best soothsayer of the town was consulted. He declared that the only means of erasing the ideographs was to sprinkle on them a spoonful of earth taken from the grave of a man called Sakuta who was known to have lived and died in the village of Flotoke Mura in Tyo. A messenger was promptly sent to the village and a few days later he returned with the required earth. And sure enough, the words disappeared the moment the earth was applied. The boy grew up into a man of robust health and wonderful intelligence, living happily and in ease until his death. The belief still prevails in Flotoke Mura that after his death Sakuta really entered into another existence in the form of a baby born to the rich family in Kyota.

WANTED A NEW ARCHITECTURE FOR A NEW INDIA—(contd.)

There is an attempt, a concerted attempt, a social endeavour, to lift up the standards of living of everybody.

The State is pledged to build a Welfare State in this country which will bring opportunities, equal opportunities to all, which will give everybody the chance of blossoming into his or her fullest capacity. India today offers unrivalled opportunities to the artist as well.

Again there have been technical developments in the use of building material. At one only wood was used, som only bamboo or cane. Ev stone-architecture which we find in our country was shaped by the medium which the craftsmen or architects used before. Their past unmistakably influenced their present even when they built in stone.

Today, many of these limitations have disappeared because of the use of steel, concrete and a hundred other new materials which are coming into use.

Architects have far greater scope in both their material and their aims and therefore the ects have to rise to that e and I am sure that

a Vidya Bh

Another article by the same author on 'MATHEMATICS IN KARNATAKA', had appeared in our issue of October 19, 1958.

MATHEMATICS IN TAMIL NAD

K. R. RAJAGOPALAN

FROM early literary sources, it is very clear that the subject was considered to be a very important one. As in other parts of the country, even in Tamil Nad, we cannot trace a systematic development of mathematics. Learned people in early days were known as "Kaṇakkāyars" (Kaṇakku = Mathematics). Early Sangam writers, Auvaiyar, Tiruvalluvar, etc., have also spoken highly of Numbers and Mathematics.

Even though all this is true, there is very little evidence in the form of written material about books on Mathematics. Most of the books might have been lost in course of time, but we have a few books surviving still. Out of these, two have been published: (1) *Kaṇakkadikaaram*, (2) *Āsthāṇakōlāhalam.* The manuscript of another work called *Kaṇakkunool* is available in the Government Oriental Manuscripts Library, M[illegible] and has not so far be[illegible]lished.

From the first [illegible] above, we learn that [illegible] other works on [illegible]

also. Their names alone we know—*Erambam*, *Kilaraalayam*, *Adisakaram*, *Kalambakam*, ***Ganitarathnam***, *Ciru-Kaṇakku*, *Tirubhuvana Tilakam*, etc.

SYSTEM OF NUMERATION

The Tamil system also follows the general decimal system of notation. There are separate symbols for numbers from 1 to 10. (The 'zero' notation is not present), and for hundred and thousand also. For higher numbers, symbols are not available. Thus it will be obvious that the Tamil system generally is akin to the Roman system—but is definitely an improvement. In the Roman system separate symbols for 6, 7, 8, 9 are not available (we write 6 as VI, i.e., five + one; 9 is written as IX, i.e. ten — one; etc.) But in Tamil, we have separate symbols and hence writing numbers is more compact. Moreover, in the Roman method, we write "thirty" [illegible]XXX, i.e. three tens. But in [illegible]l we write it by placing the Ma[illegible]ol for three on the left of ma[illegible]ymbol for ten. (Thirteen [illegible] be indicated by placing the U[illegible]

(*Contd. on page 42*)

"Quite a striking disguise, Sitaram,
but why hide

"Shh! This suit, although practically new, looks so disreputable that I would get the sack if the Big Boss recognised me."

"It is incredible that you didn't think of buying BINNY'S cloth. BINNY'S Quality Control * their production, you know..."

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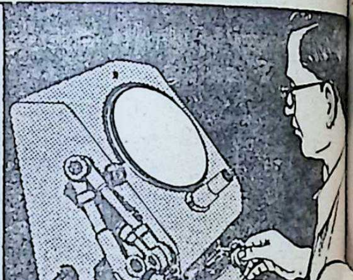

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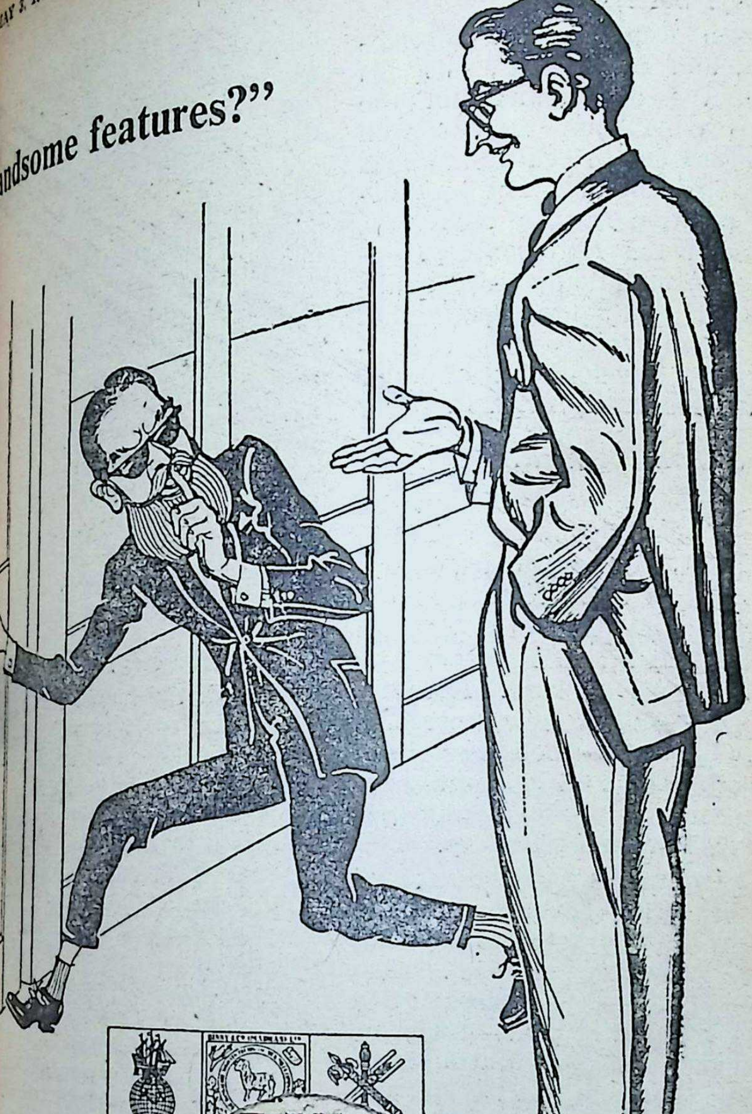

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the symbol for 3 to the right of the symbol for 10).

From Copper Plate inscriptions and rock edicts, one can trace the development of the Number-symbols fairly well from 3rd or 4th century to 12th and 13th centuries. The present-day notation is quite similar to those of the 12th century. A close examination of the available material shows clearly that the Tamil symbols have an origin and development of their own—free from Sanskrit.

KANAKKADIKAARAM

This work was written by Kaari, the son of a chieftain Puththan in the Chola country. Though an older edition of the work is available in the Tanjore Saraswathi Mahal Library, it is full of mistakes. Recently (April 1958), a new corrected edition of the book has been published by that pioneering institution—the Saiva Siddhanta Works Publishing Society.

The entire work is composed in the form of verses and the verses are addressed to a young and charming damsel. The author sings the praises of a number of Gods—Gaṇesha, Vishṇu, Umā, Saraswathi, Lakshmi, Murugan, etc. He acknowledges that he is follow[illegible] the older works written [illegible] Sanskrit and that he is pu[illegible] them in Tamil. As no othe[illegible] formation regarding the d[illegible] the work is available, w[illegible] but say that it must have been written after Bhāskaracharyā's *Lilaavati* (12th century). But whatever the original work be, the problems given and the systems of weights and measures are essentially peculiar to the Tamil Nad.

One of the first topics to be dealt with is fractions. The following fractions are defined:— *Immi* = 1/10,75,200, *Mundiri* = 1/320, *Keezhmundiri* = (1/320)^2 = 1/102400; *Araikaaṇi* = 1/160, *Kaaṇi* = 1/80, *Maa* = 1/20; *Veesam* = 1/16, *Araikal* = 1/8, *Kaal* = ¼, *Arai* = ½. We notice that fractions are defined as powers of ½, like (½)^2 = ¼, (½)^3 = 1/8, (½)^4 = 1/16, etc., and also as the above fractions multiplied by 1/10. (like 1/20, 1/40, 1/80, 1/160, 1/320 etc.).

Though the former method of reckoning of fractions is found in almost all countries, the latter method of arriving at fractions by multiplying them by 1/10 is rather unique. Curiously enough, there is an extension of the method of depicting fractions as dependent on 1/320: for example:

Keezh-Mundiri $=(1/320)^2$
Keezh-Arai $=\frac{1}{2}\times(1/320)=1/640$
Keezh-Kaal $=\frac{1}{4}\times(1/320)=1/1280$

It is to be remembered that [illegible] of the above fractions have [illegible] symbols. Even to this [illegible] people in villages learn [illegible] fractions in a deci[illegible] The following table [illegible] the method:—

MAY 3, 1959

$1\times\frac{1}{2}=\frac{1}{2}$ $2\times\frac{1}{2}=1$ $3\times\frac{1}{2}=1\frac{1}{2}$
$10\times\frac{1}{2}=5$ $20\times\frac{1}{2}=10$ $30\times\frac{1}{2}=15$
$100\times\frac{1}{2}=50$ $200\times\frac{1}{2}=100$ $300\times\frac{1}{2}=$ 150 etc.

The same method is used even in the villages of Karnataka. Whether such a system of reckoning is followed anywhere else in the country is not known.

As far as we are aware, the method is peculiar to this part of the country.

Then follow details of weights and measures, reckoning of time, dimensions of the world and the seas, calculation of years for the various yugas, etc.

A few problems on geometry are also given: areas of rectangles, circles, segments of circles, etc. The circumference of a circle of diameter d is stated to be $= d \times 2 \times 1/5 \times 8 = 16d/5$. Thus $\pi = 3.2$ (correct value of $\pi = 3.1416$). This is not a good approximation at all. Even the very early approximation $\sqrt{10}$ is better than this.

A number of fanciful but quite interesting problems have been given. The 'setting' is typically local. Only two problems are cited below:

(1) A king had 4 wives. The 1st had only one son, the 2nd two sons, the 3rd three sons, and the 4th four sons. A fruit seller brought a basket of lemons and the king took one of them and sent the rest to his first wife. She gave one to her one son, divided the remaining into four equal parts, and took her sh one part. The merchant r to the 2nd wife. She gav to each of her two so then took ¼ of the re merchant in turn went to the 3rd and the 4th wives who promptly gave one fruit to each of their sons first but took their due ¼ share. The seller came back to the king (he must have been feeling exasperated at not having sold his fruits even after going to the four queens!) who divided the remaining fruits into four equal parts—but he found that one of the shares was less by 1 fruit. He put the fruit taken by him earlier into it when the shares became equal. Assuming that the fruits were not cut at any stage of the operations, what is the number of fruits that the seller brought?

(Though it may be troublesome to work out the problem it might be easier to *verify* that the answer is 522!)

(2) There are 25 pearls. The first pearl costs 1 *paṇam,* (unit of money), the 2nd pearl 2 *paṇams* etc. and the 25th pearl costs 25 *paṇams.* These are to be divided among five persons so that each gets the same number of pearls and of the same total value.

The division can be done as follows: 1st person gets 5th, 9th, 13th, 17th & 21st pearls–Value 5+9+13+17+21= 65 panams. 2nd person gets 25th, 4th, 8th, 12th, 16th pearls–Value 65 panams. 3rd person gets 20th, 24th, 3rd, 7th, 11th pearls–Value 65 panams. 4th person gets 15th, 19th, 23rd, 2nd, 6th pearls–Value 65 panams. 5th person gets 10th, 14th, 18th, 22nd, 1st pearls–Value 65 panams.

The above problem will naturally lead us to the fascinating problem of *Magic Squares.* In the above set up, only the rows add up to a common total of 65. If the columns and the diagonals lso add up to 65, then the re is said to be 'Magic'. The e can be recast below as a c Square.

11	18	25	2	9
10	12	19	21	3
4	6	13	20	22
23	5	7	14	16
17	24	1	8	15

Other books on Mathematics in Sanskrit have a well classified system of chapters, as for example, weights and measures, places of Notation, Multiplication, Division, Squares and Cubes, Square-roots and Cube-roots, Fractions, Equations, etc. But the Tamil book under reference does not have such a classification. Also the book does not deal with Algebra. The book can be considered to be rather of an elementary nature but including distinctly peculiar methods of Tamil Nad.

AASTHAANA KOLAAHALAM

A manuscript copy of the above work was presented to the Government Oriental Manuscripts Library in 1921-22 by one Sri Venkataramaiyyangar of Periyankuḷam. The work has been edited with notes by Sri Tirumalai Sri Saila Sarma and published by the Library in 1951. No information regarding the author of the work is available. From internal evidences, we might conclude that this must have been a later work. The tables of weights and measures are almost the same as those found in the first work. Some of the problems given a [illegible] of a more advanced nature. [illegible] example of the summing of [illegible] ries is cited below:—

Example:—To find the sum of the numbers—5, 10, 15, 20, 25, 30, 35, 40, 50, 100, 150, 200, 250, 300, 350, 400. Solution: "Sum numbers 1 to 8. We get 36. Moving it by one place we get 360. Adding 36 to this we have 396. Multiply this by 5 to get the answer 1980."

The 'Modern' solution would be as follows:—

$$5+10+\ldots+40=5\,(1+2+\ldots+8)=5\times\left(\frac{8\times 9}{2}\right)=180.$$

$$50+100+150+\ldots+400=10\,(5+10+\ldots+40)=1800.$$ Adding the two 1980.

The book abounds in the use of Sanskrit words—much more than those in *Kanakkadikaaram.* The characteristic feature about this work is also Fractions. A few problems on Geometry are given, but there is little of Algebra. The work can be considered to be of a slightly more advanced nature than the first.

It is really a sorry state of affairs that we have so few works on Mathematics in Tamil Nad. Even the two works cited above, though they have been only recently published have not been critically edited. Moreover, both use old Tamil symbols for the numerals making it quite hard to follow the steps. For example, the fraction 3/128 is written as 1/80 + 1/160 + 1/320 + 1/640! Thus there is a good case for reviewing the above two works and republishing them in modern notation. [illegible] also necessary that steps [illegible] taken early to edit [illegible] the other available

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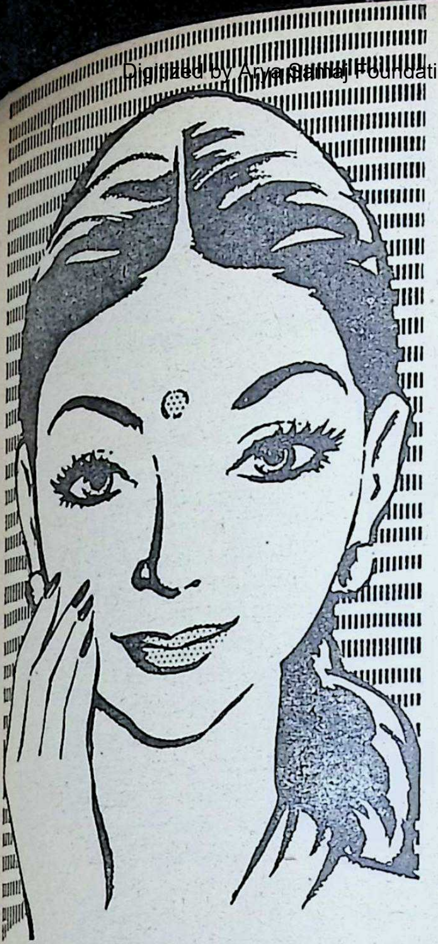

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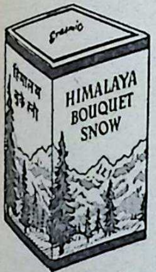
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Asia Must Get It Off Her Head : Fetishistic Worship of Industrialisation & Productivity

—Sydney Hook

IN every country of Asia today the shadow of communism looms as a two-pronged threat. The first prong is external; the second is internal.

The external threat of aggression can be contained as long as the free world has the power and the resolution to defend the victims of aggression.

The internal danger is, in a sense, more serious. It is the temptation to accept the *promise* of economic welfare at any cost in human suffering and indignity, including the sacrifice of existing freedoms and embryonic democratic institutions.

Communism's greatest appeal for them is not ideological but technological.

Those who are sympathetic to the Soviet Union and Communist China do not defend their position on the basis of the Marxist theory—which, in fact, is incompatible with Communist practice—but only on the basis of the alleged achievements [illegible] Communist regimes in bringin[illegible] underdeveloped countries in[illegible] the prize circle of industrialized economies.

The most arresting and most depressing feature of this admiration of the forced industrialization and collectivization of Communist countries is the indifference on the part of Asian intellectuals to the moral costs of the process—the terror and oppression, the regimentation and absence of privacy, the imposed doctrine and the ordeals of public abasement.

Even when the facts were admitted, they were tossed off as the costs of progress, as incidental to the stern necessities of history.

What can we in the free countries do with respect to this situation in which so many values are threatened by a fetishistic worship of industrialization and productivity?

It seems to me that, in addition to sustaining programmes of military and economic aid, we [illegible] intensify our efforts. [illegible] governmental level, [illegible] private and profes[illegible] reach the artists

Vidya Bh

and writers, the scholars and opinion-makers in the Asian countries, and to draw them into the international community of mind in which every field cherishes the ethics of cultural and intellectual freedom.

Second, we must explore with Asian intellectuals their own cultural past and encourage existing efforts in this direction. Such an exploration can be sympathetic and still critical. There are fundamental ethical values in the Hindu and Buddhist traditions that have relevance to problems of social change, once they are disentangled from certain other-worldly accretions.

Third, we must strengthen the educational systems of various Asian countries so that better standards of intellectual quality develop and democratic values are understood as operating principles.

By and large, the educational institutions of the Asian countries are in a bad way. The best teachers are drawn into government and business, leaving discontented youths, not properly prepared for higher study, to be educated by teachers who stand in fear of them.

Finally, we of the West must place relatively greater emphasis, not on our material achievements, but on our contributions to the arts and sciences, on the democratic aspects of our open society, on the liberating ideals of our experience, on the possibilities (ever multiplying) that exist for free creative life—in short, on the things which are important for the human spirit.

[Condensed from the *New York Times.*]

Good and evil are only relative and not absolute. They depend on each one's opinion and on one's sense of values. The depth of hell is the height of heaven. The criticism of one serves as a tribute to another. They either live together or die together.

—Sankara Bhagavadpada

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SANSKRIT LESSONS

[New Series]

Dr. Shakuntala Rao Shastri

(Continued from last issue)

नागरिकः— आगच्छ अस्मद्गृहम् ।
nāgarikaḥ—āgaccha asmadgṛhaṁ |
citizen—come to my house

तत्र वस्त्रादीनि दास्यामि ।
tatra vastrādīni dāsyāmi |
there clothes etc. I shall give

= Come to my house. There I shall give you clothes etc.

आगन्तुकः— सन्तुष्टोऽहम् तव शिष्टाचारेण त्वं हि
āgantukaḥ—santuṣṭohaṁ tava śiṣṭācāreṇa | tvaṁ hi
stranger—pleased am I your by good treatment thou indeed

यथार्थो बन्धुः ।
yathārtho bandhuḥ |
real friend

= Pleased am I by your courteous treatment. You, indeed, are a real friend.

अत्रोच्यते
atrocyate |
Here it is said:—

उत्सवे व्यसने चैव दुर्भिक्षे राष्ट्रविप्लवे
utsave vyasane caiva durbhikṣe rāṣṭraviplave
in festival in sorrow and to[illegible]mine in state revolution

राजद्वारे [illegible] यस्तिष्ठति
rājadvāre śm[illegible] yaṣtiṣṭhati
at the king's door in th[illegible]d and who stays

Vidya Bh

स बान्धवः
sa bāndhavaḥ |
e a friend

= He who stays by at a festival, in sorrow, in famine, at the king's court and at the cremation ground, is a real friend.

तदहम् आगच्छामि तव गृहम्
tadahaṁ āgacchāmi tava gṛhaṁ
then I I come your house

= I come then to your house.

(निष्क्रान्ताः सर्वे)
niṣkrāntaḥ sarve |
exeunt all

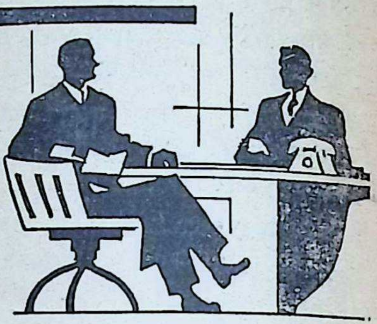
Teacher:—Here are a few useful words to be learnt by heart.

अणु (aṇu)	atom
ऋतु (ṛtu)	season
तन्तु (tantu)	thread
विभु (vibhu)	lord
सेतु (setu)	bridge
गुरु (guru)	preceptor
इषु (iṣu)	arrow
क्रतु (kratu)	sacrifice
बन्धु (bandhu)	friend
लघु (laghu)	light
हेतु (hetu)	cause

[*To be continued*]

Whatever the i[illegible]*s done, the race too may and should* [illegible]*ed in doing; for the exceptional indiv*[illegible]*re type, the forerunner.*

—Sri Aurobindo



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a Vidya Bh

INDIAN INFLUENCES ON THE WESTERN MIND

● C. R. Pattabhi Raman ●

It is a fascinating study to trace Indian influences on what is called the western world. I propose to confine myself in this brief article mainly to modern times. It is a separate and detailed study when one goes to ancient or even medieval history. For example, it is now being realised on all hands that India led the way and excelled in Astronomy, the first of all sciences since the dawn of civilisation. Curiously enough, very few references were made until recently in modern books on Astronomy either to the ancient Hindu astronomers or to the Hindu treatises on astronomy. The publication of the Krishnapuram Narasapur, and Th[illegible]est they tables opened the [illegible] systematiwestern astronome[illegible]nskrit litemarvels of Indian [illegible]e forget the and ephemeris. Th[illegible]er Williams, a new field of I[illegible]nd Sir H[illegible] search. The twelve zodiacal constellations called "Rasis" by Hindus have been accepted in toto even by the ancient Greeks and Romans. Our Mesha is their ram or Aries, and our Vrishabha is the bull or Taurus and so on. The planets that mattered in Hindu calculations are the same throughout the world. What is astounding is that the ancient Inca and Maya civilisations of far-off South and Central Americas reveal that almost the same was the case there also. Where, however, the Indian system was unique was in the charting of the many stars in the heavens in relation to the movement of moon. The ecliptic was divided into 27 sic[illegible]ts and each was called a *nak*-Ma*stra*. The moon whose movema[illegible]nt in the skies was peculiar him[illegible]ed for a period of slightly the U[illegible]r than a day in each *nak*- [illegible] and the 12 zodiacal signs claimed 2¼ *nakshatras* for each sign. In China the description varied but the fundamentals were almost the same. The seven days of the week presided over by the planets starting with Sun for Sunday and Moon for Monday is similar in many parts of the world excepting that in Scandinavian countries Wednesday and Thursday were once dedicated to Woden and Thor.

The Aegian civilisation was influenced by the ancient Indians. The book *Mithra* by Outram is well worth study. (vide also article in the *Indian Review* dated Nov. '53). The Greek thinkers from Thales to Socrates and Plato were not a little guided by the Indian meditative and Vedic thought. Similarly were the Essenes, the writers of the New Testament, the Gnostics and the Neo Platonists.

Coming to more recent times it is no doubt true that a few centuries of Muslim rule prevented the dissemination of Indian concepts. However in 1671, Bernier, the French traveller, carried a translation of the Upanishads in Persian to France. He was followed by several French missionaries and German Jesuits who publi [illegible] translations of ancient I [illegible] books. Voltaire's interest i [illegible] dia and her wisdom are [illegible] known. It is but proper [illegible] to the German study of [illegible] cient Hindu classics first before one goes to France and England. It was in Germany that a real interest was born in the hidden treasures of Sanskṛit literature. The pride of place must go to Schopenhauer to whom the Upanishads were a new 'Gnosis.' He exclaimed: "In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace to my life; it will be the solace of my death." Goethe modelled the prologue to his *Faust* on Kalidasa's *Sakuntala* and Schiller was much influenced by Kalidasa's *Meghadoota*. The other notable savants and men of letters are Swedenborg, Boehme, Eckhart, Fichte and Lessing. We may also note that Sweigler in the *Eternal Buddha* and Deussen in the *History of Hindu Philosophy* and Count Keyserling have paid the highest tributes to Indian thinking. Count Keyserling actually says: "Ancient India has realised what the west is still seeking." Finally no Indian can forget the great work done by Prof. Max Muller in the translations of the Indian classics.

So far as France is concerned reference has already been [illegible] Voltaire. Hindu thought [illegible] ly traceable in Victor [illegible] mertine, De Lisle, Zola, [illegible] Anatole France and [illegible] y. We may note in [illegible] t in Russia ever since the Czarist days there has been a sustained effort to study the Indian epics and in Indological studies. Today more than ever is this evident. There are already many translations of our ancient books there particularly of the *Ramayana* and the *Mahabharata*.

In England we can see very close resemblances in Shelley's *Promotheus Unbound* to the Hindu concept of Dharma. Shakespeare's "So may the outward shows be least themselves" and "all the world is a stage" are but two of the many similarities to Indian thought. To Wordsworth and Blake could be traced many Hindu ideas. So likewise in the works of Swinburne. Yeats, Carlyle and 'A.E.' and T. S. Elliot. Aldous Huxley, Somerset Maugham and Gerald Heard have actually referred to our philosophy and some of them have written books on Indian philosophy. Maugham's admiring reference to Maharshi Ramana reveals the keenness of the search for self-realisation and real Shanti or peace even in a highly sophisticated modern man of letters. To persons like Sir Charles William, Sir William Jones, Colebrooke, we in India are much beholden for the interest they took in organising systematically the study of Sanskrit literature. Nor can we forget the researches of Monier Williams, Smith, McDonnel and Sir Henry Maine. Sir Francis Younghusband referring to Sri Aurobindo's *The Life Divine* said, "I really do quite genuinely consider it the greatest work which has been produced in my time." Sir John Woodroffe's (Arthur Avalon) writings on Tantra are even today authoritative works on India. Finally Dr. Annie Besant proclaimed that India was the mother of eternal wisdom. She did much to raise our country in the estimation of the world. Her contribution in this respect is unique. When she entered the Indian scene there was so much scepticism and lack of faith in our philosophy in the modern Indian mind which neglected our classics and worshipped at the altar of J. S. Mill, Bentham and others. She and her Theosophists spread our ancient ideas all over the world. The famous maxim "Unde Orta recurrit"—"from whence it came thence it returneth" is becoming a reality. The tragedy is that many in India are seeing light only after it started shining in reflection in the Western writers and authors.

So far as the New World is concerned, Emerson was not a little responsible for the interest in the Ancient Indian classics in America. In Concord, Massachusetts, there gathered many men of letters who heard him read to them the *Gita* and the Upanishads. His 'Over Soul' and 'Brahma' are Vedantic interpretations. Walt Whitman too came into close contact with Emerson. Thoreau is believed to have exclaimed after reading a Hindu classic, "I cannot read a sentence in the book of Hindus without being elevated." The Ramakrishna Mission there has been keeping up the great lead given by Swami Vivekananda and many books on ancient Indian thought are being published in the Americas.

If I have stimulated some fresh interest in my readers in our ancient classics, I have done my duty by these stray thoughts on their influence on Western thought. It was quite usual for writers in India until the dawn of Indian Independence to seek comfort and approval from the Orientalists of the West who extolled the greatness of our epics. I must confess that I too used to feel elated whenever I read such appreciations. I am now able to see that it was only on account of a certain lack of "Shradda" or faith in me. "I was as a gem concealed; Me my burning rays revealed" exclaimed Emerson. This is true of our ancient thought and writings. Sometimes it happens that for a short time these gems lie hidden in the dust, but sooner or later their perennial value asserts itself. They are "Sanathana" just as our Dharma is "Sanathana."

THE PROPHECY OF VEDA VYASA—(*Contd.*)

Shall I be the mother of the deliverer? And if he comes, will my cruel cousin allow it to survive?' asked Devaki piteously.

The Sage was silent for a while and then closed his eyes in prayer to Lord Siva, as the others looked on with reverance and awe. Then he opened his eyes, and his look enveloped Devaki with a protective warmth.

'My child, do not lose faith,' he said. 'The deliverer shall come and no one shall dare touch him, for he *shall* be the Lord Himself.'

The voice of the Sage was prophetic, and Devaki swooned in joyful ecstasy.

[*To be continued*]

What we call inspiration is the development of reason. No genuine inspiration ever contradicts reason. Where it does it is no inspiration.

—Swami Vivekananda.

MAY 3, 1959

ॐ STORIES AND DIALOGUES from UPANISHADS

by

R. R. Diwakar

Upanishadic Teaching

[from Isa Upanishad]

“WHATEVER is and moves and has its being in this vast universe is the abode of the Lord, it is the body of the Highest Spirit,” thus opens the Isa Upanishad.

“Therefore enjoy only those things and only as much of them as is given to you by the Lord. Enjoy but with a spirit of renunciation and not with attachment. Covet not what belongs to others,” says the sage further on.

“All idleness and inactivity, all tendency to escape from realities are once for all condemned. A man ought to be ambitious of living full one hundred years and of filling those years with incessant and proper activity. In this material world of ours, there is no other way out for us. If we live and act properly and disinterestedly no action can bind us down. If we act thus and adopt this attitude we shall be free from the bondage of *Karma* or action.

“But *Karma* or action is not all. We must have knowledge also. We must know the truth, the Atman, the Brahman which is at the root of all this that is visible and invisible. If we fail to know and realize the Atman in this life, we practically waste away a fine and splendid opportunity and the dark worlds await us after our death.

“That Atman, that spirit is unmoving, but it is faster than the mind. Even the gods could not reach or catch it. It is all-pervasive and it is there already before anybody else. It is in the inside and in the outside of all things.

“He who realizes that all things are in the Atman and that Atman is in all things, sheds all fear and loves all things as he loves himself. There is a step even beyond this stage. When a wise man sees nothing but the Atman everywhere round about him, when he realizes the unitary life, neither illusion nor misery can mislead or mar his life.

"That Atman which is bodyless and without any blemish whatsoever, that Atman which is pure and spotless and sinless, that which pervades every thing everywhere, creates this mighty universe and lays down the law once and for ever.

"Here are two worlds before us, the material and the spiritual. The material rests on the spiritual and takes its birth from it. The knowledge of both is essential for success in life and for immortality after death. Synthetic and integral knowledge of this as well as the other world, of matter as well as of spirit, and of their right and real relation is essential if we are to live a complete life and depart hence for the eternal home of the spirit.

"Spiritual truth is often covered over, indeed, by the shining material world of the senses and we are often overwhelmed by the latter and led astray. But we must pray to God to discover for us the truth behind the world of senses and lead us to the life of the spirit. The sun-god is the symbol of spiritual light and illumination. The truth that shines in him and in us is the same. That is the One Spirit.

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"This body falls off at death and the spirit is led to its eternal home when freed from the bondage of desire."

This in brief is the teaching of the Isa Upanishad.

(CONCLUDED)

WHAT NEWS?

(CAM)

"WHAT is the news?" is one of the most common of questions, and it is often asked in such a way as makes it somewhat embarrassing to answer promptly. We may have to think what sort of news the inquirer wants. It is a matter of supreme indifference to him that Professor A has discovered a new planet, while the fact that his wife proposes to give a grand party may be full of interest.

Or, again, you may be charged with all sorts of information, and left to yourself for awhile, it will find expression in a natural way; but you are not to be communicative all at once. Falstaff said that he would not tell the truth on compulsion, and so one must be allowed to choose his own course to tell the news.

Some people are more gifted than others in the matter of gathering news. They go about with their eyes open, and whatever there is floating in the air seems to adhere to them as on magnets. Then they have the faculty of purveying the news which they have gathered here and there in a wonderfully attractive manner; instead of confining themselves to the barren outline of the story, they give you all the filling-in; tell you just how Mr. A looked when he said this or that, and how Mrs. A raised her arms and rushed to the door, and what will probably come of it in the end.

If it is indispensable to the artistic finish of the story that one or two slight additions should be made to the actual fact, the narrator does not hesitate to introduce such embellishments at the proper moment. This he does not regard as untruth, but only as an extension or enlargement of the truth of which, of course, we cannot have too much.

A person of this sort takes intense delight in being the bearer of the news; it fills up the full measure of his capacity; and whenever he is so fortunate as to be the repository of an important piece of information, which it is to be his sole privilege to dispense, his whole frame expands, and his face assumes the aspect of a sphinx just about to break the long silence of centuries.

Sure of his monopoly, he does not rush round the town and scatter the precious treasure that he carries recklessly or rashly, but enter one house after another with quiet step, and imparts the news frugally, as bread might be distributed in a famine.

(*Contd. on page 62*)

CALL for SANE SEX ORDER

Dr. P. A. Sorokin

Effects of Sex Indulgence

[CONTINUED FROM LAST ISSUE]

● A PREVALENT THEORY ● EFFECT UPON HEALTH AND LONGEVITY

OVERINDULGENCE of the sex urge tends to undermine the physical and mental health and vitality of the individual, destroys his sense of morality, brings misery and shame upon himself and his family and friends, diminishes his creative energy, and ruins his prospects for happiness.

● A Prevalent Theory

These conclusions contradict a prevalent theory that unlimited exercise of sexual capacities does not damage the physical well-being of the individual, and that restriction of the libido may cause serious illness. Some recent investigators of the sexual behaviour of Western males and females contend that even the grossest indulgence shows no harmful effects upon health and vitality; their work seems to imply, or has been made to imply by reviewers and commentators, that the restraining provisions of our religious, moral, and legal codes should be relaxed because the sexually free society is healthier and happier than the restrictive society. A tragically large number of Westerners, especially gullible young people, avidly accept these ideas and use them as justification for sex gluttony.

It should hardly be necessary to expose in detail the utterly unscientific nature of these claims. Their major contentions have never been proved, while their supposed implications are plain nonsense. If one asks with what evidence these researchers buttress their claims, one finds very little. In recent works like Dr. Kinsey's volumes, no proof of the validity of his statistics is given. The authors did not subject their interviewees to thorough examination of any kind, nor did they sample a sufficiently wide range of people to validate their conclusions. In the light of today's medical knowledge, their claims, especially in regard to the supposed harmlessness of over-indulgence, are fallacious. The existing body of evidence points clearly to the fact that excessive sexual activity, particularly when it is illicit, has markedly deleterious effects.

Effect Upon Health & Longevity

Don Juans and Messallinas rarely reached old age; usually they die early, often by violent means. They are in a state of continuous emotional upheaval, are incessantly involved in endless conflicts with some of the current sex partners and with people connected with them: the parents and other relatives of a seduced boy or girl, the husband and children of a married woman, or the wife of a licentious husband, the friends of the illicit partner, with the rivals competing for the favours of the same male or female, with the authorities and the public at large. In these most unhealthy conditions the profligates undermine their vitality and shorten their life's span.

We must not forget that the total fund of energy of the human organism is limited: the more of it that is spent in one kind of activity, the less that remains for others. Each sexual act involves an expenditure of vital physiological forces. When this becomes too frequent, the organism as a whole begins to wither, and the profligate goes into physical decline, which may be further aggravated by all sorts of other disabilities and defects, ranging from venereal disease to alcoholism.

In contrast, a temperate sexual life or complete celibacy shows none of these effects. This is made abundantly evident when we compare the lives of Christian saints, the Roman Catholic Popes, and eminent theologians and clerics, with the libertine existences of many monarchs, heirs, heiresses, and stars of screen and stage.

An overwhelming majority of Christian saints were ascetics. In our study of the lives of 3,090, more than 98 per cent lived between the first and the nineteenth centuries. According to today's standards of hygiene, a large majority of them lived in physical circumstances detrimental alike to health and longevity. Many indulged in innumerable fasts. They denied themselves the satisfaction of their bodies' most urgent needs. Some intentionally tortured themselves. In sum, the regime imposed by religious, monastic, or eremitic rules, or by themselves, was often sterner than that of galley convicts.

On the other hand, many of the monarchs lived in conditions affording the fullest satisfaction of bodily needs and desires. They enjoyed the best available standard of living. Their health was watched over by the foremost medical experts. However, in their sexual behaviour, many were as promiscuous and gluttonous as the most extreme profligates.

Now, if the prevailing theory regarding the harmfulness of continence and the healthfulness of overindulgence of the sexual urge were correct, the monarchs would have enjoyed better health and lived longer than the Christian saints. The facts radically repudiate this expectation. My study of the life-duration of 332 monarchs (Roman and Byzantine emperors, Turkish sultans, Russian czars, and English, French, Austrian, German, Italian, Spanish, Danish kings), and of 3,090 Christian Catholic saints gives the following data about their age at death. In both groups, those who died by violence are excluded.

Age at death	Monarch per cent.
under 40 years	18.0
40 to 59 years	44.8
60 to 79 years	34.2
80 to 99 years	3.0
100 years and over	——

Age at death	Saints per cent.
under 40 years	19.0
41 to 60 years	26.6
61 to 80 years	37.4
81 to 100 years	14.4
101 years and over	2.6

Since hereditary factors of large samples of the saints and the monarchs are likely to be similar for both groups, and since the environment of the monarchs, insofar as it relates to the satisfaction of basic bodily needs, was certainly more favourable for health and longevity than was that of the saints, it is reasonable to assume that the sexual excesses of the former played an important role in shortening their life-span. And conversely, among the life-prolonging factors for the saints their continence was probably one of the important counterbalances to the unfavourable conditions in their environment.

It has been argued that the shortened life-duration of monarchs can be explained by the tensions and strains involved in their position and in the duties of their office. If that is the case, then we should compare the life-span of the monarchs with that of the Roman Catholic Popes, whose position and duties, especially during the Middle Ages, were certainly as strenuous. In a time when an empire of Christendom extended over a much vaster area than did the secular power of any king, the average life-duration of 85 Catholic Popes was 69.8 years, in comparison to the 53 to 54 years for 332 monarchs. Certainly we must conclude, then, that one of the factors resulting in greater longevity of the Popes was their continence, in contrast to the sexual gluttony of most of the monarchs.

The same influence of sexual moderation may be partly responsible for the long average life-span of 68.7 years for 131 eminent theologians and clerics studied. It is also significant that among various other groups of historically famous persons (jurists, statesmen, military leaders, artists, musicians, architects, painters, scholars, scientists, authors, poets, etc.) the longest life-duration is the rule for the comparatively most chaste groups,—Popes, theologians, monks, hermits, and clerics. On the other hand, the average longevity of the more Bohemian of these,—poets, musicians, painters, etc.,—is the next lowest (64 to 64.4) to that of the monarchs (53.6 to 54.8). And of all of these groups, the life-span of the monarchs is the lowest, the others taken together giving a much higher percentage of persons reaching the age of 60, or 70, or even 80. (Cf. my study: "Monarchs and Rulers", *Social Forces*, September, 1925).

These and similar facts not only support the hypothesis that the shortened longevity of monarchs and of Bohemians is significantly conditioned by the detrimental effects of the excessive sex activity of these groups, while the long life-span of saints, Popes, and other dedicated persons seems to be due in part to their continence or moderation.

This conclusion is further substantiated by a study of contemporary heirs, heiresses, and entertainment stars notorious for their sex adventures. Despite the most comfortable material conditions, and the fullest satisfaction of their bodily needs and notwithstanding the expert care of their health by the best medical authorities, all these conditions favourable to health and longevity seem not to have prevented a comparatively early deterioration of their vitality and an abundance of various illnesses in early maturity.

Still worse is the situation in respect to the health of sexual profligates of poor or limited financial resources. Fairly frequently their libertinism leads them straight into the environment of the criminal, where their health rapidly deteriorates and their life is often cut short prematurely. Other impoverished profligates may escape this tragic degradation, but their lives are yet unhappy and insecure, full of danger, privation, and insult. They find it ever more difficult to earn a living and to remain respected members of their community. More and more they assume the role of the social derelict, with all the material, social, and moral hardships involved. This mode of living rapidly drains their vitality, prematurely ages their body, and all too soon brings them to their unlamented grave.

Thus, excessive pursuit of sexual pleasure does serious physical harm to the individual. The current view that limitation of the sexual urge is an important source of illness is in large measure a fashionable myth, as is its corollary that unrestrained sexual activity is not harmful. When uncritically accepted, this view contributes to the spread of sexual gluttony and, therefore, to the deterioration of the vitality and longevity of its devotees.

[*To be continued*]

In the next issue—

Effects of Sex Indulgence

● **Effects upon Mental Health** ● **Effects upon Moral Integrity**

WHAT NEWS ?......*Contd.*

Then again, it must be confessed that people generally like to know what is going on, even the wisest and most thoughtful men who read largely, and spend much time in the study. There is something exciting in current events, in that which has happened within a day or an hour. A clever essayist says that in towns which are not quite large enough to sustain a theatre, they supply the lack of excitement by setting up domestic tragedies and comedies in real life—scandals of various sorts seem to allay the thirst of the soul.

We tire of a companion after a while who is a mere newsmonger. He gets almost as wearisome as the man who does nothing but tell stories. Gossip becomes very tedious when you have too much of it. The soul is not satisfied with such food. No hungry man would care to sit down to a dinner of confectionery. And here a word of caution may not be out of place.

If you tell a professional gossip any private matter, you do it at your peril. He can no more keep a secret than a tunnel can hold water. Whatever goes into his ears comes out of his mouth. He may promise to hold his tongue, and do it sincerely, but the temptation is too much for him when he meets a willing listener.

It is well for those who are out in the world all day, and in the way of knowing what is going on, to take some pains to observe and store up such things as are likely to amuse and interest their family, who have been shut up at home. Such men bring with them a breezy atmosphere when they return at nightfall, and help make the evening cheerful.

QUESTION BOX

ANSWERS by K. M. Munshi

582

Sri D. Ramaswami Reddi, Kurnool.

Q: *Will you please suggest a path to get natural freedom from lust?*

A: I think by lust you mean the sex-instinct. Here is the answer:

(1) Sublimate your sex-instinct and develop intense love for God and let your self float in the *bhakti* of the Gopi.

(2) If you cannot do that, begin to love your family, your friends and extend its scope to the whole mankind.

(3) If not—and I tell you the ways shown in paras (1) and (2) are difficult unless you receive the grace of God,—marry a decent, normal girl, love her as yourself by believing her to be a goddess, enjoy married life with restraint and wisdom by fusing ardent sex life with love for her and the children. There is no other way to secure legitimate freedom from the sex-instinct unless you go on hunger unto death.

583

Sri G. Anantha Narayana, Nellore.

Q: *I read in Rajaji's* Ramakrishna Upanishad *that those who thirst after God will not go seeking new religious beliefs because their own religion seems contaminated, nor will they seek to find new religion for themselves. If this is true, why the Buddha went to the forest, spent seven years in meditation and finally tried to found a new religion?*

A: Buddha did not seek a new religion. The aim of the Hindu religion, in which he was born, was to find a way to end human misery. For years Sakya Muni walked in the footsteps of the earlier masters. He found useful only one of the ways of Dharma as was taught in the *Upanishads* and the *Gita*.

Buddha never claimed to found a new religion. His was only a way. His followers founded a sect on his teaching. Later generations called it a new religion. It was not what He said He had done.

584

Sri K. Ranganayakulu, Nellore (Dist.).

Q: *How to become a successful orator?*

A: (1) You must study hard to acquire mastery over a language. Then study the great orators of the world, analyse them, try to find how they used words to convince or to move people. (2) Learn to think coherently and logically. Write out model speeches. Cram some of them. Learn to speak distinctly, correctly and effectively before your glass. Finally try the effects of your speeches on smaller audiences. Acquire an attractive mannerism and a good voice which can be modulated to suit different occasions. Then plunge into large-scale experiments. (3) Study the ways in which the great orators acquired their power. Oratory is not a gift with which you are born. It is a hard-won acquisition.

585

Sri N. Somavamshi, Nasik Road.

Q: *Why Hinduism does not allow non-Hindus to become Hindus? Are there any restrictions laid down in the* Puranas, *etc?*

A: It is a mistaken notion, which sprang among us in mediaeval times that non-Hindus cannot become Hindus. Shastras like *Devala Smriti* enjoin reconversion from other religions and prescribe rituals. The Vedas have said, 'Make the whole world Arya!'

586

Miss P. R. Sulochana, Powaguda, Tumkur Dist.

Q: *What do you think of Vinobaji's Gramdan Movement?*

A: Just as Gandhiji mobilised the spiritual impulse of *ahimsa* (Non-violence), Vinobaji is trying to mobilise the spiritual impulse of *aparigraha* (Non-possession). Vinobaji, through *gramdan* movement, keeps our spiritual tradition alive, when it is being drowned by ego-driven solutions of economists and social scientists, who want to change man without changing his nature.

B. J. Competition—5

What Sri Rama Means to Me

● **Bh. Satyanarayana**

RESULTS OF

B. J. Competition No. 5

"What Sri Rama Means to Me"

There were 124 entries. The following have been adjudged as best:

First Prize: Bh. Satyanarayana, M.A., Asst. Government Basic Training School, Pentapadu.

2nd Prize: Swami Sreenivasananda Saraswati, Sivanandanagar, Rishikesh.

Consolation Prize: Sri A. K. Venkiteswaran, Technical Assistant, Agricultural Meteorology Section, Lawley Road Post, Coimbatore-3.

The first prize winning article is appearing in this issue of the Journal alongside this column. Other articles will be published in succeeding issues.

SRI RAMA means to me a perfect man with a profound sense of duty. His devotion to duty as a son, as a husband, and as a King is a marvel to all mankind. All his other virtues are, in my opinion, drawn from this single great virtue, which distinguishes him as *Purushottama* in the whole world.

When Sri Rama learnt that his father was pressed by Kaikeyi to send him to forest for fourteen years, and that his parent, stunned with grief, was unable to tell him about this, the dutiful son decided, without a moment's hesitation, to go on exile and free his father from the embarrassment in which he was involved. It may be remembered that not only King Dasaratha, but also Queen Kausalya, the Council of Ministers, the hereditary priests and the citizens of Ayodhya were all opposed to Sri Rama's exile. But, with a strong determination, Sri Rama braved all opposition to his move, and straightway responded to the clarion call of duty. Sri Rama knew full well that his going to forest meant certain death to his doting father, but this dismal prospect did not deter the devoted son from discharging his filial duty! And even when Bharata implored him to return to Ayodhya, Sri Rama did not agree to it, and remained firm in his resolve with deep regard to the duty he owed to his father.

As a husband, Sri Rama's conduct was most remarkable and out of tune with the traditions prevalent in his time. Unlike other kings of the period, Sri Rama, as a dutiful husband, remained most loyal to his only wife and loved her tenderly throughout his life.

Sri Rama's devotion to duty, appears in its supreme grandeur when he calls upon Sita to prove her chastity after Ravana was killed. Sita, who was respectfully ushered into Sri Rama's presence, fondly hoped that she would be affectionately welcomed by her husband with open arms. But, Sri Rama conscious of his duty declared that Sita's character should first be openly vindicated, before he could accept her back as his wife.

Finally, it was at the altar of duty that Sri Rama, as a King, was obliged to make the most painful sacrifice in his life. Though perfectly aware of Sita's sterling character, he drove her from his house, because the people of Ayodhya spoke ill of her in private, as she had stayed long under Ravana's roof in Lanka. Sri Rama was immensely loved and honoured by his subjects, and he firmly believed that it was his imperative duty as a King to please the people at any cost, and he did please them at the cost of his innocent wife who was unto him more precious than the breath of his life.

Thus, Sri Rama gave up his rich kingdom, lost his dear father and forsook his beloved wife for the sake of duty. Sri Rama is to me a great man who preferred duty to everything else, come what may.

THE WAY TO GOD—*Contd.*

beginning: God is sweet sugar-candy to those who have faith in Him: but a lump of hard stone to those who do not have that faith. This is my experience. Let everyone make it his mission to propagate devotion to God to the best of his ability. May humanity strive for the nectar of Bhakti and through it attain and enjoy Shanti and Shreyas (peace and prosperity).

Somadeva's KATHA SARIT SAGARA

(STORY)

AS YOU SOW

IN the country of Padma lived two brahmin brothers. Somadatta, the elder, was a guileless and quiet-going man. His brother Vaiswanaradatta was clever in the ways of the world and was held in great esteem by the people of the state. Even the king was partial towards the younger brahmin.

Once Somadatta attempted to help a Harijan who was in distress. The elders of the place took exception to this act on the ground that, born of a highly respected brahmin family, his action was reprehensible. Somadatta gave them the cold shoulder, whereon the high-caste people complained to the King.

The King who was already ill-disposed towards Somadatta sent some sepoys to bring Somadatta to his durbar. But when they tried to apprehend him, Somadatta's friends belaboured the King's messengers who returned frustrated and filed a complaint for assaulting public servants. The King sent a powerful contingent which finally succeeded in arresting Somadatta. The King decreed that Somadatta be hung by the neck according to the law of the land.

At this order a large section of the city became greatly enraged, but could do nothing more against the power or wrath of a monarch. But as luck would have it, the executioners lost both their eyes at the time of lifting Somadatta to the scaffold. Some mysterious power broke the scaffold too. Hearing this tragedy, the King cancelled his order of execution on Somadatta and let him free.

* * *

Not desiring to live in that country, Somadatta disposed of what little property he had and migrated along with his wife to a distant country. On the way to the new country was a forest where a certain spot attracted his attention. He decided to settle there and cultivate the land which was fertile. There were enough water facilities. Being an experienced hand in agriculture, his efforts started bearing excellent results.

Right in the middle of his land was a mighty peepul tree which had seen a hundred summers. With its dense foliage it gave shade and shelter to hundreds of birds and weary travellers. Somadatta worshipped the tree like his family deity and he ascribed his quick success to the benevolence of that tree.

One day, as he was on watch beneath the tree, he had a nap when he heard a voice speaking from inside the tree: "Somadatta! I am a Yaksha speaking. I am greatly pleased by your industry, perseverance and good heart. I am going to help you in a way you might not ever have dreamed of. Follow my advice carefully. There is a country by name Sri Gautha. It is ruled by King Aditya Prabha. All that you have to do is to proceed there and station yourself at the palace gate and keep on uttering 'As you sow, so must you reap!' If people ask you your name, tell them you are Bala Bhuti".

Waking from his sleep a little startled, he had little doubt he had those directions from his God. So he travelled for months across hills and dales, rivers and countries, finally reaching Sri Gautha. Right from the day of his arrival, he followed the Yaksha's advice by standing in front of the portal and uttering those pregnant words. By word of mouth, his fame spread all over the country including the palace which started venerating him like a sage.

* * *

One day, King Aditya Prabha entered the harem soon after returning from a hunt. To his surprise, he saw his Queen Kuvalaya Valli engaged in a ritual worship of Kali of a serious type. The King was at first inclined to disapprove of her action, since, as far as he could see, there was nothing which God had not blessed him with. But Kuvalaya Valli who had already scanned his thought process assumed one of those feminine attitudes which has not received a rebuff from the time of Adam, to-date. Expostulated she: "My darling, for whose benefit do I perform all these? Is there anybody greater to me than my lord?"

The poor King heaved assent.

Kuvalaya Valli continued: "And you know this form of worship requires that Mother Kali be fed on human flesh of which, we, in our own interest, must partake later."

The King's bowels squirmed inside as nausea suffocated him.

"And I have selected the best human sacrifice to Mother Goddess. You know the brahmin at the palace-gate—Bala Bhuti—he has all the recommendations to become the ideal sacrifice."

The King who had been a partial listener to this solo recital felt a sense of giddiness at the mention of Bala Bhuti's name and had to be conducted to a seat to avoid a fall.

"Darling! I can't understand your behaviour. Has it ever entered your head how pleased will Mother Kali be?"

The King became quiet and collecting his dazed thoughts asked, "How are you going to manage it?"

"Don't you worry! All that you have to do is to drop here at midnight to partake of Mother Kali's *prasad!*"

Clasping his forehead with both his hands, the King left for his apartment.

* * *

Queen Kuvalaya Valli had arranged for the human sacrifice in a very competent manner. Her cook had instructions that the person who went to him with the code words, should be cut to pieces and cooked for Mother Kali without as much as even a wink.

At midnight, when the King came for partaking of the *prasad*, victory reigned supreme in the face of his Queen, and when he ate the *prasad*, he did so, unsure whether the Goddess approved of it and if he was justified in partaking of human flesh. The King and his Queen spent the night in different moods.

Quite early in the morning, the Queen was having her siesta in her apartment when her servant announced Bala Bhuti! The Queen jumped to her feet and not waiting for him to come in, she herself went out to see if it was not his ghost!

Yes; it was Bala Bhuti and he was his calm self. Said he: "Your Highness, Prince Chandra Prabha wanted this ear-ring to be made for him yesterday. He met me on my way to the kitchen where you had sent me last night!"

The Queen had a violent shake and shrieked, "Chandra Prabha, O, my darling! where is he?"

The whole palace staff became alert and rummaged the entire household but no news of the prince was available.

"Call the cook!" shouted the Queen deliriously.

The cook came trembling.

"Whom did you cook last night? Tell me the truth quick! Don't say you……"

"Yes, Madam, Yes. I had very clear instructions to cook him who brought the code and he brought it......I was afraid lest......"

"Oh, my darling......" shouted the Queen and fell down on the floor unconscious.

The King who had been a passive spectator to this drama called Bala Bhuti aside and asked him: "Sir, can you kindly tell me what happened last night after you met my son?"

Somadatta who never had any suspicions about this drama said, "when the prince asked me to make this ear-ring, I said I had an urgent message to deliver to the cook and that I would come back to him after delivering it. But he wouldn't wait. He said he would deliver it himself if it were so urgent and so I gave him that message......"

Unlike the Queen, the King had seen the writing on the wall. Uttered he, "As he sows, so he reaps" in echo.

The King had an only son Chandra Prabha, and fate conspired to cheat him of him too and rightly perhaps. O, to have eaten the flesh of one's own child! The thought was most exasperating.

The royal pair soon came to the same decision. They handed over their kingdom to Somadatta *alias* Bala Bhuti and repaired to the forest to atone for their sin, and the Yaksha's prophecy had thus come true.

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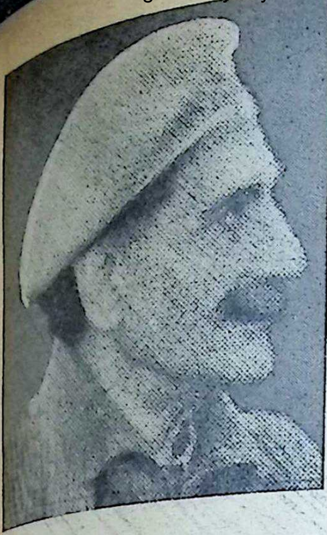


Col. GRIVAS

HUMILITY at the hour of triumph is a phenomenon rarely met with in practical life and whoever possesses it must be classed a human immortal. Judged by this dictum Col. George Grivas, the EOKA leader, has a place among human immortals; for, although feted like a hero out of Homer and besieged by political parties on arriving home after the London settlement, he was humble enough to declare: "I have no intention of entering politics either in Cyprus or Greece; all Greek Cypriots should stand by Archbishop Makarios".

Cyprus is a tiny island of about 3000sq. miles which has a population of a little over half a million. Between the Greek and Turkish sections of her population on two sides, and the British on the third, her political life of the past four years had been paved with senseless human killings.

The dramatic London agreement of the last month accepting Independence for Cyprus by the end of the year as the solution of the island's problem followed by the general amnesty for all terrorists and the consequential voluntary surrender of hidden arms—all make excellent copy for a miracle-play and yet have happened right under our nose. Only a country like Greece, which has a glorious heritage and the enlightened British are capable of rising to such heights of statesmanship. In this context one is reminded of the noble words of Isaiah: "They shall beat their swords into ploughshares, and their spears into pruning-works: nation shall not lift up sword against nation, neither shall they learn any more."

For four years Col. Grivas was in the wilderness with his guerilla bands fighting the British like Goliath. He moved from place to place with a price on his head. He had a very long and tough period—those crucial days as he himself put it later on. Nevertheless a vigorous veteran of Cyprus Freedom Struggle, Grivas showed dauntless courage in the face of impending calamity. He braved dangers, thus spending his hiding days while Death walked beside him. But as luck would have it, Providence was ever on his side. His saga of heroism is almost unexcelled in the sphere of guerilla warfare, his patriotic sentiments very deep and sense of duty to his country always uppermost in his mind. His pledge all-day had been to strive to seek, to find, and never to yield. All actual heroes are essential men, and here is a man ever dear to his people, for whom he has been a guardian angel presiding over their life.

When Greece was overrun by the combined German and Italian forces, Grivas was a staff officer of the 2nd Athens Division. After the fall of Greece he energetically organised a right wing group. He had tried his luck and failed in politics when running as a Parliamentary candidate. Now after being fortunate to see his long-cherished hope materialising and though aging (he is 60), hollow-cheeked and weary and lean, Grivas is very much full of life. The fire that was in him is still burning a pure flame within him. The familiar Grivas dressed in brown sweater, brown britches, polished boots, his tan beret embroidered with the blue and white letters EOKA used to wear a .45 revolver at his side and a binoculars which were his never-parting companions.

The honours showered on him are what he quite deserves. Archbishop Theoklitos said of him: "Your name is a Doric column in the pantheon of the great heroes of our glorious nation." King Paul presented him the Medal of Bravery, and Parliament passed a law promoting Colonel Grivas to Lieutenant-General, awarded him full pay of £300 a month for life.

The recent Cyprus Peace Agreement changed the face of Cyprus. Grivas arrived home as it were to show his people the 'Promised Land.' To return to Cyprus, his Fatherland, was his dream which has now realised itself for him. Archbishop Makarios, Cyprus's leader in its national struggle, who had persuaded Grivas to lay down his arms, said cautiously: "After the Republic of Cyprus is formed, I see no objection."

Colonel Grivas, despite being hardened due to the harsh realities of dangers which he had to face in the liberation of his country, keeps a soft corner in his heart for his better half. Who else was happier at his return than Kiki, his faithful wife, who patiently waited all through these years for him who, at his departure on October 6, 1951, uttered the following words: "Don't worry, I'll be back soon"?

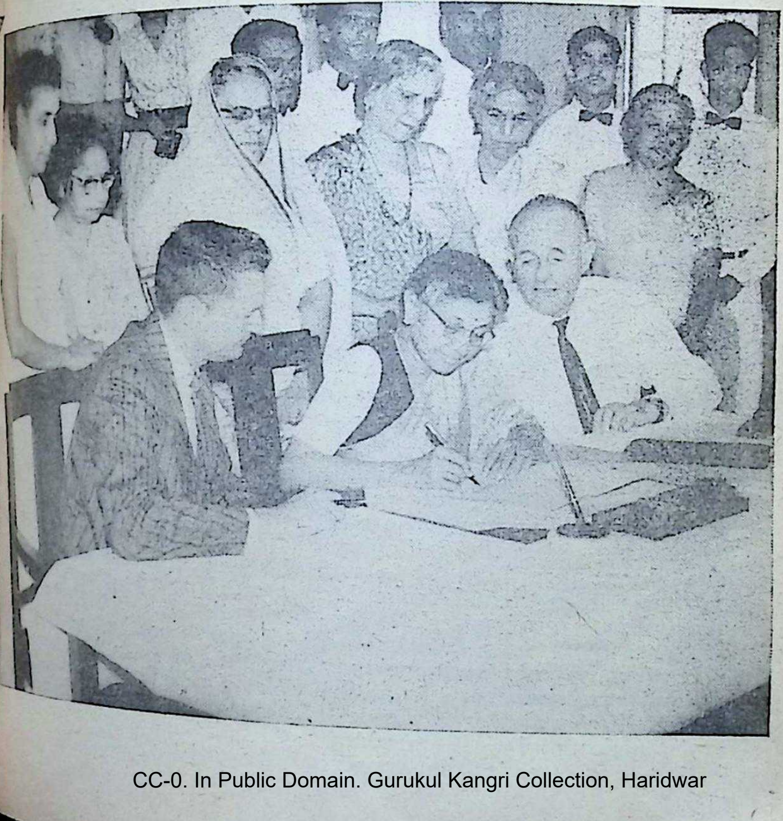
MAY 3, 1959

NEWS AND NOTES

COLLEGE OF CATERING

A CONTRACT for the teaching of technology of baking in the College of Catering was signed in Bombay on 26th March 1959 between the College of Catering and Institutional Management at Andheri and the Wheat Associates of America. As a result, an additional bakery training department will be opened in the College where "craftsman bakers" will be given modern training. The Bombay Millers and the Indian Bakers' Association are also collaborating in the work.

Picture below shows Mr. Wayne Gentry signing the contract on behalf of the American Company and Smt. Lilavati Munshi on behalf of the College. Those present there included Mr. William T. Turner, American Consul General in Bombay and Mr. C. Belfield-Smith, a Technical Expert of the F.A.O. of the U.N. and the Principal of the College of Catering.



OUR BOOK SHELF

AKBAR. Vols. I & II. By J. M. Shelat. (Bhavan's Book University Series No. 56 and 57.) Published by Bharatiya Vidya Bhavan, Bombay 7. 1959. Price: Rs. 2 or 3s. 6d. or $0.90 each volume.

THIS readable and critical account in nearly four hundred pages of Allahu Akbar, every inch a king, is based on original and interpretative literature and other historical sources and characterised by originality of presentation, coupled with clarification of well-known views on the subject. Dr. K. M. Munshi in his Foreword states that justice has been done to heroes like Rana Sanga, Hemu, Udai Sing and Rana Pratap (p. viii). The first volume deals with the conquests of Akbar in Rajputana, Gujarat, Bengal and Bihar and ends with a pen-picture of Rana Pratap. Though the second volume narrates Akbar's warlike activities in the North-West, Kashmir and the Deccan, its vital part is devoted to his liberalism, the Divine Faith, administration and social reforms. The author rejects the view that the Divine Faith was a new religion or a new sect and points out that the continuance of religious discussions even after 1583 controverts the assertion that Akbar founded a new religion. One of his Happy Sayings is quoted on page 339: "It is not right that a man should make his stomach the grave of animals". According to a German proverb, a man is what he eats, and one may think that carnivorousness is at the root of the maladies (physical, mental and moral) of mankind, including war, up to the present day. The literacy of Akbar is well discussed (pp. 344-45), as well as his measures for the rejuvenation of society, proclaiming his superiority to his contemporaries, Indian and foreign. These attractive volumes, well worth inclusion in the Bhavan's Book University, contain three plates (Akbar, Rana Pratap and Vitthaleshvara), a short bibliography, and an Index.

Though the book is well written and well printed, a few points for revision may be suggested: Sringeri where Shankara and Ramanuja had made their seat (p. 214); inaccuracies in the list of works referred to, as well as the reference to Sarkar's *Mughal Administration*, 1920, instead of the fourth edition in 1952. A chapter might have been added providing a general and comparative estimate of Akbar. The present reviewer has remarked in his *A Political & Cultural History of India*, Vol. II., that in reckless courage Akbar resembled Alexander the Great; in his interest in the mechanical arts he was like Peter the Great of Russia; in his capacity to utilise effectively the services of his ministers he was a second Augustus. Akbar may also be compared with his contemporaries like Shah Abbas the Great of Persia and Queen Elizabeth of England. In his *Rise and Fall of the Mughal Empire* published recently, R. P. Tripathi says that Akbar was the greatest of the rulers of India because the problems which confronted him were more complicated than those of Chandragupta Maurya, Asoka or the Guptas. Moreover, it is to

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noted that Akbar sent two embassies to Venkata I of Vijayanagar in 1600 and 1604.

—*Prof. R. Sathianathaier.*

THE TEACHING OF SRI AUROBINDO. By M. P. Pandit. Published by Sri Aurobindo Study Circle, 119, Big Street, Madras 5. Pp. 76. Price: Rs. 4.

THIS delightful little book on the teaching of Sri Aurobindo is a precise and masterly account of the Yogi's teaching by one who is an *intellectual-cum-Sadhaka* inmate of the Ashrama. In a very compressed and epigrammatic style the author in a few pages has given us the gist of Sri Aurobindo's message. There have been several accounts of the Master's teaching, but the special point of the volume under review is, it confirms the truth-vision of Sri Aurobindo's realisation by examining the great Indian scriptures and their message. We have three excellent chapters on the Vedas, Upanishads and the *Gita*. These three chapters give us in a nutshell Sri Aurobindo's interpretation of them. It is interesting and instructive to see the close consonance of the message of Sri Aurobindo to all that is in the higher knowledge and practice of the Indian spiritual tradition. From a study of the volume we get a clear picture of God, Man and Nature and their inter-relation in the Integral Yoga of Sri Aurobindo. We see how there is a dynamic *Force* behind and beyond the mutable and the immutable. We get a clear picture and the profound significance of the meaning of manifestation. The doctrine of the conscious and willing self-surrender to the supramental as not only the highest *dharma* but also the greatest strength and the intensest rapture is brought home to us in the chapter on *Gita*. In the first part of the book we have short accounts of

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—Dr. P. Nagaraja Rao.

THE VOICE OF VIVEKANANDA: By T. L. Vaswani. Published by Gita Publishing House, 10 Connaught Road, Poona-1. pp. 64. Price Re. 1.

OLIVER CROMWELL has been called a 'materialised mystic'. He was a dreamer but saw to it that his dreams came true down here. Generally mystics are considered to be mere dreamers, but true mystics intensely believe in their dreams and in the possibility of giving practical shape to their dreams. Vivekananda was one such; and Sadhu Vaswani is another. While they live in a world of their own, their outstretched hands cover in one vast embrace every phase of human life.

In the introductory chapter we have glimpses of what Vivekananda's aim in life was and how he strove to achieve it. "The first of all worship is the worship of those all around us. These are our gods, —men and animals. And the first gods we have to worship are our own countrymen", says Vivekananda. His message to the youths of India is quite clear and emphatic:

> "Strength is life! Weakness is death! India calls for heroes! Be heroic! Stand firm like a rock. Be strong! Be brave!
>
> "Know that ye are the creators of your destiny."

As the author puts it, Vivekananda "elevates work to the status of worship,—but only when it is dedicated work, work dedicated to the service of humanity."

THE COLLECTED WORKS OF MAHATMA GANDHI
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BHAVAN'S JOURNAL COMPETITION 6

3-ACT PLAYS

The number of playwrights in India today in all the languages put together, can be counted on one's fingers. In a country which produced Kalidasa and Bhavabhuti, Sri Harsha and Bhatta Narayana, this is a lamentable state.

Whatever the factors that have contributed to this stage—there have been compensatory factors too—today, India, with her new-won freedom and colossal objectives before her, can and should be able to strike the spark from the embers and develop that branch of literature for which her past history is justly famous.

The BHAVAN'S JOURNAL which has been striving for the resuscitation of many aspects of India's glorious heritage has now taken a further step in activating the creation of new plays.

With the throbbing sense of national development pulsating in his veins, there is little doubt whatsoever, that, given the chances, the modern Indian litterateur with a penchant for the dramatic element in life would be able to produce dramas which can, at any rate, compare very well with the best of their kind produced elsewhere in the world.

It is the Journal's ardent wish that, by successive attempts, India would be able to rediscover herself in dramas and disclose her true worth to the outside world in this branch of literature.

With that end in view, the BHAVAN'S JOURNAL has pleasure in making a beginning by announcing a 3—ACT PLAY COMPETITION.

RULES & REGULATIONS

1. Original plays in English, neatly typewritten on one side of the page, about 10 pages of B.J. in length are invited from readers.

2. Themes should be mythological or historical in origin.

3. Treatment should be such as to bring out the soul of India in its best sense.

4. Technique, style, humour and ability to be staged will be individually considered in evaluation.

5. A cash prize of Rs. 100 will be paid to each of the three entries adjudged as best.

6. A Kulapati's gold medal will be presented to the very best entry in addition to the cash prize.

7. The panel of judges will consist of Kulapati Sri K. M. Munshi, Dr. C. P. Ramaswami Aiyar, Smt. Rukmini Arundale, Prof. R. Srinivasan, Dr. A. K. Das Gupta and Sri Adi Marzban.

8. The last date for receiving entries is June 28, 1959.

Salient points in the life of Vivekananda dealing with his spiritual struggles and his finding peace ultimately at the feet of Ramakrishna Paramahamsa are also dealt with. A chapter is given to the life and work of the Paramahamsa. Concluding this section the author says, "Ramakrishna had love for Muhammed, too. He loved to recite the *namaz* and verses from the *Qur'an*. Ramakrishna's heart was as wide as the sea. It embraced in love and reverence all the great ones of humanity."

The next section gives some stories and parables; the parable dealing with a man and his two sons (pages 46-47) is very telling.

The book closes with extracts from the utterances of Vivekananda rousing the young hearts of India to a realisation of their glorious past and their duty here and now.

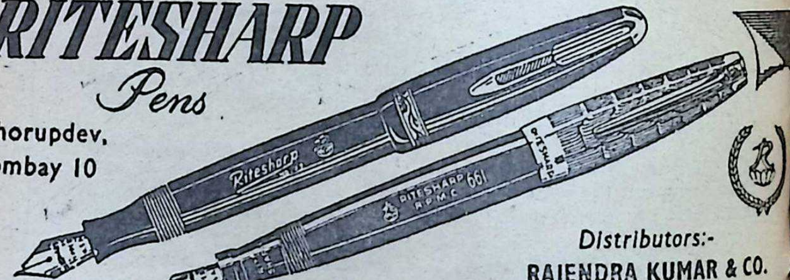
—*Prof. R. Srinivasan.*

SPIRITUAL STORIES OF SWAMI SIVANANDA. Published by the Yoga-Vedanta Forest Academy, P.O. Sivananda Nagar, Rishikesh, Himalayas. pp. 352+xxxii. Price: Rs. 4.

THE book under review begins with extracts from the Saint's sayings on such important topics as purity, faith, patience. Then follow short notes on *Yoga of Self-surrender*, prayer and on some *mantras*. The main bulk of the book is given to about 140 stories, grouped under various heads. The first set of stories are mainly philosophical in character. The stories on "Shadow and Substance", "Secret of Unswerving Righteousness", "The Reward of Faith" are particularly striking. The next 25 stories deal with moral principles. The story of Birbal and his brother-in-law brings out the utter folly of jealousy very forcibly. The next 15 stories are in the nature of parables. Stories from scriptures and mythology come next. We have then 55 stories given in the form of poems. Their merit does not so much lie in the poetic form as in the great truths revealed through them. The stories, "Story of King's Cat", "Dog in Stone", "A Sadhu and a Seth", "Krishna Bhakti", and "Engine Refuses to Move" are remarkably good.

An aspirant for spiritual progress will derive much inspiration and benefit from the book.

—*Prof. R. Srinivasan.*



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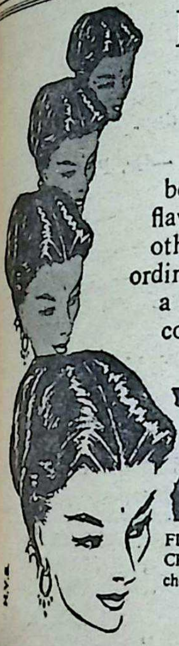

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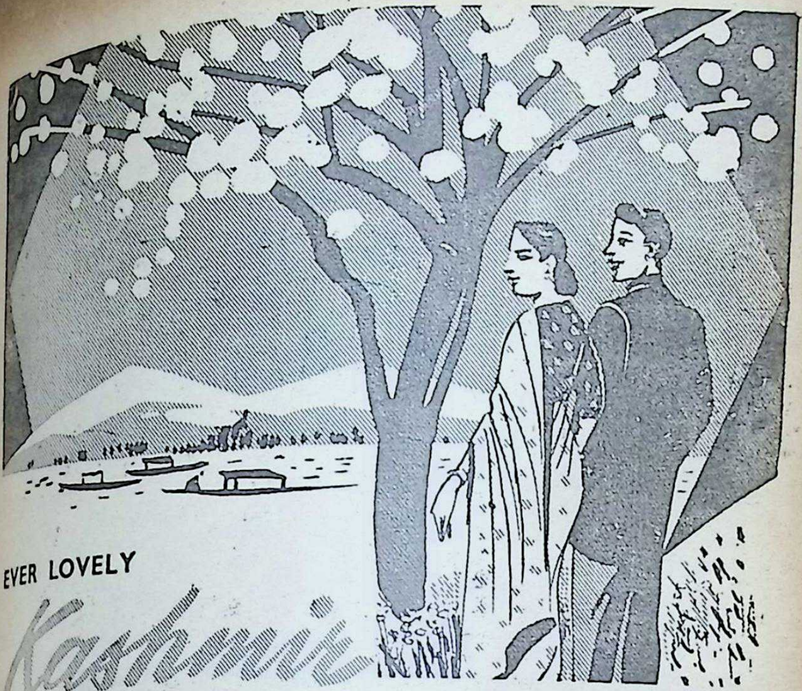

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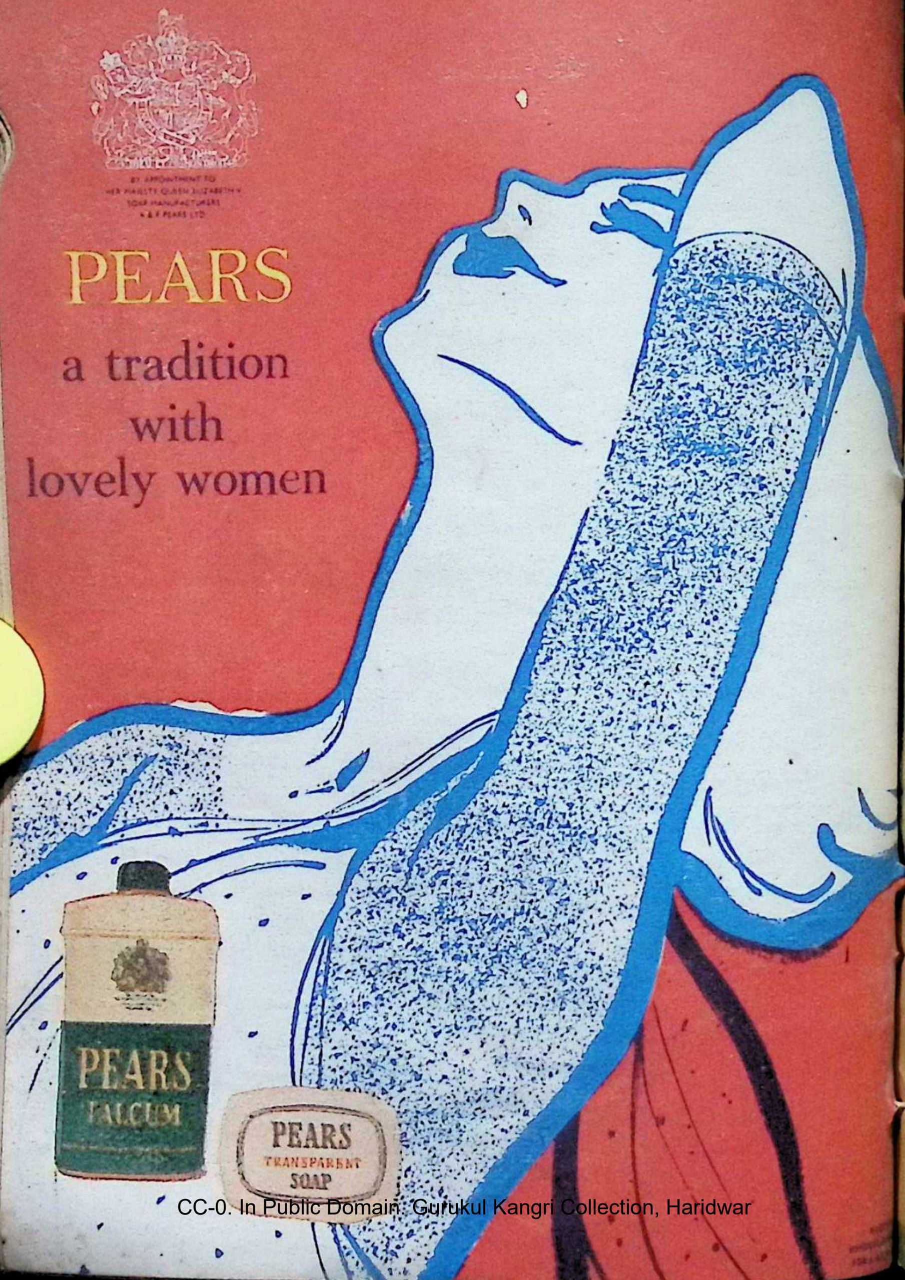
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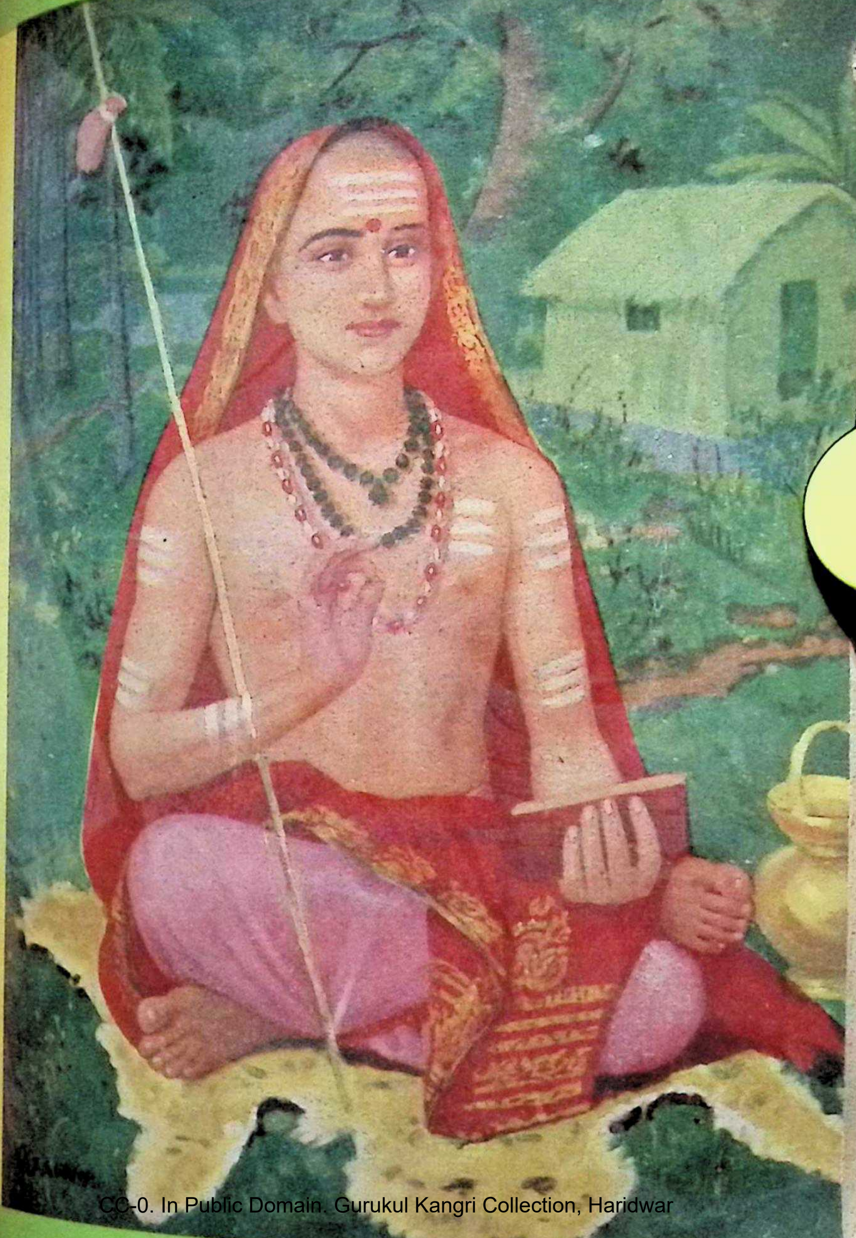

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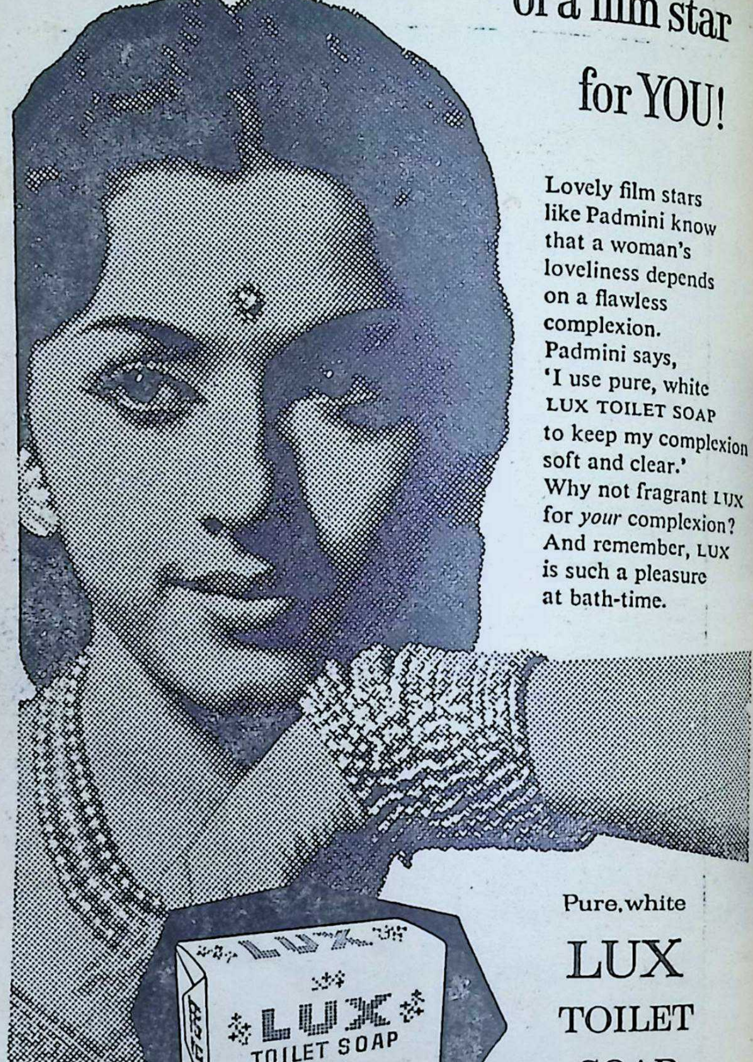

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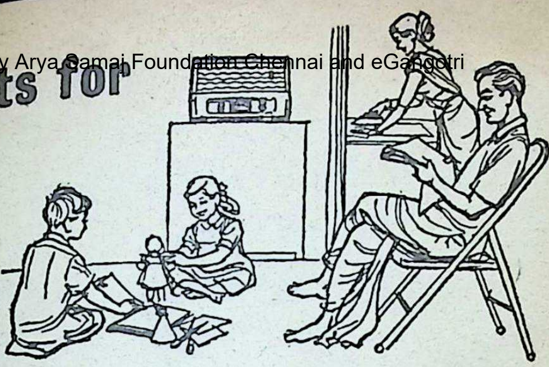

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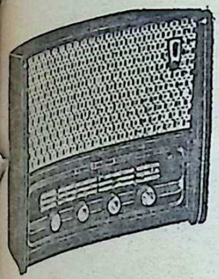

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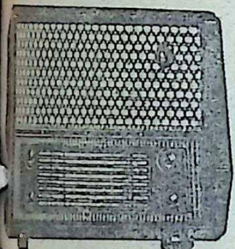

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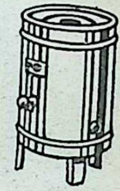

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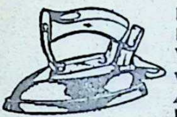

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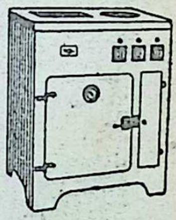

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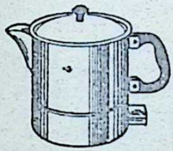

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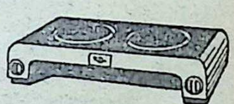

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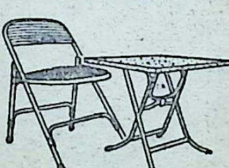

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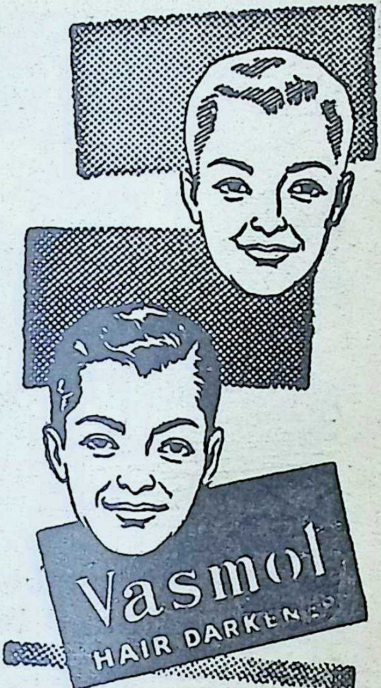

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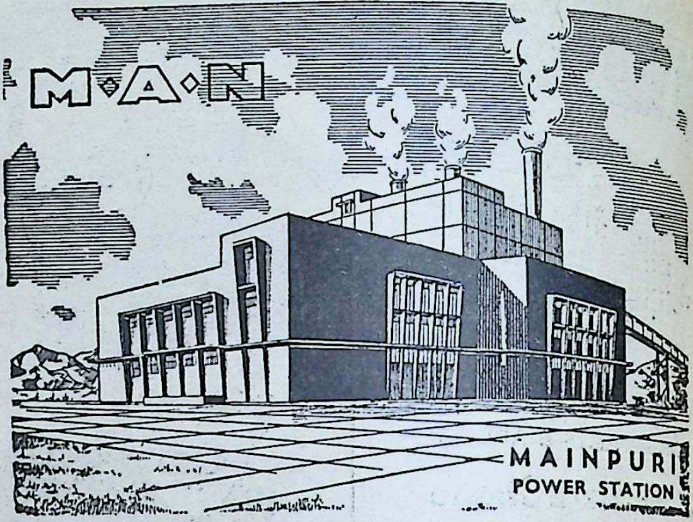

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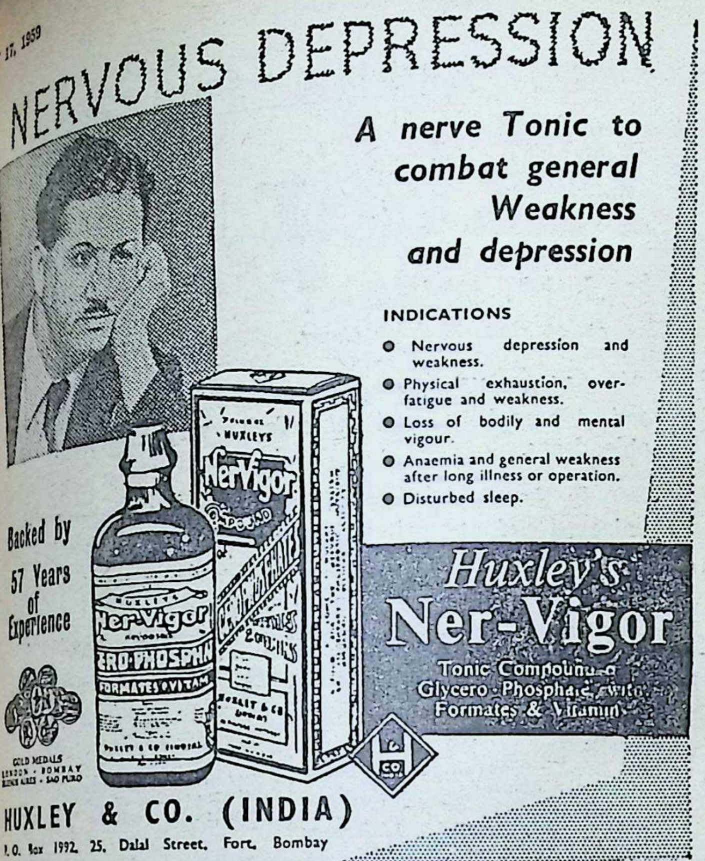

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CONTENTS

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Vol. V

CONTENTS

Page

Shankara Bhagavatpada (Prayer) 11

Kulapati's Letter No. 179: Shankar, The Boy Prodigy—Absolute Monism—Conquest of Banaras 12

Philosophy of Shankaracharya —Dr. C. P. Ramaswami Aiyar 19

The Philosophy of the Vedanta —Dr. Paul Deussen 24

Shankara's Contribution to World Philosophy —Dr. P. Nagaraja Rao 32

Shankara's Methodology —Yati Nitya Chaitanya .. 35

Shankara and Tantric Tradition —Sri M. P. Pandit 40

Page

* Ramacharitamanasa: Vibhishana Gives the Clue 46

* Krishnavatara: The Crisis in Hastinapura —Sri K. M. Munshi 50

* What Sri Rama Means to Me —Swami Sreenivasananda Saraswati 55

* Call for Sane Sex Order —Dr. P. A. Sorokin 58

* Each is Great in His Own Place —Swami Vivekananda .. 62

* Sringabhuja (Katha Sarit Sagara Story) 66

* Question Box 74

* Our Book-Shelf 76

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—Rigveda, I-89-i

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Vol. V MAY 17, 1959 No. 21

SHANKARA BHAGAVATPADA

अज्ञानान्तर्गहनपतितानात्मविद्योपदेशै-
स्त्रातुं लोकान् भवदवशिखातापपापच्यमानान्।
मुक्त्वा मौनं वटविटपिनो मूलतो निःसरन्ती
शंभोर्मूर्तिश्चरति भुवने शंकराचार्यरूपा ॥

It is the form of Shambhu Himself which walks in the world as Shankaracharya, getting up from His seat under the banian tree breaking His silence, speaking the Vedantic wisdom of **Atma Vidya** to rescue the men of the world enveloped by **Ajnana** from the tormenting fires of life in this vale of tears.

—Vidyaranya.

Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 179

★ SHANKAR, THE BOY PRODIGY ★ ABSOLUTE MONISM ★ CONQUEST OF BANARAS

Kyoto, Japan.
MAY 17, 1959.

MY YOUNG FRIEND,

KERALA is the land of cocoanuts and bananas, of pre-historical matrilineal system and of Nambudiri Brahmans who, even among the Brahmans of India known for their learning and religious zeal for two millennia, are still one of the most orthodox, if not the most learned. It is the homeland of one of the greatest religious leaders of history.

About the last quarter of the eighth century, a boy, who was named Shankar, was born at Kaladi to Shivaguru Vidyadhiraj and his wife Sati or Ambika, Nambudiri Brahmans. The boy was a prodigy. At the age of five, he was given the sacred thread, which ritually accorded to him the status of a Brahman. By then he had already got the four *Vedas* by heart, possibly the legacy of a very learned father.

The sacred thread ceremony enjoins that the boy should be initiated as a Brahmachari, an ascetic student, who under strict vows had to pursue a hard life of study. Such a boy had to remain celibate and live with his *Guru* for twelve years after which he could, if he wished, resume family life. During this period of Brahmacharya Shankar evinced a desire to become a *sannyasi* and not to return to family life. His mother, now a widow, would not give the necessary permission.

Once, while Shankar was bathing, his leg was gripped by a crocodile. When, at the point of being dragged away, he asked his mother's permission to let him fulfil his desire before he died. The mother could not deny her son's last-minute entreaty. She gave the permission; the crocodile miraculously let him

Bhagavan Sri Adi Shankaracharya whose Jayanti this year was on May 13, is one of the greatest philosophers mankind has produced. Born and lived about 12 centuries ago Shankara's influence on World Philosophy remains unquestioned and its truth, in the light of modern development in science, has begun to be more and more realised by the world.

Sri Shankara was a great philosopher, poet, seer, saint, mystic, religious reformer, debator and organiser all rolled into one. **In Him India possessed a man of unfathomable intellect as well as of the highest spirituality. It is indeed a great miracle that in a short span of 32 years from His birth at Kaladi in Kerala to His mukti at Kedarnath, He compressed the labour of several centuries of intellectual and spiritual illumination.**

—Editor.

g go and Shankar at the age of eight was initiated into an ascetic order.

● ● ●

In the moral, religious and spiritual evolution of man, inspired ascetics have, in the East as well as in the West, played a vital role. They have contributed the strongest element of strength and hope. Their lives, more than their actions and words, have inspired millions to rise above the sordidness and vulgarity of animal existence and to walk in the path of godliness.

From the pretero-historic times, India has been the home of such ascetic orders. The famous Mohenjo-daro seal of a date at least 5000 years distant depicts Pashupati sitting naked in a yogic pose. The *Vedas* refer to the long-haired ascetics and Shiva sitting on Mount Kailasa, almost naked and besmeared with ashes, is appropriately their guardian deity. These orders have played a great part in recreating from time to time the religious life of the people and purging it of dross. Their influence has also spread to many parts of the world.

The pre-eminent among these orders, according to tradition, was founded by Shukadev, the ascetic son of Veda Vyas who as the pre-eminent prophet of our race and the author of the *Mahabharata*, still dominates Hindu religion and thought. Later, Mahavira, who lived in the sixth century B.C., became the head of another ascetic order, which still keeps Jainism alive. Again, Buddha, in the same century, was the founder of still another ascetic order which to-day dominates religion in many countries in Asia from Ceylon to

Japan. The Greeks, who came to India with Alexander, met the naked philosophers, the gymnosophists.

* * *

About 796 A.D., Shankar was initiated as a *sannyasi* of the ascetic order founded by Shukadev by Govindapada, a very learned *sannyasi*, who lived in a cave at Omkar Mandhata on the banks of the Narmada.

Under Govindapada, the boy prodigy mastered all the known religio-philosophical Sanskrit literature. He was also initiated into the doctrine of Absolute Monism.

At this time, India was passing through a crisis. During the Gupta period (A.D. 320-500), which has been rightly called the Golden Age of India, Hinduism had reached the apex of its power and glory. However, the collapse of that empire and the inroads of the Huns which followed had thrown the country in political, social, religious and moral turmoil.

Hinduism, which time and again had influenced not only the Asian but world thought and religion, had one harmonising value derived from *Prasthantrayi*, Three Great Scriptures, the *Shruti* (the *Vedas* and the *Upanishads)*, the *Gita* and the *Brahmasutra*. These ancient scriptures taught that the goal of life was Liberation, that is, freedom from the fetters of ever-recurring birth and death and from the misery flowing from this cycle. This goal can be attained by reaching identity with Brahman or the Absolute through developing super-sensory perception, which could be acquired through *Bhakti* or devotion, *Jnana* or cognition of Reality, *Karma* or rituals or actions detached from greed, hate and fear, or *Yoga*, that is creative concentration resulting from strict moral, spiritual and physical discipline.

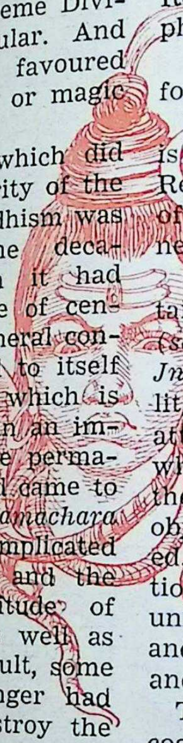
In the century which preceded Shankar's birth, even this harmonising influence had lost its efficacy. Innumerable cults, while drawing their inspiration from the *Vedas*, disagreed on most points of doctrine and practice, as also as to the specific deities to be worshipped above all others. In this way, they led to a confusion of thought and morals.

Of them, the most important were the cults of Ritualism which laid emphasis on rituals, of which sacrifice was the most important, and of Devotionalism which, irrespective of conduct, made ecstasy induced by intensifying emotion, the sole means to Liberation.

During this period, Shaivism had emerged as a powerful cult. It accepted Shiva as the supreme God in His beneficent destructive and re-creative aspect. The *Shiva-Agamas* had acquired the sanctity of the Vedas. The influence of its high-priests—the Pashupatacharyas—was growing; the age of large-scale temple building had begun.

The Shakti cults, which accepted Devi—the Feminine Principle—as the supreme Divinity, were also popular. And some of these cults favoured bloody, gross, unclean or magic rites.

Among the cults which did not accept the authority of the Vedas, Mahayana Buddhism was very influential. The decadent form in which it had emerged in the course of centuries added to the general confusion. It had denied to itself the spiritual strength which is derived from a belief in an immortal soul and in the permanency of existence, and came to be associated with *Vamachara* or Tantric practices, complicated rituals, magic spells and the worship of a multitude of powers, beneficent as well as malevolent. As a result, some kings in righteous anger had already begun to destroy the Buddhistic monasteries.



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Under the inspiration of his master, Govindacharya, Shankar, at the age of sixteen, reinterpreted the *Three Great Scriptures*, the *Shruti*, the *Bhagavad Gita* and the *Brahmasutra*. His commentaries, characterised by profundity of thought and irresistible logic, recognised the *Vedas* as the supreme and infallible authority and expounded *Vedanta*, the doctrine of Absolute Monism or Kevaladvaita which re-established the Absolute or Ultimate Reality as the very centre of philosophic thought.

Shankar's *Vedant* postulated four central principles:

First, Brahman, the Absolute, is the only and all-pervasive Reality. Its nature is formed of Existence (Sat), Consciousness (Chit), and Bliss (Ananda).

Secondly, the only way of attaining identity with Brahman (*sakshatkara*) is the Way of *Jnana* or the cognition of Reality. This cognition leads to the attainment of the Absolute, when the distinction between the knower, knowledge and the objects to be known, is dissolved. Once this higher perception is developed, the world, not unreal so long as we are in it and of it, becomes irrelevant and illusory.

Thirdly, the way of *Jnana* or cognition can be reached through *Viveka*—right discrimination between the real and the unreal, *Vairagya*—detachment from the sensory attractions, *Sama* or calmness, *Dama* or self-control, *Uparati* or detachment, *Titiksha* or endurance, *Samadhi* or creative concentration, *Shraddha* or faith, and *Mumukshutva* or the sustained longing to attain Liberation and the resolute will to attain the Absolute in life.

Fourthly, both the way of *Bhakti* or devotion and the way of *Karma* or action are mere steps to obliterate the distinction between the aspirant and God, and to bring about purity of mind.

This revolutionary interpretation of the scriptures was a challenge to the Buddhist and the Jain doctrines as well as to the conflicting Hindu cults and the gross worldliness which the crisis of the spirit had engendered.

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Shankar, though one of the greatest philosophers in history, was not content by only teaching a new doctrine. He wanted to transform life in India.

In India, learning was the most honoured of attainments right till the impact of the industrial West. Even in the age of Shankar religious and intellectual life in so vast a country was highly organised.

On account of the training and discipline which the Brahmans as a community received, the bulk of them were family priests, astrologers or physicians in the villages and the towns and at royal courts. Besides, there were those who specialised in grammar or literature, rituals, traditional history, logic or philosophy. They were of all grades, from a village teacher to the savant and the *sannyasi* who travelled in state from place to place and were received with high honours wherever they went.

The eminent among such scholars met, from time to time to hold ceremonial debates under the patronage of royal courts at which even learned kings presided. The victors in such scholarly tournaments were given royal honours often carried in triumphal processions. But to be pre-eminent, one had to receive recognition from the scholars who lived in a few centres of learning, of which Kashi or Banaras was the most notable.

Every Brahman worth the name had a few students a members of his household, wh for about twelve years sat a the feet of the master. The highest ambition of every brilliant student, once his studies were completed, was to go t Banaras to secure some recognition and pursue high studies. Thus, this vast community of Brahmans devote to learning had a sort of org nic existence, the heart-blood which was supplied from Bana ras. Even today, classical a scholastic study survives

That centre as in no other centre in India.

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Having evolved a dynamic, philosophic challenge, Shankar, still in his teens, travelled to Banaras.

It was not an age of books; written manuscripts were a rarity. Scholars had classical authorities at the tip of their tongue, and if they composed original works, they had to carry them in their memory. And in the ceremonial debates—*shastrarthas*—lasting for days, scholars had to wrestle with each other with great dialectical skill by marshalling authoritative texts, in addition to their own theses in Sanskrit, one of the most expressive and precise languages of the world.

Arriving in Banaras, Shankar with supreme self-confidence, propounded the new doctrine: Brahman, the Ultimate All, is the only Reality, and the only means to lead man to the goal of self-realisation, which is liberation.

The scholars of Banaras were stirred to their depth as much by the novelty of the doctrine as by the power and eloquence of the young ascetic. Confusion of doctrines vanished before his logic and incisiveness; each one fell in its proper place in a synthetic pattern.

The Three Scriptures were consistent in their tenets, proclaimed Shankar: they all taught Vedanta. Soon scholar after scholar accepted the challenge of the young *sannyasi*, and defeated in the ceremonial debates, became his disciple. Never was such a miraculous victory achieved by any scholar in tradition-cramped Banaras.

'All was Reality' became clear as daylight, even to the *chandala*, the lowliest untouchable. On one occasion, one of them met the young *sannyasi* whose name was on every one's lips on the road. He saw the young ascetic shrinking away from his possible touch.

The *chandala* said, 'Venerable Sir, you have established that the Absolute is everywhere, in you as well as in me. Why do you shrink from me as if I am different?'

Shankar realised his mistake and, seeing the Absolute in all, bowed low with folded hands as he would to a learned Brahman.

I will deal with the life and influence of Shankar further in my next letter.

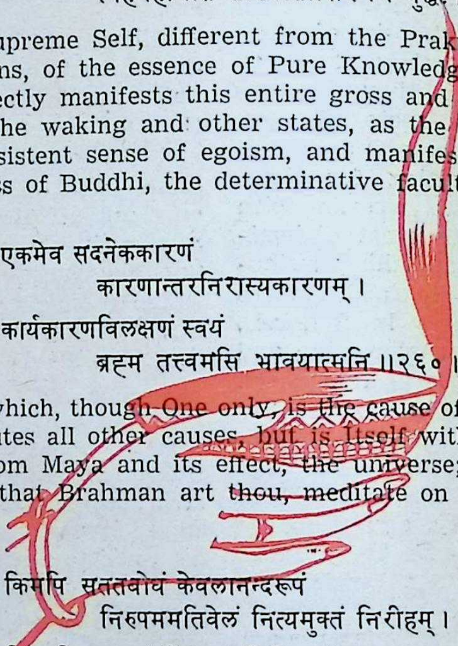
Yours sincerely,

K. M. Munshi

gems from Shankara....

प्रकृतिविकृतिभिन्नः शुद्धबोधस्वभावः
सदसदिदमशेषं भासयन्निर्विशेषः।

विलसति परमात्मा जाग्रदादिष्ववस्था-
स्वहमहमिति साक्षात्साक्षिरूपेण बुद्धेः॥ १३५॥



The Supreme Self, different from the Prakriti and its modifications, of the essence of Pure Knowledge, and Absolute, directly manifests this entire gross and subtle universe, in the waking and other states, as the substratum of the persistent sense of egoism, and manifests Itself as the Witness of Buddhi, the determinative faculty.

एकमेव सदनेककारणं
कारणान्तरनिरास्यकारणम्।

कार्यकारणविलक्षणं स्वयं
ब्रह्म तत्त्वमसि भावयात्मनि॥२६०॥

That which, though One only, is the cause of the many; which refutes all other causes, but is Itself without cause; distinct from Maya and its effect, the universe; and independent;—that Brahman art thou, meditate on this in thy mind.

किमपि सततबोधं केवलानन्दरूपं
निरुपममतिवेलं नित्यमुक्तं निरीहम्।

निरवधिगगनाभं निष्कलं निर्विकल्पं
हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ॥ ४०८॥

The wise one realises in his heart, through Samadhi, the Infinite Brahman which is something of the nature of eternal Knowledge and absolute Bliss, which has no exemplar, which transcends all limitations, is ever free and without activity,—which is like the limitless sky, indivisible and absolute.

[From *Vivekachudamani*]

...What may be called the Shankara system has pervaded and influenced not only all aspects of Indian thought but has had significant repurcussions amongst medieval Christian saints, Sufi divines, and more recent thinkers like Nietzche and Schopenhauer...

Dr. C. P. Ramaswami Aiyar

Philosophy of Shankaracharya

JAGADGURU ADI SANKARACHARYA was almost unique in the history of thought; he combined in himself the attributes of a poet, a logician, a devotee and a mystic as well as being the architect of the monistic system of philosophy that bears his name. He was an inspired poet whose appeal was, in turn, to every human feeling and sentiment. His descriptions of nature and his appraisal of human and divine personality reached the summit of art, and his command over the 'navarasas' was superb.

At the same time, in his commentaries on the 'Prasthana-traya,' he displayed a rare faculty of relentlessly logical and concatenated argument and refutation and such subtlety of reasoning as has been rarely surpassed in the philosophical writings of the world. He vindicated and firmly established the Advaita philosophy which has been described to be one of the supreme achievements of Hinduism.

Sankara was simultaneously the author of some of the sweetest lyrics like *Soundarya Lahari*, devoted to the description of personal Godhead in several manifestations. Within the short compass of 30 and odd years, he travelled throughout India and demonstrated his marvellous organizing capacity by the establishment of mutts in all the four quarters devoted to the continuation of the doctrines, he had expounded in his life, by Sannyasins who demonstrated in their dedicated lives the efficacy and the practicableness of such things.

If one can presume to summarize the main features of his philosophy contained, as they are, in the commentaries on the *Gita*, the *Upanishads* and the Brahmasutras, and in such condensed expositions as *Vivekachudamani*, *Atmabodha*, *Satasloki*, *Lakshana Nirupanam*, and the unequalled compendium of wisdom, the *Dakshinamurti Stotra*,—they consist in the affirmation of the Samsara or the succession of births and deaths and its cosmic significance and the realization of the essential unreality of phenomena in the context of the reality of the Supreme Self, the realization that Self not being a theoretical matter but in the nature of a direct realization and an actual experience summarized in the saying "Tattwamasi,"—in his own language: *Yasyaiva sphuranam sadatmakamasatkalparthakam bhaste.*

Even amongst Indians there is considerable misapprehension in relation to the real import of Sankara's Advaita. He asserts that the eternal, impersonal Brahman is the only ultimate reality. He explains the phenomena of the universe as due to the power called Maya, by which that Absolute, without undergoing any change in or by itself, appears to us as an ever-changing succession of phenomena conditioned by time and space. He postulates that the spirit of man is identical with the Supreme Spirit and that our sufferings are due to the failure to realize this identity, and further declares that this realization can procure for us liberation. One of his chief doctrines is that Karma and Upasana are ancillary to Jnana or illumination.

Sankara did not teach th the world was unreal or a figment. On the other hand he was at pains to point out th such an idea of unreality was a part of the Buddhist doctrine.

Owing to Avidya, according to him, we see diversity where there is unity, and many where there is one. Sankara is further remarkable for his insistence on knowledge by investigation and not by the mere acceptance of the assertions of others.

The main background of the Sankara's system is the *Mandukya Upanishad* on which he has composed his well-known commentary. The second verse of that *Upanishad* runs as follows: *Sarvam Hyetat Brahma, ayamatma Brahma, soayamatma.*

Sankara's conception of the Absolute is not solely a matter of intellectual subtlety. He assumes that the relation of the Brahman with the world is 'Anirvachaneeya' (impossible of explanation). Brahman is attributeless and immutable. Iswara himself, in a sense, is a product of Maya, the highest approach to the Nirguna Brahman possible to the individual soul. The world is an apparent transformation through Maya of the Nirguna Brahman, the Jiva being, in reality, also all-pervading and identical with Brahman. When this Jiva, is individualized, by what are called its Upadhis, it regards itself as a doer or an agent.

Sankara in his *Satasloki* thus expounds the idea:

Jivatmabrahmabhedam dalayati
Sahasa yatprakashaikarupam
Maya tenaiva tasya kshayamupa-
gamita
Samsriteh karanam ya

As to Maya referred to in the above argument of Sankara, it is somewhat as follows: "Man's senses may deceive him; his memory may play him false; the forms of the world may be a matter of delusion; the objects of knowledge or perception may be doubted; but the doubter himself cannot be doubted." This position leads to the conclusion that the Self, which is composed of the elements of *Satchidananda*, is universal and infinite, whereas the world of objects is subject to mutation. Nevertheless, the world, as perceived, is as real as the perceiver. In saying this, Sankara differs fundamentally from the Yogacharas of Buddhism.

The world, according to Sankara, is neither non-existent nor void. Its attributes are neither 'Abhava' or 'Soonya.' But, granted all this, the world is not the ultimate reality, and our confusion arises because we do not differentiate between the basic Atman and the empirical 'Anatman.' Moksha arises when this truth is realized. It is not Nirvana in the sense of dissolution but the replacement of a false outlook, Avidya, by the true outlook, Vidya. In the *Vivekachudamani* Sankara says:

"Deliverance is not achieved by repeating the word 'Brahman' but by directly experiencing Brahman."

Having proceeded so far, Sankara thereafter expounds the view that the Nirakara Absolute becomes 'Akaravat' or embodied for the individual worshipper as a personal or 'Saguna' God which is but a form in which the Absolute can be comprehended by the finite mind.

The religion of a personal God is not a mere dogma but is a product of realization and experience. As the end of religion is 'Sakshatkara,' what is termed 'Bhakti' is a striving for this 'Sakshatkara' or realization by means of a personal God or a symbol, 'Prateek,' which may be an image, a painting or an object in nature. It will thus be seen that Sankara does not exclude or expel the framework of the external world. This is an aspect which is not always understood by those who deal with the Vedanta system.

The truth of Brahman may be mentally or intellectually envisaged. But, in spite of it, there is a deep-rooted desire for personal separateness, which is the true Avidya and the true play of Maya. It creates the notion: "I am the actor; I am one who experiences." This notion is the cause of bondage to conditional existence, birth and death, and this notion can be eradicated only by a strenuous endeavour to live in union with the Brahman. Such eradication is called Moksha. One of the boldest steps taken by Sankara is the pronouncement that when a man follows the ways of the world or even the way of tradition (i.e., when he believes in religious rites and the letter of the scriptures), he cannot attain the knowledge of reality until and unless by that path he attains the citadel of Jnana (illumination).

It may be observed that similar conceptions and thoughts have occurred to men and women in many other countries and in other ages. St. Catherine of Genoa exclaims, "My 'me' is God, nor do I recognize any other 'me' except God himself," and the Sufi saint, Bayazid, stated, "I went from God to God, until they cried from 'me' in 'me' Oh thou I." When someone knocked at the saint's door and asked, "Is Bayazid here?" his answer was, "Is anybody here, except God?"

In that remarkable compilation of Aldous Huxley, entitled *Perennial Philosophy*, occurs the following passage: "That art 'thou.' Behold but one in all things, God within and God without. There is a way to reality in and through the world, and there is a way to reality in and through the soul. But the best way is that which leads to the Divine ground simultaneously in the perceiver and in that which is perceived."

That inspired and medieval philosopher, Ruysbroeck, has stated: "The image of God is found essentially and personally in all mankind. In this way we are all one, intimately united in our external image which is the image of God and the source in us of all our life."

Perhaps, however, one of the truest successors of Sankara is Spinoza. According to him *God of Nature)*, the totality of all existing things is God. God, according to him, is not a cause outside of things, which passes over into things and works upon things from without. He is immanent, dwelling within, working from within, penetrating and impregnating all things. In his short treatise, Spinoza utters the truth as manifested to him: "Nature consists of infinite attributes. To its essence pertains existence so that outside it there is no other essence or existence. It thus coincides exactly with the essence of God."

What may be called the Sankara system has thus pervaded and influenced not only all aspects of Indian thought but has had significant repurcussions amongst medieval Christian saints, Sufi divines, and more recent thinkers like Nietzche and Schopenhauer. There is, furthermore, a growing body of scientific thinkers, who, confronted by the phenomena and development of nuclear, atomic and cosmic theories, feel irresistibly drawn to Sankara's enunciations as the most legitimate and satisfactory explanation of the universe, physical, psychological and parapsychological.

The more one studies the teachings of Sankara and his source-books, the *Upanishads*, the *Brahmasutras* and the *Gita*, the more one marvels at the intuitory anticipation by past seers of what are now coming to be regarded as scientific truths. The atomic theory and the reservoir of incalculable energy in the atoms, the doctrine of conservation of energy and many of the developments of physics, chemistry and biology regarding the infinitesimally small and the infinitely great being evolutionary products and translations of primal energy, are envisaged in the doctrine of *Anu*, of *Sabdabrahman*, and of *Shakti*.

In an article by Dr. J. B. Rhine on parapsychology there is the following observation: "Why should we suppose that there could be no kind of energy beyond those that are known? Why should it be assumed that all the energies of nature should be subject to time and space and mass rela-

(Continued on page 71)

Dr. Paul Deussen was Professor of Philosophy, University of Keil, Germany. This article is extracted from an address delivered by him on 25th February 1893 at the Bombay Branch of the Royal Asiatic Society.

THE PHILOSOPHY OF THE VEDANTA

Dr. PAUL DEUSSEN

THE system of the Vedanta, as founded on the Upanishads and Vedanta Sutras and accompanied by Shankara's commentaries on them,—equal in rank to Plato and Kant—is one of the most valuable products of the genius of mankind in his researches of the eternal truth, as I propose to show by a short sketch of Shankara's Advaita and comparison of its principal doctrines with the best that occidental philosophy has produced till now.

Taking the Upanishads, as Shankara does, for revealed truth with absolute authority, it was not an easy task to build out of their materials a consistent philosophical system for, the Upanishads are in Theology, Cosmology and Psychology full of the hardest contradictions. So in many passages, the nature of Brahman is painted in various and luxuriant colours, and again we read, that the nature of Brahman is quite unattainable to human words, to human understanding. We are told that there is no world besides Brahman, and all veriety of things is mere error and illusion. So we have fanciful descriptions of the Samsara, the way of the wandering soul up the heaven and back to the earth, and again read that there is no Samsara, no variety of souls at all; but only one Atma who is fully and totally residing in every being.

Shankara in these difficulties created by the nature of the materials, in face of so many contradictory doctrines, which he has not allowed to decline and yet could not admit altogether, has found a wonderful way out. He constructs out of the materials of the Upanishads two systems: one esoteric, philosophical (called by him *nirguna vidya*, sometimes *paramarthika avastha)* containing the metaphysical truth of the few ones, rare in all times and countries, who are able to understand it and another exoteric, theological (*saguna vidya, vyavaharika avastha*) for the general public, who wants images, not abstract truth, worship, not meditation.

I shall point out briefly the two systems, esoteric and exoteric, pursuing and confronting them through the four chief parts, which Shankara's system contains, and which every complete philosophical system must contain:

1. Theology, the doctrine of God or of the philosophical principle.

2. Cosmology, the doctrine of the world.

3. Psychology, the doctrine of the soul.

4. Eschatology, the doctrine of the last things, the things after death.

आशैलादुदयात् तथाऽस्तगिरितो भास्वद्य-
शोरश्मिभिः
व्याप्तं विश्वमनन्धकारमभवद्यस्य स्म
शिष्यैरिदम्।
आरात् ज्ञानगभस्तिभिः प्रतिहतश्चन्द्रायते
भास्करः
तस्मै शंकरभानवे तनुमनोवाग्भिर्नमः
स्यात् सदा॥

Salutations with body, mind and speech to the glorious Sun that is Sri Sankara struck back by the lustre of whose knowledge the splendour of the solar orb became dim like the moon, and the effulgent renown of whose disciples enveloped all the countries from the *Far East to the Far West* and dispelled the darkness of ignorance from every region.

—*Sri Suresvaracharya.*

The Upanishads swarm with fanciful and contradictory descriptions of the nature of Brahman. He is the all-pervading *akasa*, is the *purusha* in the sun, the *purusha* in the eye; his head is the heaven, his eyes are sun and moon, his breath is the wind, his footstool the earth; he is infinitely great as soul of the universe and infinitely small as the soul in us; he is in particular the *Isvara*, the personal God, distributing justly reward and punishment according to the deeds of man. All these numerous descriptions are collected by Shankara under the wide mantle of the exoteric theology, the *Saguna vidya* of Brahman consisting of

कस्तां परानन्दरसानुभूति-
मुत्सृज्य शून्येषु रमैत विद्वान् ।
चन्द्रो महाह्लादिनि दीप्यमाने
चित्रेन्दुमालोकायितुं क इच्छेत् ॥

What wise man would discard that enjoyment of Supreme Bliss and revel in things unsubstantial? When the exceedingly charming moon is shining, who would wish to look at a painted moon?

—*Vivekachudamani.*

numerous "vidyas" adopted for approaching the Eternal Being not by the way of knowledge but by the way of worshipping, and having each its particular fruits. The conception of God as a personal being, as *Isvara*, is merely exoteric and does not give us a uniform knowledge of the Atman.

In the sharpest contrast to these exoteric *vidyas* stands the esoteric, *nirguna vidya* of the Atman and its fundamental tenet is the absolute inaccessibility of God to human thoughts and words and the celebrated formula occurring so often in Brihadaranyaka Upanishad: *neti! neti! viz.* whatever attempt you make to know the Atman, whatever description you give of him, I always say: *na iti na iti*, it is not so, it is not so!

Yet the Atman, the only Godly being, is not unattainable to us for we have it fully and totally in ourselves as our own metaphysical entity; and here where returning from the outside and apparent world to the deepest secrets of our own nature, we may come to God, not by knowledge; but by *anubhava*, by absorption into our own self. There is a great difference between knowledge, in which, subject and object are distinct from each other, and *anubhava* where subject and object coincide in the same. He who by *anubhava* comes to the great intelligence, *"aham brahma asmi,"* obtains a state called by Shankara *Samradhanam*, accomplished satisfaction; and indeed, what might he desire, who feels and knows himself as the sum and totality of all existence.

Here again we meet the distinction of exoteric and esoteric doctrines, though not so clearly severed by Shankara as in other parts of his system.

"The exoteric cosmology according to the natural but erroneous realism (*avidya*) in which we are born, considers this world as the reality and can express its entire dependency of Brahman only by the mythical way of a creation of the world by Brahman. So a temporal creation of the world, even as in the Christian documents, is also taught in various and well-known passages of the

Upanishads. But such a creation of the material world by an immaterial cause, performed in a certain point of time after eternity elapsed uselessly is not only against the demands of human reason and natural science, but also against another important doctrine of the Vedanta, which teaches and must teach the beginninglessness of the migration of souls, *samsarasya anaditvam*. Here the expedient of Shankara is very clever and worthy of imitation. Instead of the temporary creation once for ever of the Upanishads, he teaches that the world in great periods is created and re-absorbed by Brahman. This mutual creation and re-absorption lasts from eternity and no creation can be allowed by our system to be a first one.

If we ask: *Why* has God created the world? the answers to this question are generally very unsatisfactory. For His own glorification? How may we attribute to him so much vanity! —For his particular amusement? But he was an eternity without this playtoy!—By love of mankind? How may He love a thing before it exists; and how may it be called love, to create millions for misery and eternal pain!—The Vedanta has a better answer. The never ceasing new-creation of the world is a moral necessity connected with the central and most valuable doctrine of the exoteric Vedanta, the doctrine of Samsara.

यद्वक्त्रमानससरःप्रतिलब्धजन्म-
भाष्यारविन्दमकरन्दरसं पिबन्ति ।
प्रत्याशमुन्मुखविनीतविनेयभृङ्गाः
तान् भाष्यवित्तकगुरून् प्रणतोऽस्मि मूर्ध्ना ॥

Honey-bees from all directions seek the embrosial nectar in the lotus which grows in the sacred lake the *Manasasaras*. Like those bees, devout and disciplined seekers of wisdom draw inspiration and instruction from the Bhashyas that came out of the lotus lips of the supreme Teacher, Sri Sankara before whom I bow my head in humble obeisance.

—*Sri Padmapadacharya.*

Man, says Shankara, is like a plant. He grows, flourishes, and at the end, he dies but not totally. For as the plant, when dying leaves behind it the seed, of which, according to its quality, a new plant grows: so, man, when dying, leaves his *Karma*, the good and bad works of his life, which must be rewarded and punished in another life after this. No life can be the first, for it is the fruit of previous actions, nor the last, for its actions must be expiated in a next following life. So the Samsara is without beginning and without end, and the new creation of the world after every absorption into Brahman is a moral necessity.

The Samsara, though not the absolute truth, is a mythical representative of truth which, in itself, is unattainable to our intellect; mythical is this theory of metempsychosis only in so far as it invests in the forms of space and time what really is spaceless and timeless, and therefore beyond the reason of our understanding. So the Samsara is just so far from the truth, as the *saguna vidya* is from the *nirguna vidya!* It is the eternal truth itself, but the truth in an allegorical form, adapted to our human understanding. And this is the character of the whole exoteric Vedanta, whilst the esoteric doctrine tries to find out the philosophical, the absolute truth.

And so we come to the esoteric cosmology. In reality there is no manifold world, but only Brahman, and what we consider as the world is a mere illusion (*maya*) similar to a *mrigatrishnika*, which disappears when we approach it, and not more to be feared than the rope, which we took in the darkness for a serpent. There are many similes in the Vedanta to illustrate the illusive character of this world, but the best of them is perhaps when Shankara compares our life with a long dream. A man whilst dreaming does not doubt the reality of the dream, but this reality disappears in the moment of awakening to give place to a truer reality, which we were not aware of whilst dreaming.

The life a dream! This has been the thought of many wise men from Pindar and Sophocles to Shakespeare and Calderon de la Barca, but nobody has better explained this idea than Shankara. And the moment when we die may be to nothing so similar as to the awakening from a long and heavy dream. It may be, that then heaven and earth are blown away like the nightly phantoms, of the dream, and what then may stand before us? Or rather in us? Brahman, the eternal reality, which was hidden to us till then by this dream of life!

This world is maya, is illusion, is not the very reality, that is the deepest thought of the esoteric Vedanta, attained not by calculating *tarka* but by *anubhava*, by returning from this variegated world to the deep recess of our own self (*Atman*). Do so, if you can, and you will get aware of a reality, very different from empirical reality, a timeless, spaceless, changeless reality, and you will feel and experience that whatever is outside of this only true reality is mere appearance, is *maya*, is a dream! This was the way the Indian thinkers went, and by a similar way, shown by Parmenides, Plato came to the same truth when knowing and teaching that this world is a world of shadows, and that the reality is not in these shadows, but behind them.

Here we convert the order and begin with the esoteric psychology, because it is closely connected with the esoteric cosmology and its fundamental doctrine: the world is *maya*. All is illusive, with one exception, with the exception of my own Self, of my Atman. My Atman cannot be illusive, as Shankara shows, anticipating the *"cogito, ergo sum"* of Descartes—for he who would deny it, even in denying it witnesses its reality.

But what is the relation between my individual soul, the Jiva-Atman and the highest soul, the Parama-Atman or Brahman? Here Shankara foresees the deviations of Ramanuja, Madhva and Vallabha and refutes them in showing that the Jiva cannot be a part of Brahman (Ramanuja), because Brahman is without parts (for it is timeless and spaceless, and all parts are either successions in time or co-ordinations in space,—as we may supply,)—neither a different thing from Brahman (Madhva), for Brahman is *ekam eva advitiyam*, as we may experience by *anubhava*,—nor a metamorphose of Brahman (Vallabha), for Brahman is unchangeable (or, as we know now by Kant, it is out of causality). The conclusion is, that the Jiva, being neither a part or a different thing, nor a variation of Brahman, must be the Paramatman fully and totally himself, a conclusion made equally by the Vedantin Shankara, by the Platonic Plotinos, and the Kantian Schopenhauer. But Shankara in his conclusions goes perhaps further than any of them. If really our soul, says he, is not a part of Brahman, all-pervadingness, eternity, almightiness (scientifically spoken: exemption of space, time, causality) are ours; *aham brahma asmi*, I am Brahman, and consequently I am all-pervading (spaceless) eternal (timeless), almighty (not limited in my doing by causality). But these godly qualities are hidden in me, says Sankara, as the fire is hidden in the wood and will appear only after the final deliverance.

What is the cause of this concealment of my godly nature? The Upadhis, answered Sankara. The Upadhis are *manas* and *indriyas*, *prana* with its five branches, *sukshma sariram*,—in short, the whole psychological apparatus, which, together with a factor changeable from birth to birth, with my *karman*, accompanies my Atman in all his ways of migration without infecting his Godly nature, as the crystal is not infected by the colour painted over it.

But wherefrom originate these Upadhis? They form, of course, part of the *maya*, the great world illusion, and like *maya*, they are based in our innate *avidya* or ignorance, a merely negative power and yet strong enough to keep us from our Godly existence. But now, from where comes the *avidya*, this primeval cause of ignorance, sin, and misery? You ask for the cause of *avidya*, but she has no cause; for causality goes only so far as this world of the Samsara goes, connecting each link of it with another, but never beyond Samsara and its fundamental characteristic, the *avidya*. In enquiring after a cause of *avidya* with *maya*, Samsara and Upadhis, you abuse your innate mental organ of causality to penetrate into a region for which it is not made and where it is no more available. The fact is that we are here in ignorance, sin and misery, and that we know the way out of them, but the question of a cause for them is senseless.

In the ancient time of the hymns there was no idea of Samsara, but only rewards in Heaven and punishment in a dark region (*padam gabhiram*), the precursor of the latter hells. Then the deep theory of Samsara came up teaching reward and punishment in the form of a new birth on earth. The Vedanta combines both theories, and so he has a double expiation first in heaven and hell, and then again in a new existence on earth. This double expiation is different (1) for performers of good works, going the *Pitriyana*, (2) for worshippers of the Saguna Brahma, going the *Devayana*, (3) for wicked deeds, leading to what is obscurely hinted at in the Upanishads as the *Triliyam Sthanam*, the third place.

(1) The *Pitriyana* leads through a succession of dark spheres to the moon there to enjoy the fruits of the good works, and, after their consumption, back to an earthly existence. (2) The *Devayana* leads through a set of brighter spheres to Brahman, without returning to the earth. But this Brahman is only Saguna Brahman, 'the object of worshipping, and its true worshippers, though entering into this Saguna Brahman without returning, have to wait in it until they get *moksha* by obtaining *samyagdarshanam*, the full knowledge of the Nirguna Brahman. (3) The *Tritiyam Sthanam*, including the later theories of hells, teaches punishment in them, and again punishment, by returning to earth in the form of lower castes, animals, and plants.

The esoteric Vedanta does not admit the reality of the world nor of the Samsara, for the only reality is Brahman, seized in ourselves as our own Atman. The Knowledge of this Atman, the great intelligence, *"aham brahma asmi"* does not produce *moksha* (deliverance), but is *moksha* itself.

When seeing Brahman as the highest and the lowest everywhere, all knots of our heart, all sorrows are split, all doubts vanish, and works become nothing. Certainly, no man can live without doing works and so also the *Jivanmukta*. But he knows that all these works are illusive, as the whole world is, and therefore they do not adhere to him nor produce for him a new life after death. And what kind of works may such a man do? People have often reproached the Vedanta with being defective in morals, and indeed, the Indian genius is too contemplative to speak much of works; but the fact is, nevertheless, that the highest and purest morality is the immediate consequence of the Vedanta. The Gospels fix quite correctly as the highest law of morality: "Love your neighbour as yourselves." But why should I do so, since, by the order of nature, I feel pain and pleasure only in myself, not in my neighbour? The answer is not in the Bible, but it is in the Veda, is in the great formula *"tat twam asi"* which gives in three words metaphysics and morals altogether. You shall love your neighbour as yourselves,—because you are your neighbour, and mere illusion makes you believe that your neighbour is something different from yourselves. Or in the words of the Bhagavad Gita:—he, who knows himself in everything and everything in himself will not injure himself by himself, *Nahinasti atmana atmanam.* This is the sum and tenor of all morality, and this is the standpoint of a man knowing himself as a Brahman. Like the man suffering from *timira*, who sees two moons but knows that there is one only, so the *Jivanmukta* sees the manifold world and cannot get rid of seeing it, but he knows that there is only one being, Brahman, the Atman, his own Self, and he verifies it by his deeds of pure uninterested morality. And so he expects his end, like the potter expecting the end of the twirling of his wheel, after the vessel is ready. And then, for him, when death comes, no more Samsara: He enters into Brahman, like the streams into the ocean; he leaves behind him *nama* and *rupam*, he leaves behind his *individuality*, but he does not leave behind him his *Atman*, his self. It is not the falling of the drop into the infinite ocean, it is the whole ocean, becoming free from the fetters of ice, returning from his frozen state to what he is really and has never ceased to be, to his own all-pervading, eternal, almighty nature. And so the Vedanta, in its unfalsified form, is the strongest support of pure morality, is the greatest consolation in the sufferings of life and death.

SHANKARA'S CONTRIBUTION to WORLD PHILOSOPHY

—Dr. P. NAGARAJA RAO

True to the Indian definition of philosophy, Shankara regards philosophy as the solution to end all our sorrows, strifes, tensions, disbeliefs and doubts. It is practical; it alone can give us eternal peace.

श्रुतिस्मृतिपुराणानाम् आलयं करुणालयम् ।
नमामि भगवत्पादशंकरं लोकशंकरम् ॥

SANKARA'S philosophy of Advaita is the unique product of Indian philosophical thought. It is the most profound form of Absolute Idealism known to the world of thought. Sankara's absolutism is without a peer or a parallel, without a before or an after. It is not a mere *mata* (view) but it is a *tattva*. Adopting the words of Lowes Dickinson we can say, "that the real antithesis is not between European philosophy and Indian systems, but between Advaita on the one hand and the rest of the world's philosophical systems on the other."

Sankara's Absolute, i.e. his Brahman, is not a system, nor an organism, nor a substance. Sankara establishes the existence of Brahman on the authority of the Sruti, his own spiritual experience and with the help of logic. As a philosopher he analyses *Experience* and does not, like the Western thinkers, confine the term *'experience'* only to the *object side* but also includes the *subject's thoughts.* Further, he takes the comprehensive view of human experience, not only of the waking life, but also of the dream world and of deep-sleep stage. His is an integral approach to experience and not a truncated and partial one as of the west. Sankara finds that in Experience the *Seer* is one and constant, and the *sights* are shifting and many. His logic is based on the concept of *identity.* He has shown to the world of logicians, Indian and Western, that the concept of relation is *self-discrepant* and is in the end indefensible. Sankara's dialectics against the concepts of *difference* and his establishment of the basic nature of *abheda* (identity) is a logical feat that regales the ardent lover of metaphysics and even at times baffles the expert. He conclusively proves to those students of Hegel that identity is not dependent on difference, difference is dependent on identity. He also has dismissed the fatal concept of identity-in-difference and has shown its weakness. The concept of the *Nirguna Brahman* is backed by a heavy and sound logic.

Sankara's theory that Brahman is Reality cuts at the root of all dualisms, mind and matter, world and spirit, the subject and the object. With the theory of the Universal consciousness, it is easy and intelligible to explain how we come to know objects in the world. We know them because they also are of the same Reality.

Sankara's description of the world as *maya* has to be carefully understood. He is pointing out to the world of philosophers that the various theories put forward to explain the world are unintelligible, when examined carefully. He finds that

(1) the creationist theory *(Arambha Vada)*,

(2) the transformation theory, which holds that the world is a transformation of Prakriti i.e. *(Parinama Vada)*,

(3) the theory that God himself transforms into the nature of the world *(Brahma Parinama Vada)*,

(4) *Sunya Vada* which says that the world is created out of nothing, and

(5) *Vijnana Vada* which believes that the world is merely a cluster of ideas,

are all not self-consistent and do not satisfy the requirements of logic. So he formulated his theory of *maya*. In short, it says that the world is neither categorisable as the real nor as the absolutely unreal. It exists, but is not real. "Unreal it is, illusory it is not". It is not the same as the dream world, nor is it a mere cluster of ideas as the subjective idealists hold. The doctrine of *maya* does not affect the world in any existential or epistemic matters. It only says it is not ultimately real. Uninformed and ill-informed critics at home and abroad have unnecessarily criticised the doctrine in a manner wholely irrelevant to the correct definition of the doctrine.

Sankara's Advaita has accorded enough place for the play of reason. He says, "Argue, but don't argue perversely" *(tarkyatam, ma kutarkyatam).* He knew the limitations and the non-conclusive nature of human reason. He was the logical opponent of the logicians. He put spiritual experience as the ultimate test of truth. He declared with the freedom of a philosopher par excellence, "that the Vedas are merely *jnapakas* and not *karakas* of spiritual life.

Sankara's philosophy is not a mere dry as dust system. True to the Indian definition of philosophy, he regards philosophy as the solution to end all our sorrows, strifes, tensions, disbeliefs and doubts. It is practical; it alone can give us eternal peace. When Sankara says that philosophy is pragmatic, it is not the pragmatism of the American philosopher James. It is not the view that truth is measured in terms of the practical, but it states that truth is the only guide for practice, that truth alone has efficacy as guide for spiritual liberation.

Further, Sankara has effected the most magnificent synthesis between man and God. This dualism is not overcome even in the most glowing humanistic theisms. Man and God are forever different. Man is a creature, tied down to a body of lust, with no glimmer of divinity in him. If he is to be saved, it must be by God's grace. Sankara philosophically analyses the objective universe and finds that at its reality is Brahman. Then he proceeds to analyse the self of man, dives deep into his several *sheaths (Kosas)* and finds that man is at bottom spirit. *He then affirms that Reality of this Self.* The epigrammatic and majestic formula of the Chandogya Upanishad i.e. *tat twam asi* is explained best by Sankara's philosophy.

Sankara was the first to affirm that *moksha is native to the soul of man. It is for all. It can be realised here and now.* The dignity of man and his native divinity have not been stressed in such a manner even by the modern existentialists. Sankara conceived that happiness is indivisible. We cannot have happiness for any of us until it is won for all.

The philosophical method Sankara advocated is open and broad. There is nothing private or non-intellectual about it. He stressed in no uncertain accents the glory and the importance of *jnana*. To us moderns, who are children of reason and science, there is no philosophy which satisfies the demands of logic and the needs of humanity more than that of Sankara. In a world where one half lacks a common faith and the other half has a faith (communism) imposed on it, the only hope is the rational religion of Sri Sankara.

SHANKARA'S METHODOLOGY

● Yati Nitya Chaitanya

> **Sankaracharya has deduced and developed more completely the essential contents of the Upanishads. His authority can only be questioned by those who are ignorant of the true spirit of the orthodox Hindu tradition and whose opinion is consequently valueless. In a general way, therefore, it is his commentary that we shall follow in preference to others.**
>
> **—Rene Guenon.**

SANKARA was the Absolutist philosopher of India. His methodology does not depend on theological presuppositions. It matches, if not excels, the methodology of any Western philosopher in its metaphysical certitude.

To doubt all presuppositions he was more dispassionate than Descartes. To question the validity of empirical notions he excelled David Hume. In his critical enquiries he was more accurate than Immanuel Kant. In employing dialectics he was more clear than Hegel. In intuition he could soar higher than Bergson.

Reality can be approached either from the *a posteriori* or from the *a priori* (*Sṛshti-dṛshti* or *Dṛshti-sṛshti*). In experimental science the method applied is systematic analysis progressively conducted from the known to the unknown. In Cartesian and other Western schools of thought such a method was employed in metaphysical enquiries too. The result was entering into the blind alleys of dualism in one form or another. Time and again thinkers have tried to avoid dualism in European thought. But it was of no avail. The ideal and the actual, the prius and nous, the phenomenon and the noumenon, the matter and the mind, the matter and spirit, have all become pairs of opposites remaining unbridged. By a thorough-going application of dialectics, Karl Marx tried to reduce everything to 'matter'. But the fact remains that in-

बीजं संसृतिभूमिजस्य तु तमो
देहात्मधीरङ्कुरो
रागः पल्लवमम्बु कर्म तु वपुः
स्कंधोऽसवः शाखिकाः ।
अग्राणीन्द्रियसंहतिश्च विषयाः
पुष्पाणि दुःखं फलं
नानाकर्मसमुद्भवं बहुविधं भोक्तात्र
जीव खगः ॥

Of the tree of Samsara ignorance is the seed, the identification with the body is its sprout, attachment its tender leaves, work its water, the body its trunk, the vital forces its branches, the organs its twigs, the sense-objects its flowers, various miseries due to diverse works are its fruits, and the individual soul is the bird on it.

—*Vivekachudamani.*

tellectual, spiritual and moral values could not find their proper place in the philosophy of Karl Marx. Such being the case we are sure to be astonished at the marvellous unity obvious in the *darsana* or vision of Sankara when his methodology is studied in contrast with those of Western philosophers.

Sankara, in the cultural history of India, came at a unique moment when a non-dual unitive approach was imperative. Like the concourse of the Yamuna and the Ganga there is the blending of two civilizations in India's culture apart from the more modern cultural tides. The pre-Vedic and the Vedic spiritual values sometimes appear harmoniously blended and sometimes they offer divergent polarities. The contemplative Siva sitting in repose imparting wisdom with his silent gesture shows the wisdom heritage of pre-Vedic India. The Vedic Aryans brought the pantheon of gods and their ritualistic worship on the one hand, and on the other, they had developed a highly contemplative metaphysical system in the latter parts of the *Brahmanas.* The subtle rivalry between the ritualistic and contemplative aspects of Brahmanism became more profound as to slip into heterodoxy in the hands of the Buddha. Finally this heterodoxy of the Buddhists ended in the hair-splitting negative analysis of the Madhyamika Sunyavada of Nagarjuna.

In Gaudapada's Karika of the Mandukya Upanishad an earnest attempt is made to restore the validity of the Upanishadic doctrine of Atman's singular reality. Its affinity to Madhyamika thought on the one hand and the acceptance of the Upanishadic Atman on the other, struck a golden mean which paved the way to the finalized doctrine of Advaita philosophy. The revaluation begun by Gaudapada was elaborated and presented with greater clarity by Sankara.

Sankara's methodology is essentially dialectical. The comological and psychological aspects of experience are unitively dealt with. All his arguments are based on the *a priori* dictum: *"Ekam eva advitiyam"*—Reality is one and non-dual. As a basis of discussion he accepts the *a priori* assertions of the Srutis. According to the Srutis Brahman or Atman alone is real. There cannot be two realities. So if Atman is recognized as reality, naturally the *jagat* must have [illegible] treated as unreal. That [illegible] is changing or perishing cannot be real. So Reality should be without beginning, end and becoming. Such a reality does not permit of anything other than it to compare with. Consequently it becomes both incomparable and indescribable. As the subject-object duality becomes not permissible, every utterance about the Absolute is bound to be erroneous. Silence alone expresses the Absolute.

When the Absolute is thus established as One, Non-dual, Beginningless, Endless, Indescribable, there remains the world of empirical experience to be explained. Sankara treats empirical experience as an error of the first degree refraction from the Real or Paramartha. This error is generic in character. The blueness of the sky is experienced by all. All common transactions are based on this generic error to which human mind is subjected to. When the first degree of error is read in relation to the Absolute, it is called Maya. When it is specifically located in the individual, it is recognized as Avidya. In Avidya there arises a second possibility of error which is recognized by Sankara as superimposition. For the first degree of error Sankara uses the term 'Vyavahara' and for the second degree 'Pratibhasika'.

ब्रह्म सत्यं जगन्मिथ्येत्येवंरूपो विनिश्चयः।
सोऽयं नित्यानित्यवस्तुविवेकः
समुदाहृतः॥

> **A firm conviction of the mind to the effect that Brahman is real and the universe unreal, is designated as the discrimination (Viveka) between the Real and the unreal.**
>
> **—*Vivekachudamani.***

Unlike Gaudapada, Sankara is more realistic in classifying human experience. He does not treat the wakeful and the dream as illusory in the same sense. The consistency in the wakeful experience is not ignored by Sankara. For Gaudapada there is no middle ground called *vyavahara*. He treats everything other than Atman as *pratibhasa* only. Thus in Sankara's methodology we find all shades of human experience finding their deserving places.

SHANKARACHARYA had caught the rhythm of the Vedas, the national cadence. Indeed I always imagine that he had some vision when he was young, and recovered the ancient music that way. Anyway, his whole life's work is nothing but that, the throbbing of the beauty of the Vedas and the Upanishads.

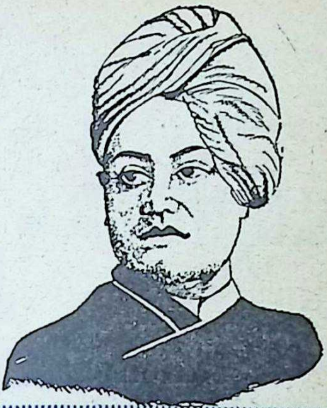
The greatest teacher of the Vedanta philosophy was Shankaracharya. By solid reasoning he extracted from the Vedas the

ACHAR

Jawaharlal Nehru

SHANKARA was a man of amazing energy and vast activity. He was no escapist retiring into his shell or into a corner of the forest, seeking his own individual perfection and oblivious of what happened to others. Born in Malabar in the far south of India, he travelled incessantly all over India, meeting innumerable people, arguing, debating, reasoning, convincing, and filling them with a part of his own passion and tremendous vitality. He was evidently a man who was intensely conscious of his mission, a man who looked upon the whole of India from Cape Comorin to the Himalayas as his field of action and as something that held together culturally and was infused by truths of Vedanta, and on them built up the wonderful systems of Jnana that is taught in his commentaries. He unified all the conflicting descriptions of Brahman and showed that there is only One Infinite Reality.

—**Vivekananda**



SHANKARA

... Shankara strove hard to synthesize the diverse currents of India and to build a unity of outlook. In a brief life of thirty-two years, he did the work of many long lives ...

the same spirit, though this might take many external forms. He strove hard to synthesize the diverse currents that were troubling the mind of India of his day and to build a unity of outlook out of that diversity. In a brief life of thirty-two years, he did the work of many long lives and left such an impress of his powerful mind and rich personality on India that it is very evident to-day. He was a curious mixture of a philosopher and a scholar, an agnostic and a mystic, a poet and a saint, and in addition to all this, a practical reformer and an able organizer.

[From *Discovery of India.*]

Shankara gave a new status to Bhakti in the spiritual evolution of man by demonstrating in his own person that only a true Jnanin can be a complete Bhakta.

SHANKARA AND TANTRIC TRADITION

M. P. PANDIT

> वक्तारमासाद्य यमेव नित्या
> सरस्वती स्वार्थसमन्विताऽसीत् ।
> निरस्तदुस्तर्ककलङ्क ङ्का
> नमामि तं शंकरमार्चिताङ्घ्रिम् ॥
>
> I bow to Sri Sankara whose holy feet are worshipped and by contact with whose exposition the besmirched dirt of faulty interpretation of the Veda by perverted reasoning was completely removed and the name, Nitya Saraswati of the Veda had its true meaning restored.
>
> —*Sri Sarvajnatmamuni.*

IT may be asked what could there be common between a champion of the doctrine of Illusionism like Acharya Sankara and a system which affirms unequivocally the reality of the universe.

Sankara, it is said, preached that the world is unreal, false and the one aim of man should be liberation from it, *mukti*. The Tantra, on the other h[illegible] stresses that all life is a p[illegible]tion of the Divine Consciousness and a full enjoyment of it, *bhukti*, in a liberated consciousness is the true object of life. Not *mukti* alone but *bhukti* also. There is, however, a meeting ground.

Brahman is, indeed, the sole Reality. In itself it is the Absolute, there is no other; there is no creation of any kind. Yet, when Brahman is associated with Maya, creation ensues. Names and forms are issued out of the Being of Brahman. Whether these are only an appearance projected from Brahman or a modification of His Being, it is Maya that is responsible for their emergence.

This Maya is a Power, a Shakti, that inheres in Brahman. It is the Shakti that has brought this vast universe into being; it is She who sustains it and again it is She who dissolves it. She creates and She destroys. Even if the world She creates is truly an Illusion it is She alone who can dissolve that Illusion. The key to the riddle of existence lies in the hands of this great World-Mother. Here is the meeting ground between the thought of Sankara and the philosophy of the Tantras, especially the Shakta system which believes in the supremacy of One All-pervading Shakti, call it by what name you will.

● ●

In the centuries preceding the advent of Sankara the ancient tradition of Hinduism—in all its diverse manifestations of thought and practice, the Agamas, the Nigamas, the Vedanta—had struck a low curve of degeneration and was in the throes of a partial disintegration. Overweighted by the heavy crust of outer ritual and caught in the natural course of its ebb of vitality after a period of long efflorescence, Hinduism was reeling under the relentless pressure of Buddhism and was in utter confusion. It was at this time that there was a strong wave of resurgence of the Hindu Dharma on the crest of which stood Acharya Sankara. Repelling the onslaught of the new protestant religion of the Buddhists, Sankara salvaged the pristine tradition of the land originating from the Veda and set it again on its feet albeit in forms suited to the changing conditions of the times.

नानाभाष्यादृता सा सगुणफलगति-
र्वैधविद्याविशेषैः
तत्तद्देशाप्तिरम्या सरिदिव सकला यत्र
यात्यंशभूयम् ।
तस्मिन्नानन्दसिन्धावतिमहति फले
भावविश्रान्ति मुद्रा
शास्त्रस्योद्घाटिता यैः प्रणमत हृदि
तान्नित्यमाचार्यपादान् ॥

The relative Path of attaining the fruit of contacting the personal forms of God by leading the souls to the respective celestial regions is shown by the different Upanishadic Upasanas (contemplations) and expounded by the various Bhashyas. But, like a river flowing into the ocean and becoming an indivisible part of it, that Path finds its Goal in the ocean of (Advaitic) bliss, the greatest fruit of human aspirations and the sanctuary of Shastra (the Veda), which have been unveiled by 'Acharya' Pada.

—Sri Appayya Dikshita.

If the philosophical aspect of the Hindu religion in its reinstatement by Sankara is seen in the metaphysic of his Advaita, the practical side of it is found in his renovation of the ritual and the Sadhana of the Shakta system of the Tantra. Whatever may have been the ideals and high truths that underlay the practice of Shakta Sadhana originally, a kind of dark age had set in over it when Sankara appeared on the scene. Its practice had been diverted into unhealthy channels and its knowledge was being misused for selfish, malevolent and ignoble purposes by most of its adherents. The system was in disrepute. The Acharya, however, rescued the best of the tradition from its fungus growths and, based upon it, initiated a fresh line of development, a new *Sampradāya*, that has come to be known as *Samaya Āchāra*, and reset the ages-old tradition on a pure pedestal.

● ●

The central feature of this *Sampradāya* is the worship and invocation of the Divine Mother, the Devi. The goal of all ritual and Sadhana is Moksha, realisation of the unity of Atman and Paramatman; no lesser objective is permissible to the votary of this Vidya,* Discipline. The means adopted are twofold:

External: *Pūjā*, worship of the Devi either in embodied form, *Mūrti*, or in the *Sri Chakra* which is a symbolic representation of Her own Form.

Internal: Yoga, practice of *prāṇayāma*, *yama*, *niyama*, etc.; Mantra-Japa and inner adoration; the evocation of the Devi from her status in one's own body where She is ever present in the form of the Kundalini Shakti. This Shakti lying latent at the lowest centre of the body, the *Mūlādhāra*, is to be awakened by a regular prescribed process and led upwards, through the well-known six centres of the subtle body, to join its own supreme Lord-Consciousness at the crown of the head,—a union which liberates the individual Atman from its sense of separativity from the Paramatman.

Sankara propagated this *Sampradāya* wherever he went in the course of his countrywide triumphal tour, *Digvijaya*. He installed the *Sri Chakra* wherever he established or caused to establish centres of worship. He wrote works expounding the rationale and the processus of this worship of the World-Mother. He underlined the necessity of personal approach to Her in any or all of her myriad forms and stressed the role of Bhakti, devotion, in the catharsis of the human soul. He insisted on Jnana, true. But he gave a new status to Bhakti in the spiritual evolution of man by demonstrating in his own person that only a true Jnanin can be a complete Bhakta.

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*Called *Sri Vidya*, Sri being a name of the Devi.

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In his short life of thirty-two years, Shankara achieved that union of sage and saint, of wisdom and kindliness, which characterizes the loftiest type of man produced in India.

—Will Durant.

Advaita Vedanta provides a complete philosophical and conceptual framework within which the findings of advanced modern physical science can be placed without stress or tear. Monism seemed unattractive as long as scientists had to believe in the separate natures of matter and energy. But now that matter and energy have been proved to be equivalent aspects of one underlying something, the appeal of monism has become far greater, if not indeed irresistible.

—Arthur Isenberg.

Western people can hardly imagine a personality like that of Shankaracharya. We contemplate with wonder and delight the devotion of Francis of Assisi, the intellect of Abelard, the virile force and freedom of Martin Luther, and the political efficiency of Ignatius Loyola; but who could imagine all these united in one person?

—Sister Nivedita.

What shall we say, then of the Master Shankara? Is he not the guardian of the sacred waters, who by his commentaries, has hemmed about, against all impurities of Time's jealousy, first the mountain tarns of the Upanishads, then the serene forest-lake of the Bhagavad Gita, and last the deep reservoir of the Sutras, adding from the generous riches of his wisdom, lively fountains and lake-

ACROSS the SEAS

lets of his own, the Crest-jewel, the Awakening and Discernment.

—Charles Johnston.

We are quite ready to admit that Shankara's system is most probably the best that can be devised. We must admit without hesitation that Shankara's doctrine faithfully represents the prevailing teachings of the Upanishads in one point at least, viz., that the soul or self of the sage, whatever its original relation to Brahman may be, is in the end completely merged and undistinguishably lost in the Universal Self.

—Dr. Thibaut.

Others have written commentaries and books on Vedanta Sutras and the Upanishads, but there is none who is venerated as Shankara is all over the sacred land....The Prapanchasara is the first book of its kind and has shown that all the different forms of sadhana which in these days go under the general name of Hinduism are in harmony with Vedanta and that all mantras are meant for the realisation of the supreme Brahman.

—Sir John Woodroffe.

Great credit is due to Shankara and his school for having fought strenuously against the upholders of self-existence of the material world and brought the whole universe under the sway of God to whom it owes not only its organisation but also its very being. Shankara understood that the independent existence of another being would imply limitation of God.

Rev. J. F. Pessein.

SCENES from RAMACHARITAMANASA by Goswami Tulsidas

After conquering all the obstacles on the way by his wit and might and thus proving his worth for the great task lying ahead of him, Hanuman landed on the enemy's soil. He searched Janaki everywhere in Lanka including Ravana's Palace but with no result. When he was about to turn back thoroughly disappointed, he saw in that land of demons another splendid building with a temple of Sri Hari. He could discern that it was Bhakta Vibhishana's Palace.

Vibhishana Gives The Clue

रामायुध अंकित ग्रह
सोभा बरनि न जाइ।
नव तुलसिका बृंद तहँ
देखि हरष कपिराइ॥

The mansion (of Vibhishana) had the weapons (bow and arrow) of Sri Rama painted on its walls and was beautiful beyond words. The Vanara chief rejoiced to see clusters of young Tulasi plants there.

लंका निसिचर निकर निवासा।
इहाँ कहाँ सज्जन कर बासा॥
मन महुँ तरक करैं कपि लागा।
तेहीं समय बिभीषनु जागा॥
राम राम तेहिं सुमिरन कीन्हा।
हृदयँ हरष कपि सज्जन चीन्हा॥
एहि सन हठि करिहउँ पहिचानी।
साधु ते होइ न कारज हानी॥

"Lanka is the abode of Rakshasas; how could a pious man take up his residence here?" While the Vanara chief was thinking thus, Vibhishana (Ravana's youngest brother) woke up. He began to repeat Sri Rama's name in prayer and Hanuman was delighted at heart to find a virtuous soul. "I shall make acquaintance with him at all events; for one's cause would never suffer at the hands of a good man."

बिप्र रूप धरि बचन सुनाए।
सुनत बिभीषन उठि तहँ आए॥
करि प्रनाम पूँछी कुसलाई।
बिप्र कहहु निज कथा बुझाई॥
की तुम्ह हरि दासन्ह महँ कोई।
मोरे हृदय प्रीति अति होई॥
की तुम्ह रामु दीन अनुरागी।
आयहु मोहि करन बड़भागी॥

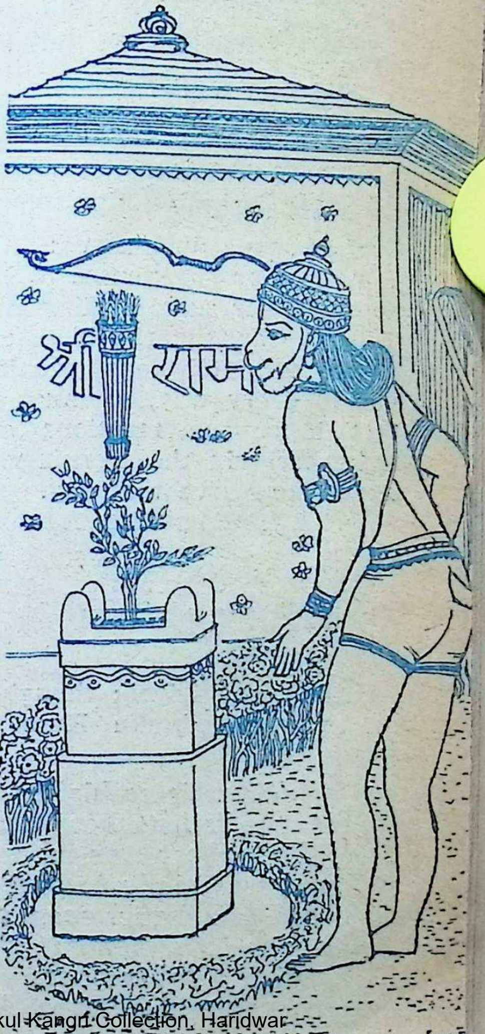
Having thus resolved, he assumed the form of a Brahmin and accosted Vibhishana. As soon as he heard Hanuman's words he rose and came where the latter was. Bowing low Vibhishana enquired after the Brahmin's welfare: "Tell me all about you, holy sir. Are you one of Sri Hari's own servants (Narada and others)? My heart is filled with exceeding love at your sight. Or are you Sri Rama Himself, a saviour of the helpless, who have come to bless me?"

तब हनुमंत कही सब
राम कथा निज नाम।
सुनत जुगल तन पुलक मन
मगन सुमिरि गुन ग्राम॥

Thereupon Hanuman told him all about Sri Rama and disclosed his identity as well. The moment Vibhishana heard this a thrill ran through the body of both the devotees and they were transported with joy at the thought of Sri Rama's host of virtues.

सुनहु पवनसुत रहनि हमारी।
जिमि दसनन्हि महुँ जीभ बिचारी॥
तात कवहुँ मोहि जानि अनाथा।
करिहहिं कृपा भानुकुल नाथा॥
तामस तन् कछु साधन नाहीं।
प्रीति न पद सरोज मन माहीं॥
अव मोहि भा भरोस हनुमंता।
विनु हरिकृपा मिलहिं नहिं संता॥
जौं रघुबीर अनुग्रह कीन्हा।
तौ तुम्ह मोहि दरसु हठि दीन्हा॥

"Hear, O son of the wind-god, how I am living here: I am like the tongue in the midst of the teeth. Will the Lord of Surya Vamsa show His grace to me, knowing me to be masterless? Endowed as I am with a sinful (Rakshasa) form, I am incapable of doing any Sadhana (striving for God-realization), and for the same reason my heart bears no love for the Lord's lotus feet. But I am now



confident, Hanuman, that Sri Rama will shower His grace on me; for, one can never meet a saint (as Hanuman) without Sri Hari's grace. It is only because the Hero of Raghu's race has been kind to me that you have blessed me with your sight unsolicited."

सुनहु बिभीषन प्रभु कै रीती।
करहिं सदा सेवक पर प्रीती॥

कहहु कवन मैं परम कुलीना।
कपि चंचल सबहीं बिधि हीना॥

प्रात लेइ जो नाम हमारा।
तेहि दिन ताहि न मिलै अहारा॥

"Listen, Vibhishana: the Lord is ever affectionate to His servants; for such is His wont. Tell me what superior birth can I claim—a frivolous monkey vile in every way, so much so that if anyone mentions our name early in the morning he is sure to starve that day.

अस मैं अधम सखा सुनु
मोहू पर रघुबीर।

कीन्ही कृपा सुमिरि गुन
भरे बिलोचन नीर॥

"Listen, my friend; though I am so wretched, the Hero of Raghu's race showed His grace even to me!" And his eyes filled with tears as he recalled the Lord's virtues.

जानतहूँ अस स्वामि बिसारी।
फिरहिं ते काहे न होहिं दुखारी॥
एहि बिधि कहत राम गुन ग्रामा।
पावा अनिर्बाच्य बिश्रामा॥

"It is certain that those who knowingly forget such a lord and go adrift should be miserable." Thus recounting Sri Rama's virtues, Hanuman derived unspeakable solace.

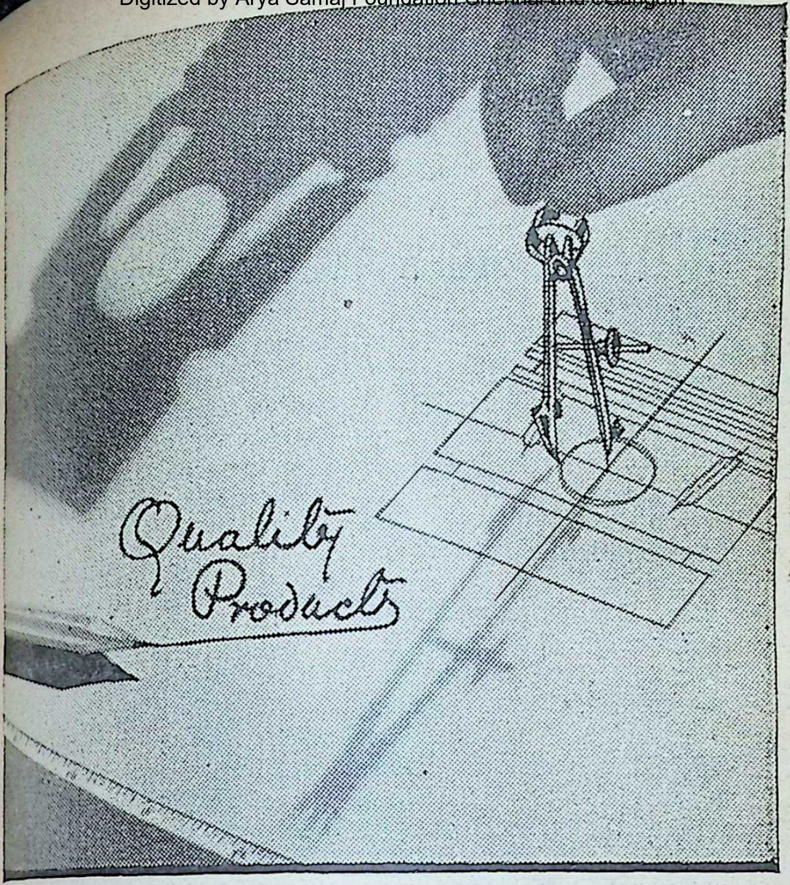
पुनि सब कथा बिभीषन कही।
जेहि बिधि जनकसुता तहँ रही॥

तब हनुमंत कहा सुनु भ्राता।
देखी चहउँ जानकी माता॥

जुगुति बिभीषन सकल सुनाई।
चलेउ पवनसुत बिदा कराई॥

Then Vibhishana narrated how Janaki had been living there. Thereupon Hanuman said, "Listen, brother: I should like to see Mother Sita." Vibhishana fully explained to him the method of seeing Her and the son of the wind-god took leave of Vibhishana and proceeded on his errand.

There is no higher virtue than charity. The lowest man is he whose hand draws in receiving; and he is the highest man whose hand goes out in giving. The hand was made to give always. Give the last bit of bread you have. even if you are starving. You will be free in a moment if you starve yourself to death by giving to another. Immediately you will be perfect, you will become God. —Swami Vivekananda



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KRISHNAVATARA

THE DESCENT OF THE LORD

K. M. Munshi

7. The Crisis in Hastinapura

THE waters of the Yamuna were lit up by the rays of the setting sun, reflecting the temples and houses of Indraprastha.

In the palace of the Kurus situated on the banks of the river, Satyavati, the widow of King Santanu, sat in her worship room. Her glowing darkish face, the colour of which she had inherited from her fisherman father, stood out against her white *sari* and the ashes she had applied to her forehead. Though over sixty, her face and figure bore the traces of the flaming beauty and grace which, half a century before, had captivated Sage Parashara and had made old King Santanu mad with passion.

A little to her right, on a plank covered with golden leaves, sat Gangeya, whom people called Bhishma, her step-son, over twenty years her senior. In spite of age and the white mane and beard, he sat erect. There was not a wrinkle on his brow but for the moment it was knit, and his eyes were sad.

In front of the queen, Muni Krishna Dvaipayana sat on a mat made of sacred grass. He was fairer than his mother, though not as fair as Bhishma. His features, inherited from some distant maternal ancestor, were irregular and homely, though they had a light on them of goodness and wisdom which no other countenance had ever been known to bear.

Vidura and Akrura sat on either side of the Sage.

'Krishna, I had to call you from Prayag suddenly, for a catastrophe again threatens the line of Emperor Bharat. No one can help us but you, my son. Oh, why was I born to trouble people again and again?' said Satyavati, her voice choked with emotion.

'Mother, I am glad you sent for me,' said the Muni in an affectionate voice. 'It is no trouble for me. Did I not promise you when venerable father took me away that I would ever be at your service? I am always yours to command.'

The smile of Vyas was irresistible and even in her grief Satyavati could not help smiling. Great as was her son, though living far away from her ra

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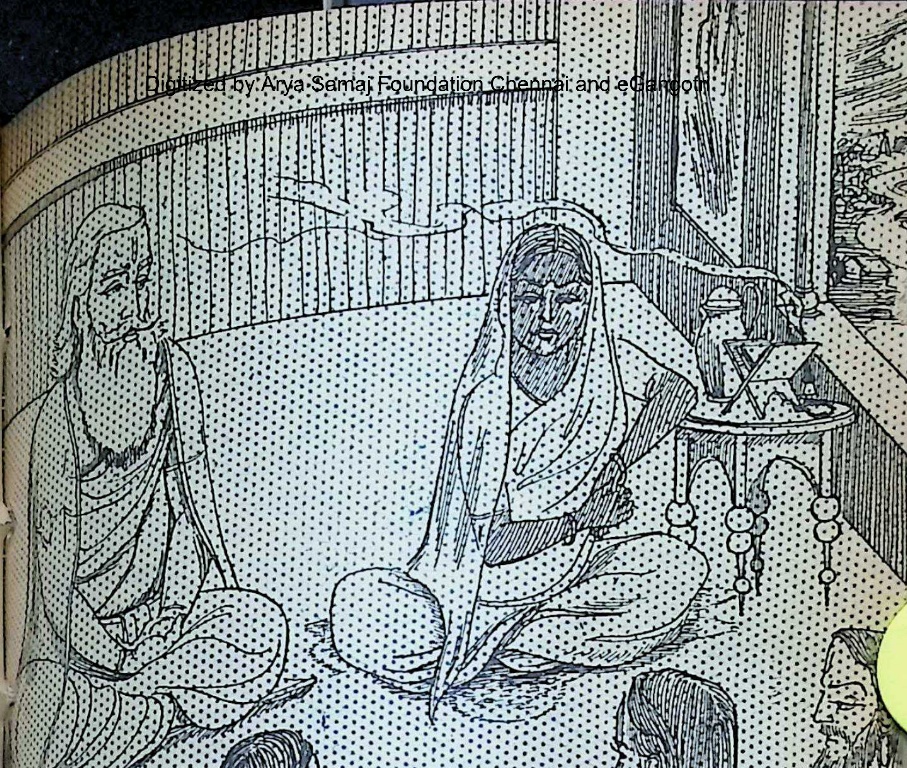

for a long time over the past years, he had been her darling and her main support in all the crises of her very difficult life.

'It was an evil moment when my father induced the Lord of Kurus to take a pledge from my Gangeya not to marry,' Satyavati said in a sorrowful voice, looking at Bhishma, who sat silent, an embodiment of self-restraint. 'Again and again in the past I begged of him to marry, but, Krishna, you know Bhishma as he is. He would not break his vow. In sticking to his vow, he has been cruel to me, his father and to his ancestors.

'Mother, don't give way to despair. Tell me what the trouble is.'

Satyavati again wiped the tears and replied, 'Two years ago, we celebrated the marriage of Dhritarashtra and Pandu. We thought that the line of the Kurus would flourish till the sun and the moon continue to rise in the sky. But now...... though they are married......,' the queen broke down.

'Mother, what is it? Tell me frankly'.

Satyavati continued, her voice quivering, 'Dhritarashtra, being blind, cannot be a king. His wife Gandhari is pregnant, but a curse is on her. More than a year has passed since she has conceived, but the child that was to be has withered away in her womb.'

'What a misfortune!' said the Sage.

'Pandu........', Satyavati stopped for a moment, looked at the ground in agitation, summoned up courage and continued in a low voice, 'He will not have any sons; he cannot; a curse is also on him.'

There was a moment of silence.

Bhishma spoke bitterly, 'All my life I have worked to enhance the glory of the great Kurus. But now there will be none to offer obsequial offerings to them.' His voice was low, bitter and sad.

'And I am the sinner,' interjected Satyavati. 'For my sake, Bhishma took the vow never to marry. And for that sin, Lord Shiva has not yet punished me enough. Can we not do anything to perpetuate Bharat's noble race?' Satyavati sobbed.

'That is not all,' said Bhishma in a low, self-controlled voice, 'If the world knows the calamity which threatens us, the glory of the Kurus would have gone forever.'

'What is it? Tell me, venerable Bhishma,' asked Muni Veda Vyas.

Sage Krishna Dvaipayana had performed the miracle of collecting and putting into a new shape the sacred *Vedas* which the divine Rishis had glimpsed in the great days of old, and the homes of learning had as a universal tribute called him Veda Vyas, a name by which he was being respectfully referred to.

'Kunti, Pandu's wife, cannot suffer to be childless. She has therefore decided to plunge herself in fire,' said Bhishma.

'Oh, I wish I had died!' exclaimed Satyavati and placed her hands on her forehead in despair.

Vyas saw his mother's face

clouded with sorrow and spoke in accents of solace, 'Mother, don't give way to despair. All these years, you have fought with fate, so has venerable Bhishma, and won.'

'Krishna, what will happen when Bhishma joins his forefathers?'

'Mother, I know what troubles you. I am troubled myself. The Kurus are not merely kings. They are the guardians of *Arya Dharma*. If their empire dissolves, confusion will come and *Dharma* will disappear.'

'Sage, you rescued *Dharma* for us,' said Bhishma. 'You must help us now. You alone, among the wise, can show us the way.'

'Is Kunti here?'

'Yes, we have brought her here. We do not want Hastinapura to know of what we are passing through,' said Bhishma.

* * *

In another part of the palace, Pritha sat leaning against her old nurse; a picture of misery. She was the sister of Vasudeva, but having been adopted by King Kuntibhoj, was known as Kunti. Once she was bright and buxom, but now she was weak and emaciated, shedding tears day and night.

When Kunti saw the Muni coming to her, she got up and flung herself at his feet, sobbing piteously, unable to speak the appropriate words of welcome. The Muni lifted her from the ground affectionately, smelt her head and, enveloping her shoulders with his arm, led her to her seat with tender concern. He sat down near her on a grass mat which the old nurse spread for him, gave her his blessings and dismissed her with a nod.

'Kunti, what is this?'

'Master, I want to die—die—die. I don't want to live,' said Kunti in a voice trembling with emotion.

'My child, I know all about the curse which has fallen on Pandu. But I don't want you to be miserable.'

'Oh! I am never going to be happy and I want to die. You know how I love children. I have never seen the face of my child again, but I see it by day and by night before me—wanting me and waiting for me. I am the brutal mother who forsook it the moment it was born And you took him away—and he was so beautiful...Oh Master, forgive me. I am going mad. I am being disrespectful to you. And, Oh Lord, I shall never have any child any more—never, never. And the laughter of my children, waiting to be born, will pursue me till I die. I want to die—die. Master, it is the only way out.'

The Sage gently placed his hand on Kunti. His constant smile, understanding and affection slowly began to have a magic influence on her and she began to outgrow her hysterical mood.

Then the Sage spoke in tones of tender affection, 'My child, don't I know how loving you are, how you hunger for children—to love, to fondle, to live for and live in them?'

'Master, I am ashamed of myself for speaking to you like this, but what can I do? I can't help it.'

'Kunti, do not feel ashamed. Every woman should glory in her desire to be a mother. The woman who wants to be childless, who shuns children, who cannot live for them is a demoness. She is the curse of the family and the destroyer of *Dharma*.'

Veda Vyas's words spoken in a quiet affectionate voice reminded Kunti of her lost hopes and she again began to cry convulsively.

The Sage slowly caressed her hair in the manner of a loving mother. 'Kunti, your heart's wish will be fulfilled and the line of the Kurus will not fail. Will that suffice?' asked the Sage.

Kunti looked at the Sage with eyes bedimmed with tears, but full of a new, unbelievable hope.

The Sage was silent for a while. Then he spoke, 'Listen, Kunti, the venerable Ancients have ordained that if *Dharma* has to be maintained, family should be preserved at all costs; and the loving mother, who worships her husband and lives for her children, is the foundation of *Dharma*. *Niyoga* is sanctioned by the ancient Seers. So you can have children if you observe the vows I enjoin,' said Veda Vyas.

'I will do everything you enjoin,' Kunti said, her heart bursting with wild expectation. "But I shall not be untrue to my lord, the Best of Kurus.'

'You shall remain a *sati*. Pandu will give you the command, so will your elders consent. I shall then give you the *mantras* to invoke the gods. Reciting the *mantras* you will meditate on the shining ones; they will bless you; you will then offer a sacrifice of your body after performing proper rituals. Even while doing so, you shall think of no other man than your husband nor offer your affection or lust to any one else. Then the Lord, God of gods, Mahadeva, will bless you.'

'Master, Master, will it be right?' asked Kunti in excitement.

'It is right, my child. For a young woman to be a noble mother and remain true in duty and worship to her husband is highest *Dharma*. Child, you shall have *pranita* sons and you shall live for them...and they shall live for *Dharma*...Be happy. This is the promise of Satyavati's son,' said the Sage.

And the heart of Kunti bounded with a joy which it had not known for months.

[*To be continued*]

B. J. COMPETITION No. 5

WHAT SRI RAMA MEANS TO ME

Swami Sreenivasananda Saraswati

SRI RAMA of Treta Yuga is an incarnation of Lord Hari of Satya Yuga and He alone has manifested as Sri Krishna of Dwapara Yuga. "Hari, Rama and Krishna" who form the bases of 'Kali Santarana Mantra' ("*Hare Rama Hare Rama Rama Rama Hare Hare*", "*Hare Krishna Hare Krishna Krishna Krishna Hare Hare*") are essentially identical representing the Absolute in the Saguna aspect.

Rama is *Dharma* personified. He has manifested Himself on earth to protect the righteous, destroy the wicked, establish *Dharma* and extirpate *Adharma*. On the eve of His coronation He leaves, in exile, for forests for full fourteen years in obedience to His father's command and consequent upon the imperative need of immediate fulfilment of Kaikeyi's boons. Who knows what befalls and when and how Lord's Will operates in the life of man! Mark how dutiful Rama is and how equanimous in the environs of the relative world!

Rama is a *Dwandwatita*[1], *Stitaprajna*[2], nay even *Trigunatita*[3] who is essentially God in human garb. Neither worldliness nor Asuric Sampat as of Kama, Krodha, Lobha finds place in Him. Though He behaves just like an ordinary human in fulfilment of His mission on earth, He is never contaminated.

How staunch is His adherence to *Ekapatnivrata*[4] against the voluntary suit of the demoness Surpanakha! How loyal, faithful and loving unto His wife Sita for life! How Rama rescues Sita from bondage and sorrow in the demoniacal Ravana's fold! These are all object lessons for man of the world *to do utmost self-sacrifice* in the cause of Truth by thought, word and deed.

Even Rama is subjected to public opprobrium regarding chastity of His *spotless* wife.

None save Sages like Viswamitra, Atri, Agastya knows Him as an Avathar of Vishnu. O How Maya densely veils man in Avidya but not one armed with 'Atma Jnana' from knowing the Truth!

Rama is truthful, valorous, just, equitable, foresighted, large-hearted and broadminded. He never makes considerations of sex or blood relationship before social conventions or distribution of justice, be the individual his own wife or brother or remote citizen.

Rama's devotion to sages, their instructions and blessings, to bestowing *Abhaya*[5] to refugees like Sugriva and Vibhishana, to Swadharma such as performing funeral rites to the vulture Jatayu, consoling His brother Bharata, conducting Puja to *Sami*[6] on Vijaya Dasami, His faith in Mantra-initiation as of 'Bala-Atibala' and 'Aditya Hridayam', His love of dips in the holy Tirthas like the Godavari, His visits to sacred places like Panchavati, His acceptance of the Seva of the pariah lady Sabari and of the heroic Hanuman, His proverbial 'Rama Rajya' are but a few instances for Grihastas to emulate Him in divinising their daily activities.

Where there is Rama, there abides Hanuman and vice versa. Rama is Omnipresent, Omnipotent and Omniscient. He alone is Prakriti, Purusha and beyond both. Adore and realise 'Rama' in person like Tulsidas and see Him everywhere and be liberated for ever!

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1. *Dwandwatita:* One beyond the pairs of opposites as of joy and sorrow, gain and loss, heat and cold.
2. *Sthitaprajna:* One established in Self-awareness.
3. *Trigunatita:* One beyond Sattwa, Rajas and Tamas.
4. *Ekapatnivrata:* Vow of living with one's own single wedded wife.
5. *Abhaya:* Fearlessness.
6. *Sami:* A holy tree like peepal or banyan.
7. *Prakriti:* Manifested Universe.

It is vanity to hope, through physical violence and war, to put down wrong. The battle for right, conducted through physical force, leads to numerous wrongs and, in the net result, adharma *increases.*

* * * *

Envy is a deadly sin. It is a universal disease. If Brihaspati, who could defeat the goddess of knowledge herself in learning became a victim to envy, what is there to say about ordinary mortals?

—From: Rajaji's *Mahabharata.*

BHAVAN'S JOURNAL

COMPETITION 6

3-ACT PLAYS

The number of playwrights in India today in all the languages put together, can be counted on one's fingers. In a country which produced Kalidasa and Bhavabhuti, Sri Harsha and Bhatta Narayana, this is a lamentable state.

Whatever the factors that have contributed to this state—there have been compensatory factors too—today, India, with her new-won freedom and colossal objectives before her, can and should be able to strike the spark from the embers and develop that branch of literature for which her past history is justly famous.

The BHAVAN'S JOURNAL which has been striving for the resuscitation of many aspects of India's glorious heritage has now taken a further step in activating the creation of new plays.

With the throbbing sense of national development pulsating in his veins, there is little doubt whatsoever, that, given the chances, the modern Indian litterateur with a penchant for the dramatic element in life would be able to produce dramas which can, at any rate, compare very well with the best of their kind produced elsewhere in the world.

It is the Journal's ardent wish that, by successive attempts, India would be able to rediscover herself in dramas and disclose her true worth to the outside world in this branch of literature.

With that end in view, the BHAVAN'S JOURNAL has pleasure in making a beginning by announcing a 3-ACT PLAY COMPETITION.

RULES & REGULATIONS

1. Original plays in English, neatly typewritten on one side of the page, about 10 pages of B.J. in length are invited from readers.

2. Themes should be mythological or historical in origin.

3. Treatment should be such as to bring out the soul of India in its best sense.

4. Technique, style, humour and ability to be staged will be individually considered in evaluation.

5. A cash prize of Rs. 100 will be paid to each of the three entries adjudged as best.

6. A Kulapati's gold medal will be presented to the very best entry in addition to the cash prize.

7. The panel of judges will consist of Kulapati Sri K. M. Munshi, Dr. C. P. Ramaswami Aiyar, Smt. Rukmini Arundale, Prof. R. Srinivasan, Dr. A. K. Das Gupta and Sri Adi Marzban.

8. The last date for receiving entries is June 28, 1959.

CALL for SANE SEX ORDER

Dr. P. A. Sorokin

Effects of Sex Indulgence

[CONTINUED FROM LAST ISSUE]

● EFFECTS UPON MENTAL HEALTH

OVERDEVELOPED sexuality is one of the main sources of neuroses and functional psychoses. Mental disorders may be caused through chronic and excessive consumption of alcohol which usually accompanies promiscuity, or through syphilis and other venereal diseases contracted through illicit relations.

More important, however, are the mental disturbances directly resulting from libertinism. Constitutional factors involving sexual excesses play a significant role in the development of manic-depressive, schizophrenic, and paranoid disorders. Furthermore, intense inner conflicts, violent emotions, and continuous mental strains and shocks result from the lack of integration of biological drives, emotions, wishes, ideas, moral commandments, and social values of the promiscuous.

In the integrated personality, the "higher self" with its moral and aesthetic values controls the lower "ego" and the animal drives. The inner world of the individual and his overt behaviour are one orderly whole, free from major conflicts and contradictory motivations and actions, free from a multitude of tensions and stresses. Such a person enjoys peace of mind; he follows a clear-cut line of conduct determined by his system of values and his moral norms of "thou shalt" and "thou shalt not." He is insulated against most internal and external disintegrative influences. However trying and painful the strains of life, he bears them valiantly. Temptations to actions that contradict his code are unhesitatingly rejected, while calls to actions that are in accord with his "holy of holies" are joyfully accepted and, to a large extent, followed.

In contrast, the inner world and the actions of the libertine are a chaos. Lust dominates his thinking and feeling, and controls his overt behaviour. Because his is an organism in a state of biological disequilibrium, he cannot control its processes for his own well-being, nor can he resist the innumerable external forces incessantly bombarding it. His potential "self" and "rational ego" do not effectively exercise their function of directing the organism. His personality is undeveloped. His ego is shot through and through by innumerable tensions and conflicts: of his biological drives, one against the other, especially the preponderant sex drives against other urges; of the fragments of values and motivations with each other and with the biological drives; of his "self" with his "ego". He is tormented by feelings of guilt and remorse. His conflicting emotions and passions are continuously excited. He is a house divided against himself, whose various parts are at incessant war with one another. In such a condition he cannot achieve real peace of mind, and his malfunctioning organism and his splintered personality make him an easy prey for neuroses and functional psychoses.

The environment and mode of living of sex gluttons are saturated with intense strains, red-hot emotions, deadly conflicts. Their pursuit of pleasure necessitates continuous outbursts of lust, jealousy, anxiety, envy, fear, doubt, insecurity, hate. The hunt for new thrills is inseparable from these passions, which spring up now and then between sex partners and almost always between the profligate and the persons and groups whose vital interests are violated by his transgressions.

The slightest adverse event in the environment of the sex gluttons can precipitate a series of disintegrative personality changes. Disappointment, suspicion, failure, frustration, as well as the vulgarity, ugliness, and disease of their environment can precipitate neuroses and even psychoses.

Even a person of sound body, strong nerve, and integrated personality would need to mobilize all his resources in order to withstand successfully such great pressures. The weakened physical, emotional, and spiritual condition of the sex glutton usually makes him incapable of resisting them, and he eventually cracks under their weight. He often ends by becoming a psychoneurotic or a suicide.

This etiology of mental functional disorders contradicts sharply the fantastic Freudian theory which teaches that repression of incestuous or otherwise illicit sex impulses is the main source of psychoneurosis. The psychoanalytical approach, which implicitly or explicitly advises full satisfaction of all impulses for the maintenance of mental health, is essentially unscientific as well as dangerous both morally and socially. Its practical application leads not to a decrease but to a multiplication of mental disorders. One can only regret that such ideas have gained prestige in scientific circles and are now accepted by a legion of psychiatrists, psychologists, educators, and "popularizers", and even by some ministers of God, although no adequate proof of their validity has ever been presented.

Among the substantial evidences supporting the thesis that sexual indulgence causes mental disorders, and refuting the Freudian theory, the parallel development of sexual freedom and neuroses should be noted.

If the Freudian approach is correct, then an increase of sex freedom among the members of a society should be followed by a decrease of functional mental disorders. On the other hand, if the etiology we have outlined is correct, we can expect a parallel growth of psychoneuroses accompanying the relaxing of limitations of sexual behaviour. The relevant facts seem to support the latter proposition.

To begin with, during the last few decades, both in America and in many European countries, the drift toward sex anarchy has been matched by a steady increase of mental disturbances. And this trend has developed despite a greatly expanded army of psychoanalysts and psychiatrists.

In the United States, the population has doubled since 1880. During the same period the number of patients in mental hospitals has increased by twelve times. In 1880 there were 63.7 mental patients in their hospitals per 100,000 of the population; now there are 366.7 per 100,000. Approximately 20,000 admissions to mental institutions are now made annually. There are about 650,000 patients in mental hospitals today, comprising some 47 per cent. of all hospital patients in the United States. Nor do these figures tell the whole story. At the present time, psychoneuroses have increased there to such an extent that, according to various estimates, between 25 and 50 per cent. of their adult population is considered mentally ill in some degree.

Not so strikingly, but essentially similar, has been the trend in some European countries characterized by an increasing sex freedom.

Of course, this situation can in part be accounted for by more adequate and accurate diagnosis of mental illness; by more hospitals; and by similar facts. Granting, however, the significance of these causes, they nevertheless do not nullify the existence of this frightening increase.

It cannot and should not be argued that sex freedom is the only cause of the mental illness of our times. As will be shown later, there is a whole constellation of factors which contribute to the situation. On the other hand, it certainly cannot be argued that the increase of sex freedom and the theories and practices of psychoanalysis have reduced the prevalence of mental disorders.

And since both the increase of sex freedom and the proliferation of neuroses and psychoses have strikingly occurred during the same period, it can be considered that there is a causal relationship between them. Such is the first historic-statistical corroboration of our view.

Similar parallels between the spread of licentiousness and the multiplication of mental disorders have occurred in other societies, especially during revolutionary times. The periods of social and cultural decline in ancient Greece and Rome were characterized by sex anarchy and mental disorders. The same is true of the centuries of decline at the end of the Old Kingdom, of the Middle Kingdom, of the New Empire, and in the declining Hellenistic period of the Ancient Egypt; at the decay of Babylon and Assyria; and several times in the history of China. On the other hand, hardly any historical instance is known in which an increase of sexual freedom on a large scale has been paralleled by a decrease of mental disorder, or in which the turning back of the flood of sex anarchy has been followed by an increase of neuroses and psychoses.

Substantiating this evidence is the exceptionally high rate of mental disorders among royal families marked by promiscuity and excess in their sexual behaviour. The same is true of Bohemian artists, musicians, and writers; of heirs and heiresses; and of entertainment stars.

To sum up, promiscuous and especially illicit sex relations tend to undermine the mental health of their devotees, and excessive pursuit of sexual pleasure is one of the important factors in the development of psychoneuroses and functional psychoses.

[*To be continued*]

In the next issue

Effects of Sex Indulgence upon Moral Integrity & Creativity

EACH IS GREAT IN HIS OWN PLACE

Swami Vivekananda

A CERTAIN king used to inquire of all the Sannyasins who came to his country, "Which is the greater man—he who gives up the world and becomes a Sannyasin, or he who lives in the world and performs his duties as a householder?"

Many wise men sought to solve the problem. Some asserted that the Sannyasin was the greater, upon which the king demanded that they should prove their assertion. When they could not, he ordered them to marry and become householders.

Then others came and said, "The householder who performs his duties is the greater man." Of them, too, the king demanded proofs. When they could not give them, he made them also settle down as householders.

At last there came a young Sannyasin, and the king similarly inquired of him also. He answered, "Each, O King, is equally great in his place."

"Prove this to me," asked the king.

"I will prove it to you," said the Sannyasin, "but you must first come and live as I do for a few days, that I may be able to prove to you what I say."

The king consented and followed the Sannyasin out of his own territory and passed through many other countries until they came to a great kingdom.

In the capital of that kingdom a great ceremony was going on. The king and the Sannyasin heard the noise of drums and music, and heard also the criers; the people were assembled in the streets in gala dress, and a great proclamation was being made. The king and the Sannyasin stood there to see what was going on.

The crier was proclaiming loudly that the princess, daughter of the king of that country, was about to choose a husband from among those assembled before her.

The princess of that country was the most beautiful princess in the world, and the husband of the princess would be ruler of the kingdom after her father's death. The idea of this princess was to marry the handsomest man, but she could not find the right one to please her.

Several times these meetings had taken place, but the princess could not select a husband. This meeting was the most splendid of all; more people than ever had come to it.

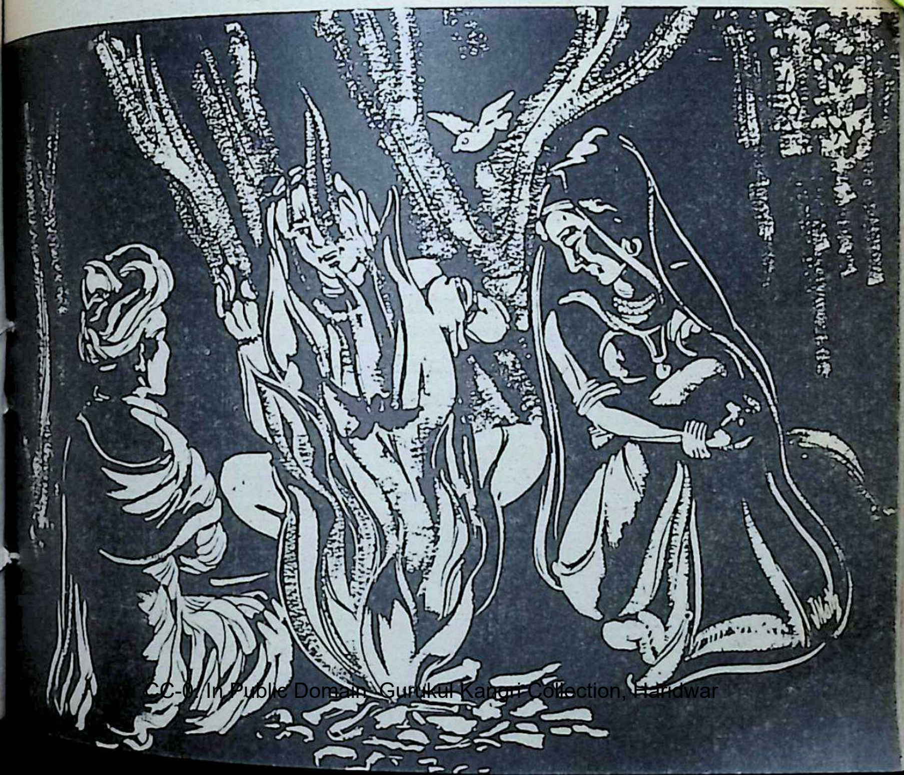
The princess came in on a throne, and the bearers carried her from place to place. She did not seem to care for any one, and every one became disappointed that this meeting was also going to be a failure.

Just then came a young man, a Sannyasin, handsome as if the sun had come down to the earth, and stood in one corner of the assembly, watching what was going on.

The throne with the princess came near him, and as soon as she saw the beautiful Sannyasin, she stopped and threw the garland over him.

The young Sannyasin seized the garland and threw it off, exclaiming, "What nonsense is this? I am a Sannyasin. What is marriage to me?"

The king of that country thought that perhaps this man was poor and so dared not marry the princess, and said to him "With my daughter goes half



my kingdom now, and the whole kingdom after my death!" and put the garland again on the Sannyasin.

The young man threw it off once more, saying, "Nonsense! I do not want to marry," and walked quickly away from the assembly.

Now the princess had fallen so much in love with this young man that she said, "I must marry this man or I shall die;" and she went after him to bring him back.

Then the other Sannyasin, who had brought our king there, said to him, "King, let us follow this pair;" so they walked after them, but at a good distance behind.

The young Sannyasin who had refused to marry the princess walked out into the country for several miles. When he came to a forest and entered into it, the princess followed him and the other two followed them.

Now this young Sannyasin was well acquainted with that forest and knew all the intricate paths in it; he suddenly passed into one of these and disappeared, and the princess could not discover him.

After trying for a long time to find him she sat down under a tree and began to weep, for she did not know the way out.

Then our king and the other Sannyasin came up to her and said, "Do not weep; we will show you the way out of the forest, but it is too dark for us to find it now. Here is a big tree; let us rest under it, and in the morning we will go early and show you the road."

Now a little bird and his wife and their three little ones lived on that tree, in a nest.

This little bird looked down and saw the three people under the tree and said to his wife, "My dear, what shall we do? Here are some guests in the house, and it is winter, and we have no fire."

So he flew away and got a bit of burning firewood in his beak and dropped it before the guests, to which they added fuel and made a blazing fire.

But the little bird was not satisfied. He said again to his wife, "My dear, what shall we do? There is nothing to give these people to eat, and they are hungry. We are householders; it is our duty to feed any one who comes to the house. I must do what I can; I will give them my body."

So he plunged into the midst of the fire and perished.

The guests saw him falling and tried to save him, but he was too quick for them.

The little bird's wife saw what her husband did, and she said, "Here are three persons and only one little bird for them to eat. It is not enough; it is my duty as a wife not to let my husband's effort go in vain; let them have my body also." Then she fell into the fire and was burned to death.

Then the three baby-birds, when they saw what was done and that there was still not enough food for the three guests, said, "Our parents have done what they could and still it is not enough. It is our duty to carry on the work of our parents; let our bodies go too." And they all dashed down into the fire also.

Amazed at what they saw, the three people could not of course eat these birds. They passed the night without food and in the morning the king and the Sannyasin showed the princess the way, and she went back to her father.

Then the Sannyasin said to the king, "King, you have seen that each is great in his own place. If you want to live in the world, live like those birds, ready at any moment to sacrifice yourself for others. If you want to renounce the world, be like that young man to whom the most beautiful woman and a kingdom were as nothing. If you want to be a householder, hold your life a sacrifice for the welfare of others; and if you choose the life of renunciation, do not even look at beauty and money and power. Each is great in his own place, but the duty of the one is not the duty of the other."

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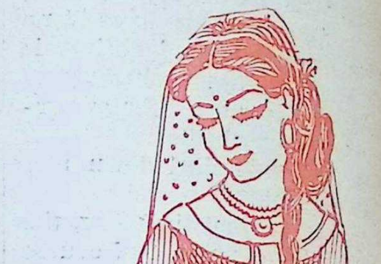
SRINGABHUJA

KING VIRABHUJA ruled over Vardhamana. Although he had married a hundred wives, he was not blessed with children for a long time from any one of them.

He consulted a *vaidya* famed for his accomplishments. The *vaidya* agreed to prepare a *rasayana* from a goat after eating which all his queens would bear children. The King ordered the *vaidya* to prepare the medicine without delay and placed sufficient funds at his disposal for the purpose.

As soon as the *rasayana* was ready, the *vaidya* went to the harem as the King was away and administered it to all the queens who devoured it in great eagerness. It so happened however that at that time Prime Queen Gunavari too was away from the capital on a mission of worship. But the *vaidya* was completely ignorant of it. So when the King on return heard that all Ranis except Gunavari had partaken of the *rasayana*, he sent for the *vaidya* who came posthaste.

"How is it that you have omitted to give the *rasayana* to our Prime Queen?" asked the King.



The *vaidya* who had exhausted the preparation on the 99 queens apologised for the omission and agreed to bring it in a couple of days and hastened home. He prepared an extract from the horns of the goat which was all that remained of the animal and gave the preparation to Queen Gunavari.

In time all the hundred queens gave birth to sons, Gunavari a little later than others. King Virabhuja called the latter's son Sringabhuja since he was born out of the preparation made from the horn. Although all the princes were lovely to look at, Sringabhuja had in addition the distinction of being the most astute. Hence the King was greatly fond of him and his mother Gunavari. Every one knew who would be the future king.

● ● ●

Naturally the other Ranis disliked Gunavari and her son. They soon decided to plot against them. Heading the discontents was Rani Asuya Lekha. One day as the King went to her apartment, she acted Kaikeyi's part. The King asked her: "What can be the reason for your intransigence? I do not think I have left anything undone for you!"

"True, my lord! I have nothing against you. But there are certain goings on in palace circles that puts me to utter shame. I do not know if you will like to hear it."

"Why not? It concerns me as much as it does to you. Please tell me!" importuned the King.

"People say that Rani Gunavari carries on with the comptroller Surasadatta. I do not know how far it is true," said Asuya Lekha with a drawn face.

Somadeva's
KATHA SARIT SAGARA

(STORY)

The King bit his lips as the words little short of burnt his ears. On the one side his reason argued that Gunavari was the most virtuous of his queens and Surasadatta, a person of very high calibre. But jealousy has a way with men that will not listen to prevail.

"Tell me who told you this canard?" demanded the King of Asuya Lekha.

"Ask your other queens.. All of them are aware!" shot back Asuya Lekha.

Accordingly the King called all his other 98 queens and asked them about Asuya Lekha's charge against Gunavari. They all confirmed the charge parrot-like.

The King's head reeled. This was a matter on which he shied to consult his ministers. He came to the decision to isolate the two people concerned for a long time and wait for light.

So he called Surasadatta and said: "I have had a report that you have or contributed to have killed a brahmin. I order you, therefore, to expiate for the sin by undertaking a pilgrimage to all the holy places and *tirthas*."

Surasadatta pleaded innocence but the King thundered: "Unless you do as I have ordered, I will not look at your face."

With downcast eyes Surasadatta went straight on a pilgrimage wondering at the ways of fate.

The King next went to Rani Gunavari's apartment and seeking her, said: "My dear! A famous astrologer came to the palace to-day. I showed him our horoscopes. He said that a great calamity awaited us and unless I kept you in captivity for some time, the calamity would swallow us. I am greatly worried!"

"My lord! Why do you worry? Take me immediately to the prison. I shall stake my life and my all for the safety of my lord. Please do not hesitate," replied Gunavari.

The King was taken aback by her reply as her innocence and devotion to him became crystal clear. Even so, he thought, Surasadatta was blameless. Yet he had the scandal to reckon with. So he addressed his queen, "My dear, I shall convert this your palace as your prison and you shall stay here captive," and departed.

Prince Sringabhuja who learnt that his mother had been put in prison came and asked his father, "Is it true that my mother is in prison. For what crime, father?"

The King embraced his son fondly and parried the question by saying, "My son, it has been prophesied that she is passing through a very dangerous period. It may culminate in her death. Astrologers have advised me that by keeping her in prison we may mitigate the evil effects." Satisfied with that reply Sringabhuja went away.

All the 99 Ranis delighted in the success of their scheme.

* * *

Rani Asuya Lekha was not content with the persecution of Gunavari alone She wanted to do away with Sringabhuja too. So, she called her son Nirvasabhuja and said: "My child! As long as Sringabhuja is alive, there is little chance for you or your brothers to get the affection of your royal father. Hence between you, you evolve a plot by which you must by joint effort send Sringabhuja into exile. For our part, we have succeeded in segregating his mother. Now it is your turn."

After this one day Nirvasabhuja along with his 99 brothers was undergoing training in the campus in the arts of archery, swordsmanship, horsemanship, etc. At that time, a strange-looking crane flew down into the camp and settled itself comfortably on their target. The brothers looked at it in wonderment.

At that time a Buddhist Bhikshu came that way and scanning the crane, told the princes: "O Princes! This is not a real crane. It is the Rakshasa King Agnichaya who has taken this shape and has hopped into your midst, God knows for what. So scare it away with your arrows!"

Following his advice the princes one by one aimed their arrows at the crane which cleverly dodged them all without moving from its perch.

The Bhikshu saw Prince Sringabhuja who was standing away without participating in the fun. He asked the princes to give the bow and arrow to Sringabhuja to take aim at the tell-tale crane.

At this Prince Nirvasa suddenly remembered what his mother had told him—to do away with Sringabhuja. He, therefore, thought here was a golden opportunity to get rid of Sringa. He reasoned thus: "Sringa is sure to hit the crane with an arrow and the bird is sure to fly away with it. I shall therefore give him father's golden bow and arrow. Without the arrow, he cannot see father's face. So he will run after the bird and without killing the Rakshasa he cannot get the arrow back. How can he win against a Rakshasa?"

So with great solicitude, Nirvasa gave Sringa the King's golden bow and arrow to take aim on the crane as desired by the Bhikshu. Agreeing to the suggestion Sringa shot the arrow which hit the bird which flew in the sky along with the golden arrow!

On seeing the bird flying away with the golden arrow, all the other princes raised a hue and cry and wailed; "How can we face our father without his golden arrow? Surely he will banish us all from the kingdom if he finds us delinquent. Sringa, please get us back father's golden arrow by some means or other!"

Sringa felt genuinely sorry for putting his brothers into such a sad plight. Promising to get it back, he ran after the crane through hills and dales and across rivers countenancing many a hardship.

Back at the campus the 99 brother princes felt immensely happy that they had succeeded in cleverly sending away Sringa for good.

During the course of his pursuit of the crane, Sringa reached a wild forest where, exhausted, he fell down unable to move any further.

No sooner had he settled himself for rest than an extraordinarily beautiful damsel stood before him with longing eyes.

[*To be continued*]

In the air or in water no mark is seen of the passage of birds or fishes; so is entirely inscrutable the passage of the Knowers of the Self. The eye perceives not sound, being dissimilar by nature; the material eye cannot see the spiritual Self.

—Shankara

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out of your
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ENRICHED WITH VITAMIN A & D
BERAR OIL INDUSTRIES
AKOLA. * BOMBAY
Vanasda
MADE FROM VEGETABLE OILS ONLY
BERAR OIL INDUSTRIES
P.P.S./B.11/57

PHILOSOPHY OF SHANKARACHARYA—

(*contd, from page 23*)

tionship and perceptible to the sensory organs of man?" Again, some of the conclusions reached by astronomers and physicists that have culminated in the works of Einstein and men like Sir James Jeans, seem like passages from Sankara's exposition of the "relativity of knowledge" and the illusoriness of sensation and experience.

Incidentally, it may be observed that the saying *Yadidam Kinchajagatsarvam Pranarajati Nihsritam*, taken in conjunction with the *Brahmasutra* aphorism "Kampanat," is the assertion that Prana or life is a continuous vibration or manifestation of energy operating in the Brahman and the circumambient of the Supreme Self.

The details of Sankara's life are well-known. But a pointed attention of the readers have to be drawn to the Chandala incident at Varanasi in 'Manishapanchakam":—

Brahmaivahamidam jagachcha
sakalam chinmatravistaritam
Sarvam chaitadvidyaya triguna-
yasesham maya kalpitam;
Ittham yasya dridha matih suk-
hatare nitye pare nirmale
Chandaloastu sa tu dvijoastu
guruityesha manisha mama.

The few verses of this poem contain the essence of Vedantic teaching and an enunciation of the ultimate unity of the universe that must lead to tolerance and infinite comprehension.

स्मितज्योत्स्नाजालं तव वदनचन्द्रस्य
पिबतां
चकोराणामासीदतिरसतया चञ्चुजडिमा।
अतस्ते शीतांशोरमृतलहरीमम्लरुचयः
पिबन्ति स्वच्छन्दं निशिनिशि भृशं
काञ्जिकधिया॥

As they drank the net of rays
from the smile of your
moon-like face
the cakoras' beaks grew sated
from the oversweetness;
and so, because they want
something tart, the stream
of nectar from the cool-
rayed (moon)
they drink each night to their
fill at their pleasure, as
though it were fermented
rice water.

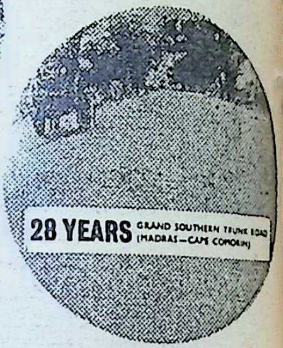
—*Saundaryalahari.*

The special glory of Sankara is that over and above being the protagonist of monistic approach, he is the author of innumerable 'Stotras' as already stated. The Jnana of Sankara is not a cold study of books but a warm-hearted striving to realize the truth, which, when turned towards a personal deity, becomes Bhakti. Sankara is as insistent as Buddha on the supreme importance of ethics as one of the fundamentals of spiritual life. But his outlook on Karma, on temple worship and on domestic ceremonial is synthetic and harmonious, and not at all destructive.

31 YEARS BANARAS—MOGHALSARAI ROAD

30 YEARS CHARMINAR ROAD, HYDERABAD

28 YEARS DUM DUM—JESSORE ROAD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QUESTION BOX

ANSWERS by K. M. Munshi

587

Sri Sreekantiah, Bangalore-2.

Q: *I read in an American book that Sankaracharya gave the first importance to experience, second to logic and only third to the* Vedas. *How is it then that the people equate his philosophy as being mainly supported by Vedas?*

A: I don't know on what grounds the American author of the book gives his opinion. You are an Indian. Why don't you read Sankaracharya's works yourself? To Sankaracharya, Vedas were the divine source of true knowledge. Logic only helps to convince that it is true, but the truth can only be tested as such by experience.

588

Sri G. K. Jairam, Mercara.

Q: *Do you think that prayer is more important than action?*

A: Action without prayer is blind groping; with prayer it becomes honest and effective.

589

Sri Vasudev N. Pai, Bangalore.

Q: *People say that one should have faith in oneself. Don't you think it is selfish?*

A: Faith in oneself does not mean that you should work for selfish ends. It means—

(1) that you should give up the habit of worrying, regretting and being afraid of consequences;

(2) that you should have courage to follow the plan of life made by you to the best of your ability;

(3) that you should be prepared to back up your solemn resolves with all you are worth, and in doing so, be indifferent to praise or blame;

(4) that you should have faith that God's will be done.

590

Sri Swaminathan, Secunderabad.

Q: *How do you account for the clash of* avataras *of the same God as in the case of Rama and Parasurama?*

What is the meaning of the one disappearing and the other holding on?

A: (1) God descends on earth to establish Dharma and remove *adharma* in each age. The needs and difficulties vary from age to age, and therefore, the *avatara* of each age has a different function to perform.

(2) Parashurama belonged to an age when the ruthless violence of kings had to be curbed. Sri Ramachandra came in an age when *adharma* had taken the shape of deceit and pride and what was required was the example of noble character.

(3) The clash of two *avataras* is a poetic representation that the needs of each age have to dominate the needs of the one gone by.

591

Sri P. S. Jagannathan, Chingleput.

Q: *There is a feeling that in present-day India the North dominates over the South in many fields, and that the South is neglected. Even in the Government news-reviews a longer time is taken by the North. Why is this step-motherly treatment?*

A: The feeling is entirely unfounded. To-day at Delhi men from every State share power. Most of the news-reviews deal with what is happening in Government and the Parliament in New Delhi. Naturally, therefore, news comes from there, but the news has all-India character, not east, west, north or south.

592

Sri A. J. Ananda Rao, Dronachellam.

Q: *What is the easiest and cheapest way of becoming a political figure?*

A: There is no easy or cheap way to become a politician. It is a hard, hard way.

593

Sri A. C. Padmanabhan, Tiruchirapalli.

Q: *What is your view regarding hydrogenated vegetable oils being used as substitutes for the familiar gingelly, cocoanut or groundnut oils? Some doctors say that the latter are any day better hygienically. Is that correct?*

A: I am not a doctor. I use vegetable oil. Try each one and take what suits you best.

OUR BOOK SHELF

THE RHYTHM OF HISTORY: By Arthur Osborne. Published by Orient Longmans, Bombay. 1959. Price: Rs. 4.50 nP.

THIS seminal book—a great mind in a little body—by the author of *Ramana Maharshi* and *Sai Baba* surveys human history during the past 2500 years and spots parallels and coincidences to demonstrate the rhythm of history. It starts with the 6th century B.C. exhibiting mighty beginnings in China, India, Persia and Greece; postulates the dictum that the real conquests are ideological (p. 27), compares Christianity in the Roman Empire to Buddhism in China; and rejects the crude point of view that if one religion is true, others must be false (p. 37). "History has gone in waves with parallel movements in the various civilisations of mankind, but these have never been replicas; they have always corresponded to the different circumstances" (p. 38). The author states that "two thousand years ago the unity and functional virility of Hindu civilisation was maintained by the caste system" (p. 45). We are told that in a medieval state, law and tradition guaranteed certain rights to the people and that, therefore, it was impossible for a medieval ruler to exercise the absolute power of a Roman Emperor or a modern dictator (p. 54). Sankara is described as a meteor performing enduring work (p. 56). "Medieval society had been a pyramid functionally similar to the Hindu caste system" (p. 92). The myth of Chinese Xenophobia is exposed (pp. 103-4). It is false to regard "our present mechanised civilisation as the final peak to which mankind has been ascending; it is more of the nature of an aberration or freak than the normal and final development" (p. 113). Mr. Osborne expounds the parallel and independent development of civilisations in the same period, except during recent times which witnessed a great contrast in the material achievements of the West and the East. The West is ignorant of the cultural and spiritual achievements of the East. "Even in the diffusion of wealth and contentment

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and in rural self-government, the India of today....stands far lower than that of Asoka" (p. 128). The world-wide civilisation of today is defective in three respects: it lacks inherent stability; it plunders the earth's resources recklessly; the current of history has begun to flow away from it (p. 130). Its catastrophic end is visualised in the traditional thought of the Hindus, Buddhists, Christians, Muslims and Jews (pp. 134-5). The author concludes that "it is only by rejecting the very bases of modernism and restoring the stability of a civilisation based on a spiritual tradition that the chaos of the threatened end could be averted; and this no government has the will or the power to do" (p. 115). There are misprints on pp. 42, 44, 73, 81 (in two places), 95 and 115. The Index is meagre: on p. 137, under Asoka, the reference to him on p. 128 is omitted. It is to be noted that the Buddha professed that he was only a revivalist attempting to restore the ancient way in contradistinction to the Brahmanical way (pp. 5 & 6). The Nalanda University originated about the middle of the 5th century A.D., not in the Maurya Age (p. 19). Babar is mentioned as a Persian adventurer (p. 97). We hail with delight the volume before us—profoundly analytical, eminently readable, critical, constructive and thought-provoking.

—*Prof. R. Sathianathier.*

VEDANTA BALABODHINI (in Sanskrit). With a commentary in Sanskrit by Sree Sachidanandendra Saraswati Swami. Published by the Adhyatma Prakasha Karyalaya, Holenarsipur, Mysore State. Price: 75 nP.

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expounded the quintessence of Advaita philosophy. These delectable verses, three in number, as only the Bhagavadpada could compose, define the aim of human life, stress the need for a devout worship of the Creator of the Universe and set out the thesis that the Supreme Reality is but the Self.

The author of the venture under notice comments in detail on each of these verses and, remaining steadfast to their spirit, has, in a very able, original and lucid manner, enlarged on the cardinal factors of the Advaita School.

We have pleasure to commend this book to those who wish to have an authentic idea of the deep underlying philosophical significance of the great Bhagavadpada's works. We have no doubt that this can form an ideal introduction to a study of Granthas of Adi Bhagavan Shankara.

—*Acharya T. A. V. Dikshitar.*

STORIES FROM YOGA VASISHTHA. By Swami Sivananda Saraswati. Published by the Yoga-Vedanta Forest Academy, Sivananda Nagar, Rishikesh. Pp. xxxiv+140. Price: Rs. 1.50 nP.

THE book under review is a very useful volume of the stories from the great Indian classic *Yoga Vasishtha*. The *Yoga Vasishtha* is not so well known to the public as other Advaita Vedanta classics. It embodies the principles of Advaita Vedanta taught by the venerable Sage Vasishtha to his royal pupil Sri Rama, the hero of the great epic, *Ramayana*. The style of the book has all the appearance of Valmiki's style. It is a huge work of 64,000 lines, divided into six chapters dealing with *Vairagya, Mumukshu, Utpatti, Sthiti, Upashanti* and *Nirvana*. It is one of the earliest Vedanta works which does not fight shy of the doctrine of Maya. The

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doctrine of Maya advocated in the *Yoga Vasishtha* is dangerously bordering on *mentalism*. But one cannot declare Sankara to be a mentalist (*vijnana vadin*) at all. The *Maya-Vada* of Sankara never goes in that direction. Sankara accords a status to the world different from that of dreams. No such effort is made in the *Yoga Vasishtha*.

The book is full of moral teachings instilling in us *Vairagya*. It has many useful hints for the *sadhaka*.

Swami Sivananda has done a very useful work in rendering the stories and the message of the book in simple language. His presentation is true to the original and refreshingly clear.

It is surprising that the book under review also includes a simple narration of the very popular story of *Satya Narayana*. This could have been printed separately. The book also includes some ten prayers in English under the caption *Universal Prayers*.

—*Dr. P. Nagaraja Rao.*

SWADHINA BHARATAM (in Sanskrit). By Prof. Ramanirekshan Sinha. Published by Sahitya Sadan Samartha, P.O. Kalyanpur (Darbhanga), Bihar. Price: Rs. 2/-.

EMPLOYING the Anushtub metre to fine effect, the author, in 14 *paricchedas* or chapters that constitute the book under notice, has attempted a historical survey of our country from the pre-historic past, through the Epics, the Buddha, Asoka and the Guptas to the advent of the British East India Company, the birth of the National Movement which under the leadership of Mahatma Gandhi has gained our independence from the British rule. In fact, the narrative goes on to comment on the post-independent era and the First Five-Year Plan.

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While every facet of our history is admirably portrayed, those relating to Sri Sankara and Ramanuja, Kalidasa and Kumarila Bhatta, must be singled out for special praise. What is of current importance is the fact that this attempt of the author has provided one more proof of the view that Sanskrit is about the only Indian language which by virtue of its remarkable, easy flexibility can be used as a vehicle for expressing the latest trends in the realm of thought, scientific and secular, and that Hindi must draw very heavily indeed on it.

The style is racy and in places, piquant. The book deserves to be prescribed as a non-detailed text for use in our educational institutions.

—*Acharya T. A. V. Dikshitar.*

LIFE AND TEACHINGS OF LORD JESUS. By Swami Sivananda. Published by the Yoga-Vedanta Forest Academy, P.O. Sivananda Nagar, Rishikesh. Pp. 222 + xix. Price: Rs. 3.

IT is a pleasure for a reader, especially the Catholic reader, to go through the *Life and Teachings of Lord Jesus* by Swami Sivananda, the owner of a prolific pen, as the book often enables one to understand the real Jesus Christ. The book is divided into six chapters giving more pages to emphasise the importance of Christmas. But I think, his chapters on the Sermon on the Mount and the Beatitudes excel in their exposition of eternal blessedness and perennial peace and are simply superb. Unlike the other people, in explaining Jesus's words with reference to the context and evaluating them in the light of reason, Swamiji seldom goes wrong. As an ardent disciple of Christ, of course in spirit, the author has taken much pain to study each and every word of the Master.

I am sure this book, as Julia Boldrini of Locarno, Switzerland, comments, will "inspire all Christian seekers after Truth, who do not only want to believe, but also to understand."

Swamiji has got only one style i.e., the style of sincerity. And that is why, even when he repeats every now and then the meaning of Christmas, we feel unweary.

The printing and get-up though cheap, the book is worth possessing and worth reading again and again as it contains valuable gems of immaculate perfection.

—*Sri O. P. Joseph.*

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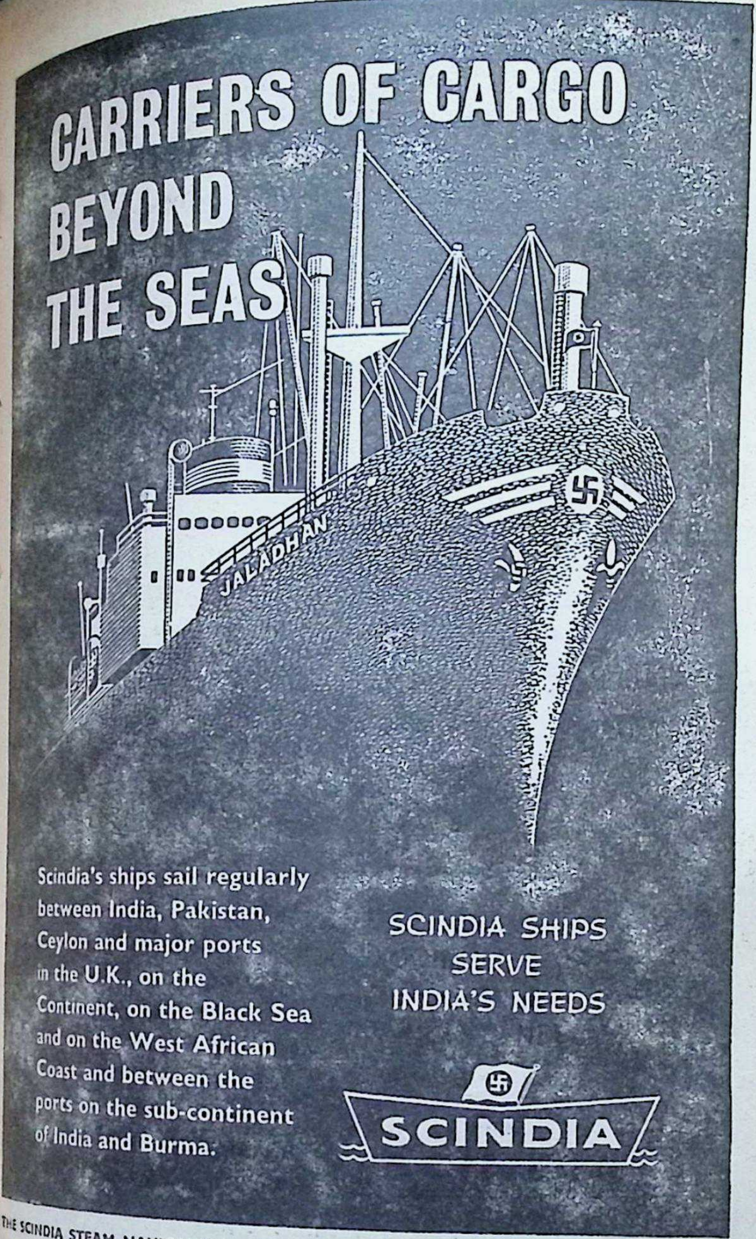

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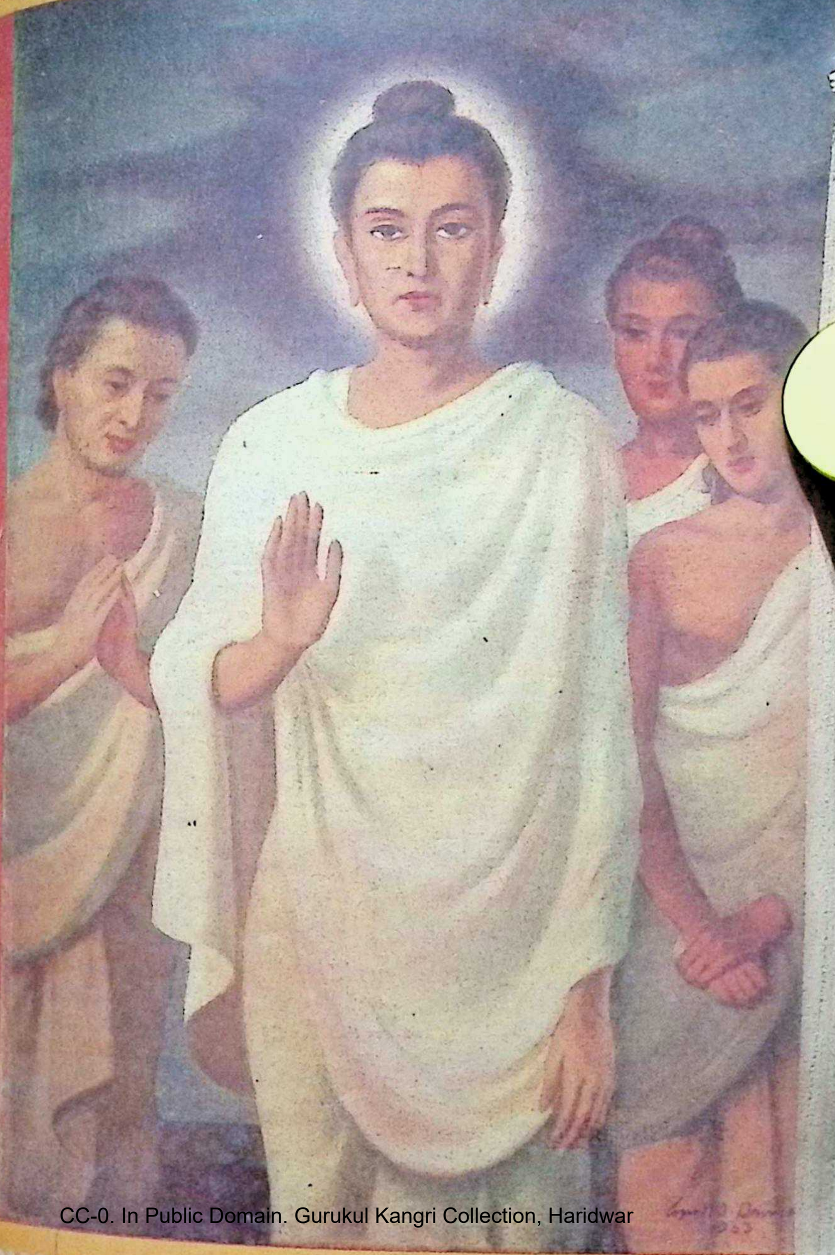

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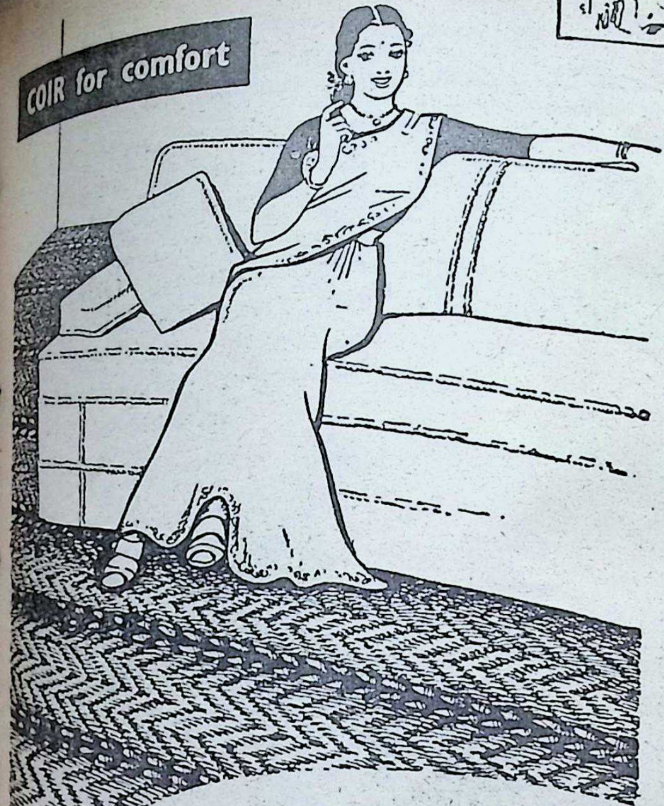

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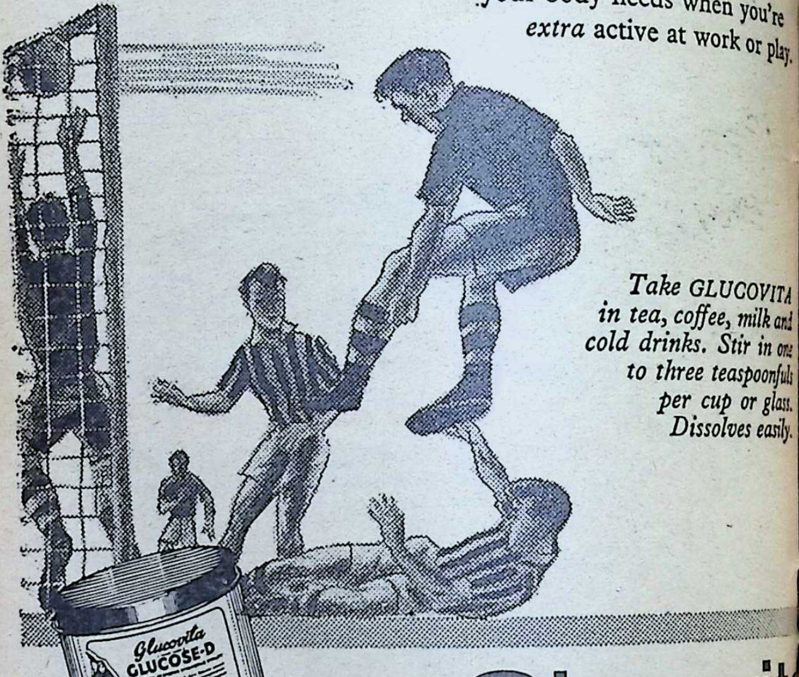

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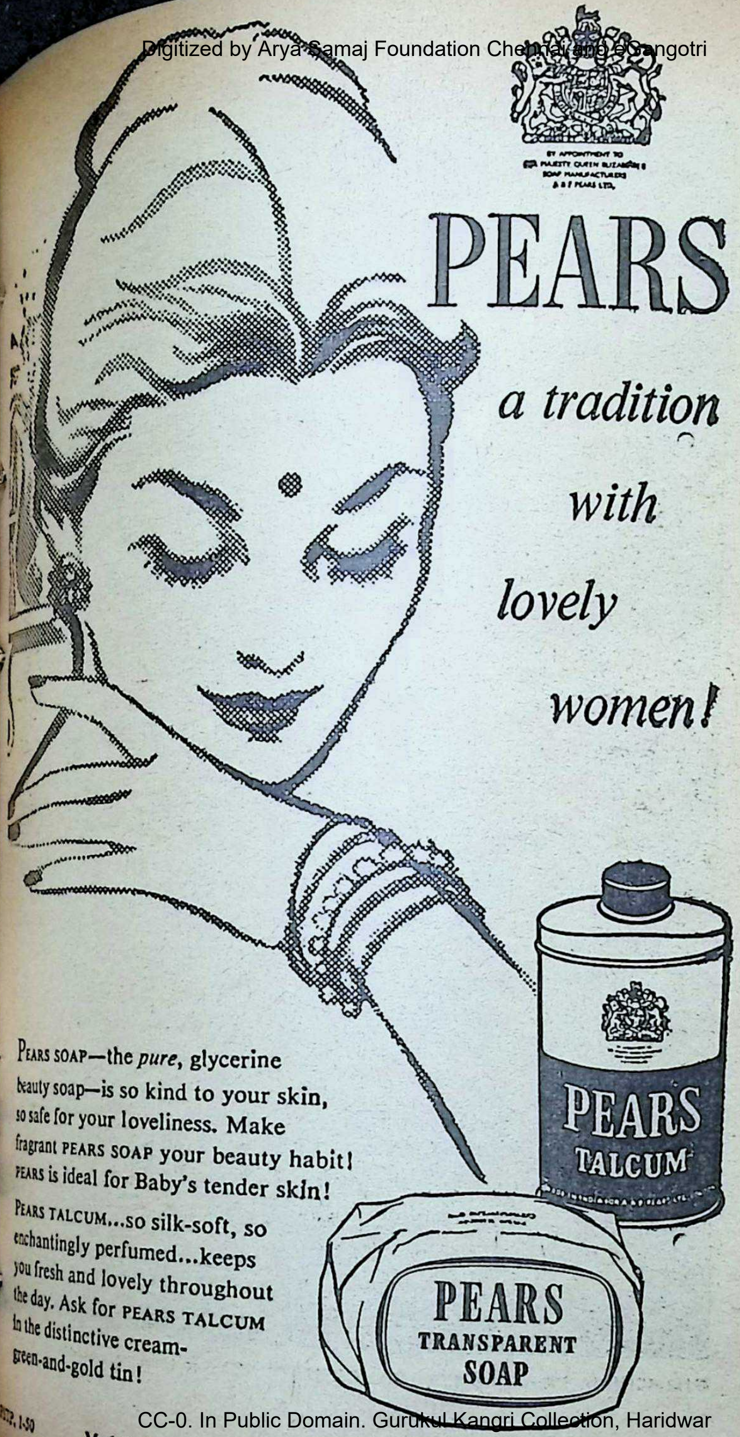
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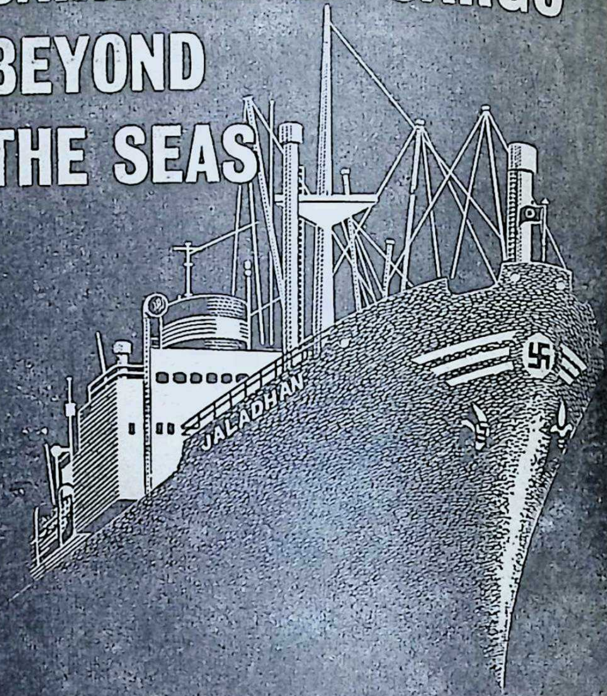

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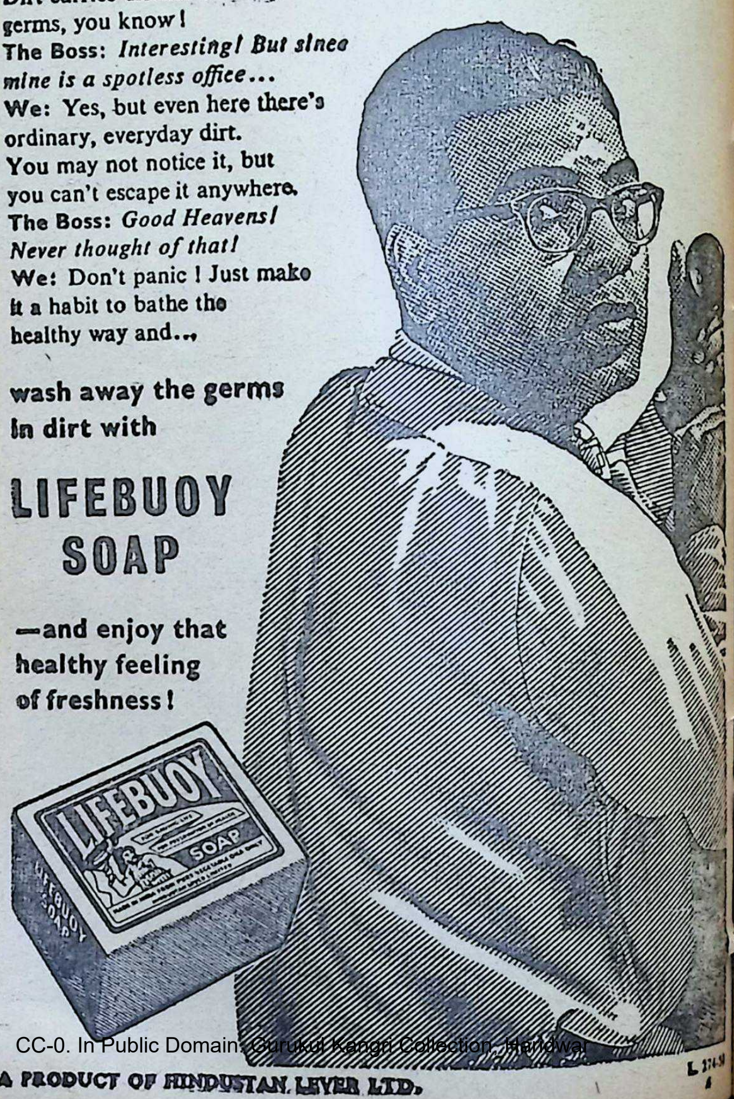

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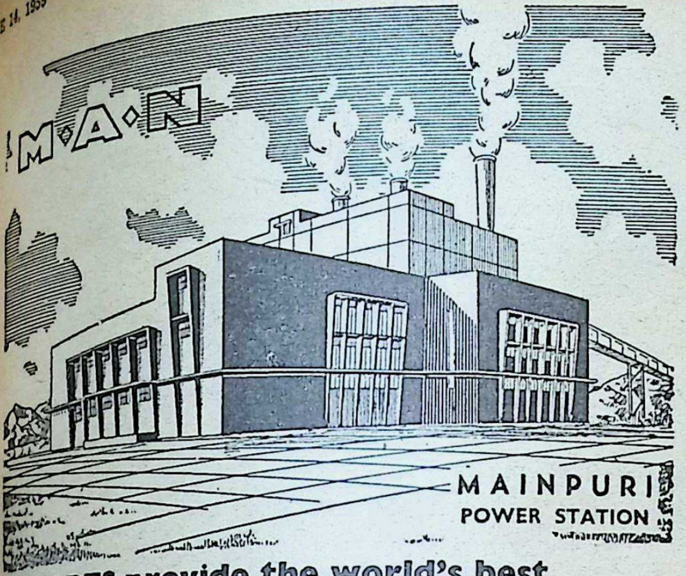

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Vol. V

CONTENTS

Page

* Salutation to Buddha (Prayer) 11
* Kulapati's Letter No. 181: Berlin—Face to Face with Communism—The Ghost City 12
* The Buddha—H. H. Sri Sankaracharya of Kanchi 18
* The Message of Sri Vallabhacharya—Sri Bhailalbhai N. Shastri 19
* Ramacharitamanasa: Lanka Dahan 22
* Krishnavatara: Balaram is Born—Sri K. M. Munshi .. 26
* How God Came into Namdeo's Life: God Ate from His Hands 30

Page

* Science and Modern Faith—Sri P. Narasimhayya 34
* What Price Our Academic Peace?—Prof. T. K. N. Menon 42
* Sanskrit Lessons (New Series) —Dr. Shakuntala Rao Shastri 50
* Dress in Ancient India—Prof. U. Venkatakrishna Rao .. 54
* Call for Sane Sex Order —Dr. P. A. Sorokin 58
* Question Box 60
* Liu Shao-chi (Profile) 63
* Chandraprabha (Katha Sarit Sagara—Story) 66
* News and Notes 72
* Our Book-Shelf 74

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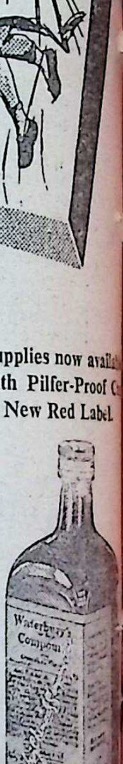

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—Rigveda, I-89-i

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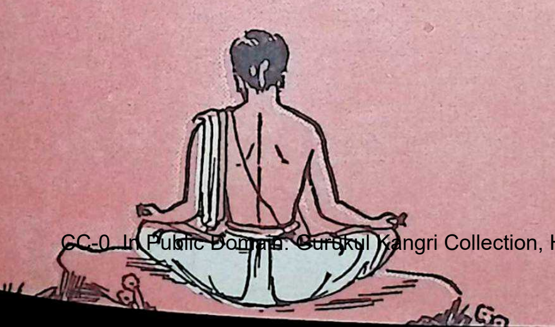
SALUTATION TO BUDDHA

नमो वेदरहस्याय नमस्ते वेदयोनये।
नमो बुद्धाय शुद्धाय नमस्ते ज्ञानरूपिणे ।।

Salutation to the pure Buddha, the essence of the Veda, whose source of enlightenment is in the Veda, who is the embodiment of Jnana.

—Kurmapurana



Kulapati's Letter

ON

LIFE, LITERATURE & CULTURE

No. 181

★ BERLIN ★ FACE TO FACE WITH COMMUNISM ★ THE GHOST CITY

Bharatiya Vidya Bhavan,
Bombay.
JUNE 14, 1959.

MY YOUNG FRIEND,

I SHALL now resume the account of my world tour which I left incomplete in *Kulapati's Letter No. 176.*

We left the Friedland Camp on the afternoon of 23rd July, 1958 and spent the night at a 600-year-old castle, Schloss Berlepsch, converted by the owner into a hotel. What with the narrow staircases and low stone-ceiling and towers, it reminded me of Scott's *Ivanhoe.* The castle is situated in a dense forest and at night I could see from the window of our bedroom which, though somewhat modernised by wash basin, was absolutely medieval, trees on trees ranged on the surrounding hills. Their branches moved in sweeping waves in the breeze releasing weird moans like those of a hundred witches.

Next day, July 24, we left Schloss very early, travelled from Gottingen to Hanover by train. After a drive to that modern city, we boarded a plane for Berlin.

West Berlin is a modern fashionable city, prosperity being in evidence everywhere. We drove through the main thoroughfares and saw the Russian monument of victory in West Berlin guarded by Russian soldiers; they cannot trust it to the Germans.

In Berlin, we are face to face with Communism, as a stark reality, not a gospel to be read of in books or papers, nor a vision to be dreamt of as a future millennium at a safe distance. And my admiration for the Germans grew as I saw how bravely they stood up to the danger.

I had been particularly struck by the way that this once highly devastated area had become so prosperous in such a short time, and I was interested in finding out how, with Communists in the heart of the city and in East Berlin across the Brandenburg Gate, the West Berliners carried on industrial development so briskly.

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We met Mr. Scharnowski, the leader of the Trade Union Congress in the city, which claims 200,000 workers. Only about 55,000 workers belong to other unions, the Communists claiming only a small fraction. We had a long discussion on the situation.

There are very few strikes in Berlin,' said the leader of the trade union. 'We try to avoid them. If we stage them, the East German Communists will have an opportunity to infiltrate our ranks. Our workers and the public both are aware of this danger. A few months ago, there was a bus strike at the instance of the Communists. We refused to support it, the public would not give it any support and it fizzled out. Two years ago we had another strike; it lasted only for eight weeks as we did not support it. We do not believe in sympathetic strikes, for we know that it is misplaced sympathy; it will only help the Communists in their political game of capturing power. The strikes sponsored by them are not in the interests of the workers'.

Then we fell to talking about the workers of East Berlin who come to work in West Berlin in their thousands during the day. The reason, the trade unionist said, was simple. In West Berlin, a worker earns about 100 marks a week; he is the master of his own money. In East Berlin he earns 90 marks a week, but the butter costs three times, eggs five times and shoes three times as much as in West Berlin, and you simply cannot get a cycle for any

NEW HELLENISM

In the field of politics, a revival of the Hellenic worship of idolized local states is, today, the dominant religion of the West and a rapidly Westernizing world. It is only thinly disguised by a veneer of Christianity, Islam and other higher religions. The tragic history of the Hellenic World shows that this Hellenic form of idolatry is a ghost of Hellenism that we harbour at our peril. The Modern World must exorcise this demon resolutely if it is to save itself from meeting with its Hellenic predecessor's fate.

—**Dr. Arnold J. Toynbee**

money. In West Berlin, the standard of life is higher and the worker is free; no worker is free in East Berlin.

'5,000 masons, for instance, come to West Berlin every day from East Berlin. These workers would very much like to come and live here, but the Communists won't allow it; they even put pressure on them not to come to work here'.

'Do not the Communist workers, when they come here, try to infiltrate your union?', I asked.

'Our workers will not listen to them nor would the people. Even if we earn less, we would not accept their lead. Some six or seven years ago, there were 80,000 unemployed in Berlin. Even then we refused to accept their lead'.

'The birth-rate in Berlin is very low', said Mr. Scharnowski. 'People do not want children. In thirty years we have lost our children by the millions. However, our population has increased during the last thirteen years, as people are pouring in from East Germany and East Berlin. They come even at the risk of being severely punished if caught and their family, if left behind, being maltreated'.

• • •

As we met the different persons in Germany and also the refugees, we could see how East Germans wanted to escape the Communist paradise, East Germany. In the month of August, about 15,000 intellectuals fled from East Germany to find asylum in West Berlin and from thence to go and settle in West Germany. Every week, of late, 4,000 Germans had escaped from East Germany facing the prospect of a bullet on the way and the certainty of having to start life from scratch.

Talking about standards of life, Mr. Scharnowski said: 'East Germany (Communist) has the lowest standard of living. In East Berlin it is a little higher. It is very much higher in West Berlin, while the Federal Germany has the highest standard of living'.

The leader of the trade union gave me his personal view that whatever the German desire for uniting the two Germanies, there was no hope for the East and West coming together, so long as East Germany was in the Communist grip.

• • •

I asked Mr. Scharnowski about the position of the workers in 1945 before the war.

'Till 1945', he said, 'we had one Nazi dominated union. But from 1945-48 we had one union. Before the blockade of West Berlin, we separated from the Communists. Somehow we sensed that things would go the Communist way if we did not take steps in time. If we had not split, the Union, which was then 600,000 strong and dominated by the Communists, would have driven out the Western Occupation Forces. So we cut them off.'

I asked as to how they succeeded in doing so. He said, 'I was then working in the trade union movement. I sensed that a section of the workers was working for placing Berlin under Communist rule. I therefore decided to develop cadres, sections and cells. That way we killed the Communist influence'.

I asked him why at that stage he came to the conclusion that he must part company. 'I was working with them and I could see what the Communists were doing,' he replied. 'They were only obeying orders from Russia. We also saw what was happening in East Berlin; food, clothing, machines and everything was being taken away by Russia. Our wives and children were left to starve. A Russian general had said: "No more schooling for your boys; you have to be working all the time." We were to be robots. Then, we were also shocked at the immoral attitude of the Communist functionaries, particularly their relationship with women. Often those who led a criminal life covered their activities by becoming Communist functionaries.'

I asked Scharnowski about the future. In view of the developing Berlin situation, it was worthwhile knowing his view.

'We know that the power of the Russian military forces now in East Germany is overwhelming,' he said. 'Nobody can protect us against them. The only way for us therefore was to depend upon ourselves. Secondly, we expect that the people of the world to be reasonable', he said. 'As a Socialist, I am convinced that the governments of the world will put up a strong defence if an attempt is made by the Communist to take over Berlin. Some people think that it would be wonderful if there was no soldier in Western Europe. But the next day we will be swept into the Atlantic.'

'I am a Socialist,' he added. 'But we all want that our army should be increased. The difference between us Socialists and the Christian Democrats is only one of technique'.

I put to him a question about the fear of the atom bomb.

'We do not fear atomic death,' he said. 'The fear of the atom bomb is imaginary. Of course, people always fear death. Ask them: Do you want death? They will say 'No'. Ask them: Do you want death by conventional weapon? They will say 'No'. Ask them: Do you want death by accidents? They will say 'No'. Every one wants to live, and therefore there will be no war. Anyway you cannot have the politics of fear. Democracy which makes a policy of fear cannot live. If they do that, they will destroy the basis of democracy.'

Brave man he was, this Scharnowski, and a clear-sighted one.

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We had talks also with the Deputy Mayor, the Mayor being out of the city. He talked to us at some length about how the industry in West Berlin was rebuilt. He also referred to hundreds of refugees who crossed over from East Germany to West Berlin at great risk to themselves and their family.

'The family, if left behind, is punished severely, if any man crosses over to West Germany!' he said. 'If a member of the family crosses over, the identity cards of the other members of the family are often taken away as punishment. Youngsters are not permitted to stay in West Berlin. If a child refuses to reconcile itself to Communism, its father loses his occupation in East Berlin'.

'We are so near East Berlin and the Communists have made it such that we are not enamoured of their ways,' he added.

The Deputy Mayor had a philosophy of his own: 'We are not afraid of Berlin being invaded. If it is, it would mean a world conflict.'

I asked him how about the chances of union. He saw few

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In the afternoon we took a drive in East Berlin. We came to the barricade; our passports were duly scrutinised by the Russian guards at the Brandenburg Gate, and we entered the Russian zone. From what I saw, I could only describe East Berlin as a ghost city.

Across the road in West Germany, there were newly-built houses, glamorous shop windows, smartly-dressed men and women and shining motor-cars. On this side of the barricade, most areas, bomb-devastated thirteen years ago, still stood as they had been then, with broken-down houses, open spaces heaped with rubbish, discoloured ruins of palatial buildings standing with gaping mouths.

We drove through the streets—in comparison they were empty. The shops were dimly lit. Only a few people, with all the traces of want, went up and down the streets bent on business.

Then we came to the newly-built Stalin Alley—a monument of Russian power—a wide street with very imposing, tall, newly-built buildings on both sides. It stood awesome in its isolated grandeur in the midst of un-redeemed devastation and poverty.

Then we visited a huge park, recently built. It had wide avenues and uncouth gigantic statues sculptured to exude power. Only the visitors were few, barely half a dozen. It looked like one of the enchanted cities referred to in the *Arabian Nights*, which the anger of a genie had deprived of its human residents.

If anyone wants to see the blessings of Communism, he should come to Berlin and cross the barricade to see things for himself.

As the Deputy Mayor of Berlin, Mr. Franz Amrehn said, 'The problem of Berlin is not just a conflict between two power blocs; it is a conflict between two types of world.'

And that is true of every country which is threatened by Communism.

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At night, we met some workers of Berlin. Among them were the three leaders of the '17th June Rising' of East Berlin. They had escaped to West Berlin with their lives when it was crushed. They told us the story of the 'Rising'; how people rose out of sheer despair; how e they were starved of the good things of life; how united they were in the 'Rising'; how the Communist functionaries behaved; and how brutally the 'Rising' was suppressed with Russian help.

●●●

Schulz was the headmaster of a school in East Berlin. He was a conscientious man and did not like to forsake his friends there and come away to West Berlin. But, day after day, he received orders as to how to deal with his students and he was sick to death at having to teach things which were palpably untrue.

One day, a functionary came and delivered an address to the staff. In the course of his address, he expatiated on the wickedness of the West Berliners. One young teacher, evidently green as grass, innocently said: 'Sir, they may be wicked as you say, but some of them, whom I have met, are very good people'.

Next day, Schulz was called by the head functionary and given a talking to. His teachers did not know their business! The next day the poor young teacher disappeared.

Schulz, out of despair, fled to West Berlin.

Yours sincerely,

K. M. Munshi

THE BUDDHA

H. H. Jagadguru
Sri Sankaracharya of Kanchi

On the 22nd of last month the Buddha's Parinirvana was celebrated all over the world. In this article, extracted from a recent speech, His Holiness Sri Sankaracharya of Kanchi points out how enlightenment dawned on the Buddha.

WE have the rare privilege of being born as human beings and we desire to live happily in this world.

Pain and sorrow, trial and tribulation provide the incentive to think about the course of our lives, about the causes of our griefs and the way to overcome them.

Our present troubles are th effect of some cause near or remote. This ultimate cause o our suffering must be spotte out and destroyed. All other remedies will be only tempora and palliative; the suffering bound to recur if not in th same form, in some other for

Great religious leaders direc ed their attention to the di covery of the root-cause of su fering and each of them offe ed the solution which he f was the best.

The Buddha was oppressed the suffering he found around him. He wanted to a solution and help mank to overcome sufferings.

(Continued on page 33)

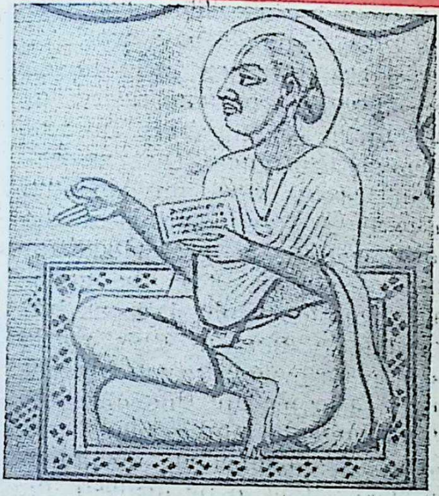
THE MESSAGE OF SRI VALLABHACHARYA

Bhailalbhai N. Shastri

On the 2nd of last month, the birthday of Sri Vallabhacharya was celebrated all over the country. The present article gives a succinct account of his life and teachings.

AMONG the galaxy of Indian Philosophers who have enriched from time to time the intellectual and spiritual life of this sacred land, the place of Sri Vallabhacharya is unique.

Sri Vallabhacharya was born at Champaranya in 1479 A.D. The period covered by his lifetime was pregnant with momentous changes in the political and religious history of India. The Social organisation of the people was considerably weakened both by foreign aggressions and internal dissensions. There was lack of political unity, cohesion and compactness among the Hindu rulers who were, by virtue of their weakness and want of farsightedness, unable to save India from impending danger to her civilisation.



Sri Vallabhacharya

As regards religion, the pristine purity of Vedic religion was not to be seen at all. Mechanical and blind performance of Vedic ritual without understanding the underlying significance thereof, had stifled the spontaneous and natural flow of the spiritual consciousness of the people at large. Religious fanaticism, soulless formalism, black magic, and narrow sectarianism had taken the place of true religion. Bitter antagonism, jealousies and constant bickerings prevailed among the followers of different theological schools.

India needed a great personality endowed with supra-consciousness and a synthetic vision of life to purge Hinduism of its impurities and encrustations and to bring out the essence of the Vedas and Upanishads before the groping humanity.

The philosophical system of Sri Vallabhacharya is known as *Shuddhadvaita Brahmavada* or pure non-dualism. From the point of view of *Shuddhadvaita* the world is a manifestation of Brahman and as such it is real and meaningful. The world is not to be shunned as a work of nescience. Rather it is to be considered as an expression of the divine will. It is in and through this *Jagat* that an aspirant has to work out his own salvation. Renunciation of the world cannot be prescribed for all and sundry. For the generality of the people it is as impossible to give up this world as it is for water to run up the hill. Further in the light of *Shuddhadvaita* philosophy the world is transformed and spiritualized. It is to be utilised for the intensification of our spiritual life.

God is the material and efficient cause of the universe. *Jagat* is the manifestation of the *Sat* aspect of Brahman, while individual souls are of the nature of consciousness. The *jivas* are devoid of bliss.

Absolute non-dualism of Shankara accepts the reality of Brahman only and asserts the illusory character of *jiva* and *Jagat*. To Vallabha, who is a true Vedantin, the world is real and meaningful. The individual souls are the parts of Brahman. *Jivas* are born like sparks from a blazing fire.

God willed to be many and He multiplied Himself, as the Shruti says. Maya or Avidya has no *locus standi* in *Shuddhadvaita Brahmavada*. When the scriptures speak of the Maya of Brahman it means the inherent power of Brahman, the power of spontaneous creativity. It means the energy or potency of God, which brings into existence the cosmos.

The practical aspect of *Shuddhadvaita* is known as *Pushtimarga* or the path of Divine Grace. In this path dedication of life to the Lotus-feet of Lord Sri Krishna is enjoined. Sri Krishna is the Highest Divinity, in this *Marga*. *Pushtimarga* believes in a Personal Reality, underlying all phenomena. At any rate, in the eye of *Pushtimarga* there is no difference between *Saguna* and *Nirguna* Brahman. God as a mere philosophic abstraction is a conception foreign to *Pushtimarga*. God of *Pushtimarga* is a concrete reality—a living presence with whom a devotee can enjoy eternal bliss.

Spontaneous and ceaseless flow of love towards God constitutes the means and end in Pushtimarga. The pursuit of Nirguna Bhaktimarga is not conditional on external factors for its efficacy. The assumption is that love towards God comes from within and not from without. The Mercy of God is vital to the sprouting of the sentiment of love.

According to Sri Vallabh, Lord Sri Krishna is the Supreme Reality which is both *Saguna* and *Nirguna*. Brahman is the repository of all divine qualities. *Saguna* means endowed with divine qualities, whereas *Nirguna* means devoid of earthly qualities, which undergo modification. In other words, there is no difference between *Saguna* and *Nirguna* Brahman. God is of the essence of *Rasa*.

Bhakti or the supreme love of God is the means of realizing God. According to Sri Vallabhacharya *Nirguna* Bhakti is the highest form of devotion. A true devotee believes that God is everything and becomes an instrument of divine dispensation. His life vibrates with the living faith in God. He sees God in all and all in God. Sri Vallabh recognises the primacy of the path of Bhakti over *Jnanamarga* and *Karmamarga*. The highest aspiration of a devotee is to be united with God in His eternal *Lila.*

To attain the highest ideal of Para Bhakti Lord Sri Krishna should be worshipped with all one's heart and soul. Steadfast devotion is the easiest way for God-realization. Lord Sri Krishna says, "But those who being wholly devoted to Me and surrendering all actions to Me, worship Me, meditating on Me with undivided Yoga are speedily rescued from the ocean of birth and death."

Pushtimarga is the religion to acquire the grace of God. Everybody has a right to follow this spiritual path. Love of His knows no terrestrial jurisdiction. No one is debarred from the *Marga* by virtue of his caste, sex or nationality. The *sine qua non* of the *Marga* is unswaying love towards God. The votaries of *Pushtimarga* are exhorted to dedicate their lives to service of Lord Sri Krishna for the highest fruit.

Sri Vallabhacharya was a prophet of love. He preached absolute surrender to Lord Sri Krishna. He showed us the true significance of life—a life spiritualized by pure love and selfless devotion to God.

The ethical aspect of *Pushtimarga* puts a great emphasis on the fundamental necessity of living simple, pure and guileless life. No progress worth the name is possible unless the

(*Continued on page 41*)

Having met Sita, Hanuman planned for a bold encounter with Ravana in order to demonstrate his and therethrough his master's strength. So, he laid waste the Asoka grove and smashed many rakshasas who came to resist him. At last, finding that it would help him get an easy access to Ravana's Palace, the Vanara chief quietly submitted to Indrajit's Brahmastra and allowed himself to be carried by the demons.

In this incident, the poet draws the picture of an ideal envoy. Hanuman's answers to Ravana bear sufficient testimony to his logic and scholarship besides his great devotion to his master.

LANKA DAHAN

कपिहि बिलोकि दसानन
बिहसा कहि दुर्बाद।
सुत बध सुरति कीन्हि पुनि
उपजा हृदयँ बिषाद ॥

When the ten-headed monster saw the Vanara he laughed and railed at him. But again he recalled his son's death and felt sad at heart.

कह लंकेस कवन तैं कीसा।
केहि कें बल घालेहि बन खीसा॥

Asked the King of Lanka, "Who are you, Vanara, and by whose strength have you wrought havoc on the grove?

मारे निसिचर केहिं अपराधा।
कहु सठ तोहि न प्रान कइ बाधा॥

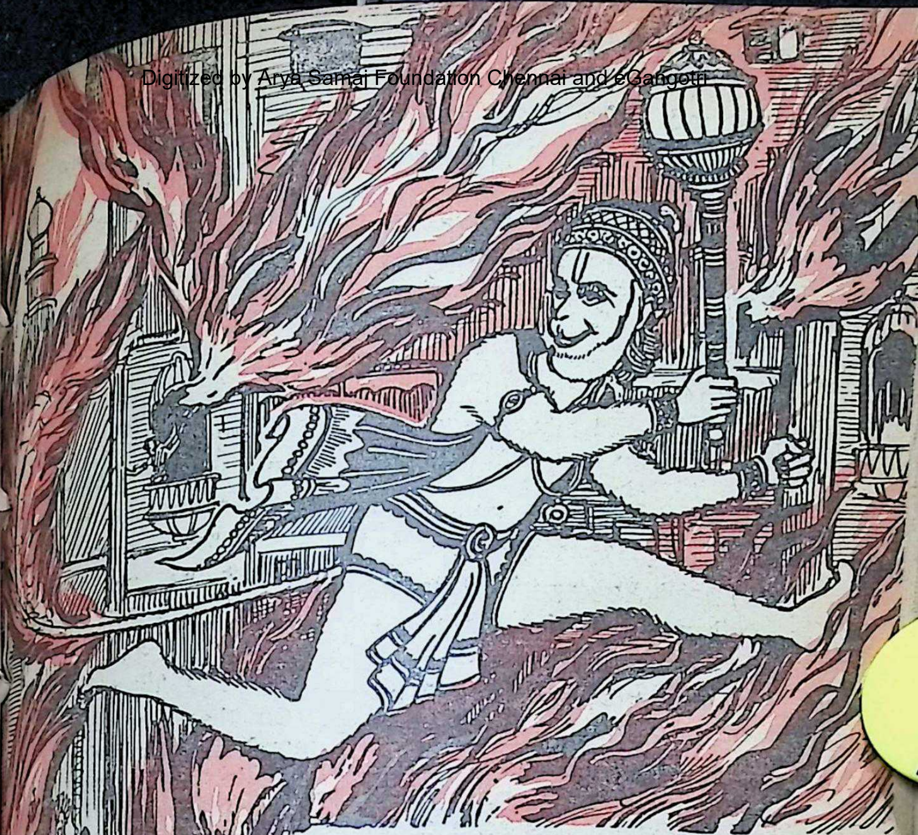
"For what offence did you kill the rakshasas? Tell me, fool, are you not afraid of losing your life?"

सुनु रावन ब्रह्मांड निकाया।
पाइ जासु बल बिरचति माया॥
जाकें बल बिरंचि हरि ईसा।
पालत सृजत हरत दससीसा॥

Replied Hanuman: "Liste Ravana: think of Him by Who might Maya (Nature) brin forth numberless universes; b Whose power, O ten-heade monster, Brahma, Hari (Vishnu) and Isa (Siva) carry o their functions of creation, preservation and destruction respectively.

जाके बल लवलेस तें
जितेहु चराचर झारि
तासु दूत मैं जा करि
हरि आनेहु प्रिय नारि

"By a small part of Whos might you were able to conque the entire creation, both ani mate and inanimate, and Whos



beloved spouse has been stolen away by you. Know me to be His emissary,

खायउँ फल प्रभु लागी भूखा।
कपि सुभाव तें तोरेउँ रूखा॥
सब कें देह परम प्रिय स्वामी।
मारहिं मोहि कुमारग गामी॥

जिन्ह मोहि मारा ते मैं मारे।
तेहि पर बाँधेउँ तनयँ तुम्हारे॥
मोहि न कछु बाँधे कइ लाजा।
कीन्ह चहउँ निज प्रभु कर काजा॥

"I ate the fruit because I felt hungry and broke the boughs as a Vanara is wont to do. One's body, O master, is supremely dear to all; yet those wicked monsters would insist on belabouring me. Consequently I had no option but to return their blows. In spite of it your son (Meghanada) bound me in chains; but I am not at all ashamed of being bound, keen that I am to serve the cause of my Lord.

बिनती करउँ जोरि कर रावन।
सुनहु मान तजि मोर सिखावन॥
देखहु तुम्ह निज कुलहि बिचारी।
भ्रम तजि भजहु भगत भय हारी॥

"Ravana, I implore you with joined palms, give up your big-headedness and listen to my advice. Think of your lineage and look at things in that perspective; in any case disillusion yourself and adore Him who dispels the fear of His devotees."

सुनि कपि बचन बहुत खिसिआना।
बेगि न हरहु मूढ़ कर प्राना॥
सुनत निसाचर मारन धाए।
सचिवन्ह सहित बिभीषनु आए॥

Hearing these words of Hanuman, Ravana got nettled. "Why not some of you quickly kill this fool?" As soon as the demons heard it, they rushed forward to kill him. That very moment came Vibhishana (Ravana's youngest brother) with his counsellors.

नाइ सीस करि बिनय बहूता।
नीति बिरोध न मारिअ दूता॥

Bowing his head he made humble entreaty: "It is against all statecraft: an envoy must not be killed."

सुनत बिहसि बोला दसकंधर।
अंग भंग करि पठइअ बंदर॥

Hearing this the ten-headed Ravana laughed and said, "All right, the monkey may be sent back mutilated.

कपि कें ममता पूंछ पर
सबहि कहउँ समुझाइ
तेल बोरि पट बाँधि पुनि
पावक देहु लगाइ॥

"A monkey is very fond of his tail: I tell you this secret. Therefore, swathe his tail with rags soaked in oil and then set fire to it."

जातुधान सुनि रावन बचना।
लागे रचैं मूढ़ सोइ रचना॥
रहा न नगर बसन घृत तेला।
बाढ़ी पूंछ कीन्ह कपि खेला॥
कौतुक कहँ आए पुरबासी।
मारहिं चरन करहिं बहु हाँसी॥
बाजहिं ढोल देहिं सब तारी।
नगर फेरि पुनि पूंछ प्रजारी॥

On hearing Ravana's command the stupid demons started doing as they were bid. Not a rag was left in the city nor a drop of ghee (clarified butter) or oil, the tail had grown to such a length through Hanuman's playful gesture. The citizens thronged to see the fun; they kicked Hanuman and jeered much at him. With beating of drums and clapping of hands they took him round the city and then set fire to his tail.

पावक जरत देखि हनुमंता।
भयउ परम लघुरूप तुरंता॥
निबुकि चढ़ेउ कपि कनक अटारी।
भईं सभीत निसाचर नारी॥

When Hanuman saw the fire blazing, he immediately assumed an utterly diminutive size, and slipping out of his bonds sprang to the attics of the gold palace, to the dismay of the demonesses.

हरि प्रेरित तेहि अवसर
चले मरुत उनचास।
अट्टहास करि गर्जा
कपि बढ़ि लाग अकास॥

At that moment, impelled by God, all the forty-nine winds began to bluster. Hanuman roared with a loud laugh and swelled to such a size that he seemed to touch the sky.

देह बिसाल परम हरुआई।
मंदिर तें मंदिर चढ़ धाई॥

जरइ नगर भा लोग बिहाला।
झपट लपट बहु कोटि कराला॥

Though colossal in size, Hanuman appeared most nimble-bodied; he ran and sprang from palace to palace. The city was all ablaze and the people were at their wit's end. Terrible flames burst forth in myriads and piteous cries were heard everywhere.

जारा नगरु निमिष एक माहीं।
एक बिभीषण कर गृह नाहीं॥

In the twinkling of an eye Hanuman burnt down the whole city barring the solitary house of Vibhishana.

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23 Local Offices.
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Branches also at Bombay, Calcutta, New Delhi, Poona, Colombo, Penang, Kualalumpur, Malacca and Singapore.

Authorised Capital	Rs.	1,00,00,000
Issued and Subscribed Capital	Rs.	72,00,000
Paid-up Capital	Rs.	66,38,990
Reserve and Other Funds (including Share Premium)	Rs.	99,61,883
Deposits as on 31-12-1958	Rs.	40,93,17,330
Total Working Funds	Rs.	50,12,19,816

All types of banking business including Foreign Exchange transacted.
LONDON AGENTS: Westminster Bank Limited.
NEW YORK AGENTS: First National City Bank of New York.

D. P. PARTHASARATHY,
Secretary.

KRISHNAVATARA

THE DESCENT OF THE LORD

K. M. Munshi

9. Balaram is born

FOR ten days Vasudeva and Devaki prayed to the Lord. His was the promise and His the duty to fulfil it. Devaki, however, knew that the word of Vyas would come true, and she was happy.

The guards of the palace saw the love and faith with which Vasudeva and Devaki faced their trials day after day. Their hearts melted, and they also grew anxious to see that the Shoora Chief and the Princess should come to no harm. They had also heard of Vyas's prophecy and knew the faith of Akrura that a deliverer was coming and in their heart of hearts they wished that he might come soon.

On the tenth day, after Nanda, the Chief of Gokul, had left Mathura, at dead of night a boat came stealthily to the *ghat* (landing place) of the palace where Vasudeva and Devaki were kept confined. One of the three men in the boat, who had a bundle in his hands, got out of the boat. Akrura, who with Gargacharya generally stayed with Vasudeva, came down the steps of the *ghat*.

'Lord of the Vrishnis, I have come,' said the young man.

Akrura pointed to the bundle in his hands in silent inquiry.

'Yes, a still-born girl.'

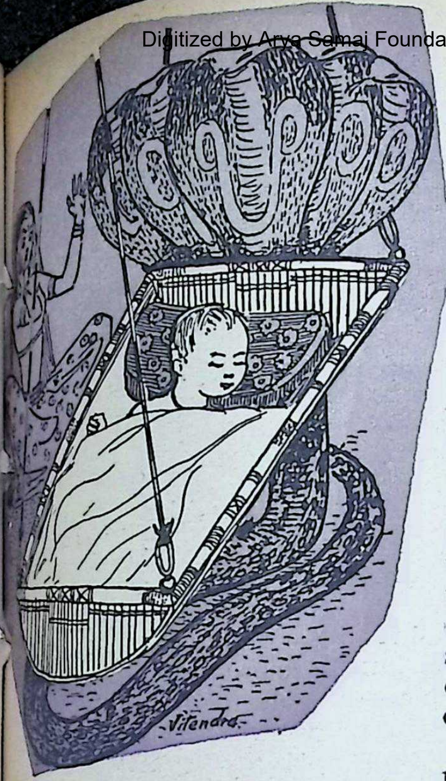
Akrura raised his eyes in silent prayer.

Two guards standing there on duty came near them. Akrura said to them in a whisper, 'Gargacharya has called this young Brahman to recite the *mantras* to save Princess Devaki's life. Please go and inform your master, the noble Kamsa, that the Princess is likely to give birth to a son.'

The guards opened their eyes wide in surprise and left in a hurry to discharge their duty.

Gargacharya, with two old women, was waiting for the young man's arrival. For a few minutes they talked in whispers. Vasudeva was sitting by the side of Devaki, who lay in bed with closed eyes, her hand reposed in his. Garga then motioned to Devaki to go with one of the midwives to the inner room.

'Child,' said Garga, placing his hand on Devaki's head, 'May the Lord give you strength!'



Rohini waited in suspense

'Gurudeva, do not worry. I would go through fire, if need be. Nothing will happen to me,' she said with a smile. 'For two days I have felt as if Anant, the thousand-hooded god, was here to protect me.' She folded her hands, fell at the feet of the preceptor and Vasudeva, and then left with the old women.

The young man handed over the bundle to one of the women. For some time everything was quiet. Then Devaki's piteous cries of pain were heard. The cries increased in poignancy. Then came almost a wild scream, broken by sobs.

Gargacharya, Akrura, Vasudeva and the young man waited almost breathlessly. Then came the shrill cries of a new-born baby, strong and vigorous.

Some time passed. The cries of the baby became quiet. One of the old women came to where the men were standing.

'It is a boy and very, very strong,' the old woman said, and her toothless mouth betrayed a queer smile that spoke of her joy. 'Come, come all of you,' she cried.

The men gently stepped towards the room and peeped in through the open door. In the poorly-lit room Devaki was lying in bed, pale and exhausted. By her side lay the baby, fully developed for so early an arrival, having his feed for all he was worth.

'Let us not waste time,' said Akrura. 'The guards have gone to inform Kamsa and may return any moment.'

Devaki smiled sweetly. 'Yes, I know,' she hugged the child close to her bosom as a precious possession, then motioned to one of the old women to take it away, and wiped a tear.

The woman took the baby away which was again crying lustily, gave it a bath, and placed it on the ground. Gargacharya picked it up and tied a black thread round its neck, chanting *mantras* (incantations) all the time.

'What name shall we give him?' Gargacharya asked.

'Devaki, what is your wish?' fondly asked Vasudeva, as he looked at his little wife of heroic mould with admiration.

'He is very strong. Call him Bala,' she said.

'How would Gurudeva call him?' Vasudeva asked the preceptor.

'I would call him Sankarshana.[1] He was not born, but was dragged out,' said Gargacharya with a smile.

Vasudeva took the baby from Garga, pressed it to his heart lovingly and handed it over to the young man, who left the room immediately, accompanied by Akrura.

* * *

The guards ran to the palace of Kamsa, for the least little delay in informing him about Devaki's confinement would mean certain death. From guard to guard the message ran: Princess Devaki is going to give birth to a child.

Pradyota, the captain of the guards, when he heard the news, rushed out of his bed and ran up to Kamsa. 'Princess Devaki is giving birth to a child, lord,' he announced.

Kamsa awoke as if from a nightmare, rubbed his eyes, grasped his sword and ordered his chariot. He also ordered the captain of the guards to bring along his wife, Putana, with him. A deadly ferocity seized him, as also the fear that Devaki might be delivered of twins, for he was not able to shake off the effect of the dream he had ten days ago.

Clatter of the hooves of horses and the wheels of a chariot broke the morning quiet in which the palace, where Vasudeva and Devaki lived, was wrapped.

When Kamsa, followed by Pradyota and Putana, entered the palace, Gargacharya and Vasudeva were standing at the entrance, ready to receive him.

'Where are the boys?' shouted Kamsa.

'Boys? What boys?' asked Gargacharya.

'The twins that Devaki gave birth to.'

'There are no boys, not even one. Only a daughter was born,' said Vasudeva.

'You lie,' blurted Kamsa, as he tried to go near the room in which Devaki lay. 'Putana, go and verify for yourself. Where is the girl?'

'Here she is,' said Gargacharya and the old woman lifted the piece of cloth which covered the dead body of the new-born girl whom the young Brahman had brought from Gokul.

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[1] The dragged-out one.

Kamsa glared at the dead body, dazed. Then, as if waking from a dream, he shouted to Putana and her husband, the captain of the guards, 'Search every corner of the house. There is something tricky about this.'

They searched every nook and corner in the house, but in vain.

Kamsa returned to his palace disappointed. His fury had turned to depression. Things were shaping in a way he had never anticipated. He felt unseen forces closing in upon him. After a little while, he felt some comfort. This was only the seventh child of Devaki. The eighth was still to come. There was enough time to take precautions. He would have liked to kill Devaki straightaway. But if he did that, even his father and uncle would starve themselves to death, and the Yadavas would revolt openly. No, he must wait till the eighth child came.

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The young Brahman was an able physician. He fed the baby, that appeared to be eternally hungry, with a cotton wick soaked in honey.

Before the dawn broke, he reached Gokul, where he gave the boy to Rohini, Vasudeva's elder wife, who was now a guest of Nanda's. She saw the robust infant, saw the lines of her husband's face drawn in miniature, and was happy beyond words.

She fed the baby, put him in the cradle and went to sleep. When she awoke, she was frozen with fright. Over the cradle swung a big snake, its hood unfurled in the shape of an umbrella. Rohini waited in suspense. It was a moment eternised. She could not scream lest the frightened snake should strike at him with its venomous fangs.

Tense moments passed by. The snake went on swinging for a little while, then gathered its widespread hood and slowly slipped away.

Rohini went to the cradle. The boy was asleep, with the beam of a smile on its tiny lips.

[*To be continued*]

Man's ego itself is Maya. It is the veil that shuts out the Light. Verily, with the death of the 'I' all troubles cease. If, by the grace of the Lord, a man once gains the knowledge that he is not the doer, then he assuredly becomes a Jivanmukta, one freed in this very life, and transcends all fear.

—Sri Ramakrishna

How God Came Into Namdeo's Life

God Ate From His Hands

SAINT NAMDEO was born in a tailor's family in Shake 1192 on Kartiki Ekadashi day at Pandharpur. His father's name was Damasheti and mother's name was Gonai.

It was the practice of Damaji to go to Vithal's Temple at Pandharpur and after performing Pooja, he used to offer food (Naivedya) to the deity.

Once Damaji had to go out of Pandharpur, so he asked his son to perform the Pooja and offer Naivedya to the deity. Namdeo performed the Pooja and offered Naivedya food to Vithoba.

Now it was a stone idol and would not partake of the offerings. Namdeo thought that Vithoba used to accept the Naivedya at his father's hand and so became worried why the idol should refuse to take food from his hands.

He implored the deity to listen to his prayer and accept the food at his hands.

Very naturally the stone idol could not accede to his request.

In utter desperation, Namdeo tied a piece of cloth round his neck and tried to end his life.

At this, the deity partook of all the food that was offered!

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When Namdeo returned home, his mother asked what had become of the Naivedya. Namdeo told her that God had eaten the food from his hands. Disbelieving his story Gonai thought that the food must have been dropped on the way. Next day she again sent Namdeo for Pooja. The same thing happened and Namdeo gave the same explanation.

On the third day Gonai stealthily went behind Namdeo and she was greatly surprised to see the stone idol actually eating the offerings!

When Damasheti returned, he also watched and realized that Namdeo was an extraordinary child.

But the adolescent years of Namdeo's life were in great contrast with this. He came in contact with thieves and became an expert dacoit. He committed several murders.

He used to ride a horse and wear fine clothes. But he had one good trait, He visited the temple of Aundhya Nagnath every day.

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One day Namdeo saw a widow beating her child as the child was asking for sweetmeats that were offered to God. Namdeo asked her who she was and why she was beating the child. She told Namdeo that she was a poor woman and her husband was killed by a wicked dacoit, depriving the family of the only support.

Namdeo suddenly remembered that he was responsible for the death of her husband. Remorse took hold of him.

Realization came to him that since he had committed so many murders, the expiation of his sins could only be brought about by placing his life at the feet of the deity.

So he whipped out his sharp knife and thrust it into his hand and poured all the blood on the deity.

God Shiva took pity on Namdeo and, convinced that the repentance of Namdeo was genuine, decided to give a chance to him to open a new chapter in his life.

So Shiva inspired the Pujari to take out the sharp weapon from the hand of Namdeo which he did.

Namdeo then heard a divine voice in the temple of Shiva directing him to go to Pandharpur.

So becoming an altogether different man Namdeo went to Pandharpur. There he prostrated himself before Vithoba. He implored the mercy of Vithoba and expostulated with Him that He had forgiven Ajamil, prostitute Pingala, Sishupal and a host of other sinful lives. He begged he was not a worse sinner than they and asked for God's forgiveness. Soon he became saintly.

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Namdeo became thus a completely changed man. On one Kartiki Ekadashi day, Namdeo stood at Garud Par, the Seat of Garud in the temple of Vithoba.

On gazing at the deity he completely forgot himself and saw all his previous lives. He forgot where he was standing. He lost all sensitiveness of his limbs, his mind completely absorbed in divine thought, he lost all speech. He felt as if his body was occupied by the divine spirit. The sense of dualism vanished· His body was profusely perspiring on account of the new sense of joy and happiness. He forgot the pangs of death and the miseries of his present life.

Namdeo thus transformed felt that since God was with him like playmate, he had hardly anything else to do and he needed no Sadhana.

To wipe out his ego, Vithoba asked Namdeo to go to Aundhya Nagnath and to approach Visoba Khechar, for direction of Sadhana: Namdeo went to Aundhya Nagnath.

He went to a Shiva's temple and to his great surprise he found an old man lying with his feet on top of Shiva's Pindi. Namdeo could not bear the sight and requested Visoba Khechar to lift his feet from the top of the Pindi. The old preceptor said that he was too old and weak to lift his feet; so he requested Namdeo to lift his feet and place them where there was no Pindi.

Namdeo lifted the feet several times and tried to place them where there was no Pindi. But Namdeo found that there was no place where there was no Pindi.

So Namdeo fell prostrate at the feet of Visoba Khechar and told him that he had realized that God was everywhere and there was no space without Him.

Since then Namdeo followed the great teaching of *Bhagavad Gita* which says:

"One can attain knowledge only through complete surrender and asking the Guru in all humility."

Namdeo sought the advice of his Guru Visoba Khechar who taught him as follows:

"Namdeo, remember, God is without form and name. God is in water, space and solid material. God does nothing Himself. He is only a witness to the working of the universe.

"Happiness is within oneself and does not exist in outside world. Brahman could be realized only through renunciation. It is equally necessary to divest oneself of the ego. As long as the idea of self and possessions of self are lingering in one's heart, there is no hope of divine manifestation.

"So Namdeo, apply your mind wholeheartedly in search of the Divine Forces. By thy mouth sing His songs without break. Mere bodily penance has very little value.

"Complete renunciation of the self and complete surrender are the only means of reaching the Ultimate—Moksha.

"The ocean of Sansar is vast. It is impossible to survive this ocean through your own efforts. You must have a strong boat and the best sailor to take you to the other side of the ocean.

So consider the musical songs in praise of the Almighty as your strongest boat and Vithoba your safest sailor. He will safely land you to the other side."

Visoba Khechar gave Namdeo the most correct definition of happiness.

He said that every soul is ceaselessly struggling in search of happiness. The musk-deer does not know that (musk) lies in his stomach and wanders till death in search of it. Even so every human being thinks that happiness is somewhere beside himself. So like the poor deer, he wears himself out in search and never comes across it. He never realizes that happiness is within him.

Said Visoba Khechar:

(1) Happiness is in peace, happiness lies in mercy.

(2) Happiness lies in want of desire.

(3) Happiness is in complete surrender.

(4) Happiness is in faith in Him. Happiness is in the company of saints.

(5) Happiness is in singing songs in divine praise.

(6) Happiness could not be found in crowds or in solitary places.

(7) Happiness is disgust of public praise or censure.

(8) Happiness is being one with the Infinite.

Ultimately God blessed all the members of Namdeo's family.

[From a script by Sri P. H. Gadre.]

THE BUDDHA—*Contd.*

He realized that he could help others only if he found enlightenment himself. He went in quest of this enlightenment.

He sought various teachers but none of the methods suggested by them appealed to him. Finally he stayed in meditation under the Bodhi tree and enlightenment dawned on him.

He formulated his theory of illusion or *Soonyavada*. He felt that the only way to remain unaffected by any trouble was to realize that everything in the world was illusion and in that realization, to remain unaffected by pain as well as pleasure.

Buddhism preaches Ahimsa and universal love. The love that overflowed the hearts of the Buddha and his sincere disciples attracted people to that religion. The spring of life of Buddhism is this outflow of Love.

What has brought about the present unsettlement, decay of faith and standards and the highly explosive situation ? The author's analysis deserves study.

SCIENCE & MODERN FAITH

P. Narasimhayya

THE problem of faith in the modern world is not a subject merely of academic and scholarly interest. It is a serious practical problem directly concerning the welfare of the millions of humanity in our scientific or Machine and Atomic Age. Our faith and its values are the forces which determine our history, the destiny of mankind.

As the Preamble to the UNESCO has it, it is in the minds of men that wars begin, and we may add it is also in our minds that Good begins and abides. The right faith, the right ideals, have raised people from decadence and depression (as Gandhiji showed in our own day) and inspired them to great achievements, while on the contrary, the corrosion and corruption of faith has debased great people, inflamed unworthy passions and caused wars and untold misery.

The cost of a modern war has been set out graphically by Dr. Nicholas Murray Butler: "With the money wasted in the great war (the first World War), we could have built a 500 house with a 200 furniture and a 5-acre compound for every family in the U.S.A., Canada. U.K. and Ireland, Russia, France, Belgium,—in most of Europe and all North America. There would still be enough money to give each city of 20,000 people a first-rate library costing a million pounds, and one university costing 2 million pounds. And, out of the balance invested at 5% interest, there would be enough money to pay a salary of £200 each for all time for 1,25,000 teachers and 1,25,000 nurses. Having done all this we could have bought up all France and Belgium and everything they possessed. That was the price paid about 25 years ago."

> ....Some think God exists; some think not; some think it is impossible to tell, and the impression grows that it does not matter anyway....

And today, the cost would be multiplied many times in human life, money and destruction. Atomic energy has placed in the hands of combatants more powers of devastation than Genghis Khan and his wild hordes ever dreamt of in their wildest moments. World leaders today daily declare that atomic power can wipe out humanity from the face of the earth, and even if a remnant survives, infect it so horribly and incurably as to make death itself a mercy.

The modern age is precariously balanced at the edge of this awful precipice. The leading thinkers of our time have repeatedly pointed out the evils of this situation. Bertrand Russell refers to our time as "our present gloomy epoch", and says "the future of man is at stake. Two gateways stand before us, one leading to heaven, and one to hell. It is impossible to guess which we shall choose."

Dr. Schweitzer, one of the noblest souls of our time working as a medical missionary in Africa, deplores "the spiritual and material misery to which mankind of today is delivering itself." Sir Walter Maberley, the British educationist, speaks of the absence of moral education as "the crisis in our universities" and consequently among the educated classes of today.

Winston Churchill, a master of practical affairs, and not a theoretical or cloistered idealist, speaks in similar terms of the moral diminution of man. The vast expansion of science and technology "was unhappily not accompanied by any noticeable advance in the stature of man, either in his mental faculties or his moral character. His brain got no better, but it buzzed the more. The scale of events around him assumed gigantic proportions while he remained about the same size.... By comparison, therefore, he actually became much smaller." *(The Social Implications of Scientific Progress.* M. I. T. Convocation Address) Similar observations have been made by other leaders in all parts of the world.

The parable of modern life is that it goes on fast but reckless of direction, life, purpose and rushes like Huxley's cabman . . . .

Several causes have brought about this unsettlement and decay of faith and standards, and the consequent explosive situation. Curiously, traditional religion itself has been one of the causes of this decay. Religion ought to be the beacon-light of the right, spiritual, human values, but it has only a poor account to render of itself in this role. There have been religious wars, religious persecutions of scientists, fanatical theological disputes and at the basis of all these, the idea of one's own doxy as the one orthodoxy. It has not been difficult for science and rational criticism to shake such dogmatic religion to its foundations. There is a general scepticism about religion, and an even more wide-spread indifference to it. The situation has been aptly summarised in the words: "Some think God exists, some think not, some think it is impossible to tell, and the impression grows that it does not matter anyway." Life is secularised and emptied of all guiding purpose.

The modern man and society do not pause to consider what the first human objectives are or should be. They rush along with the excitements of the day, the impulses and fashions of the political, economic or social group which controls them. They drive fast, aimlessly like Huxley's cabman. Thomas Huxley tells how, being late for a meeting at Dublin, he hailed a cab and jumping into it, told the cabman to go as fast as he could. As he drove along at break-neck speed for some time, Huxley asked him where he was going. The cabman said, "I don't know. You asked me to drive on fast, and I am driving on, very fast." That is a parable of modern life, which goes on fast but is reckless of its directions and purposes and means.

Our modern technological civilisation itself obscures and weighs down the primary human goals. This order of civilisation has developed during the last century by the application of science to industry and the comforts and conveniences of man. It has brought a change not only in our industrial and economic life, but also in our philosophy of life. It has given new directions to man's thoughts and judgments. It has heaped up material goods, and exalted high standards of physical living.

Another effect of it is that man works like a mechanical wheel or part in a machine, doing the same minute bit of work without the joy of creating anything on his own. The gods whom this civilisation knows and worships, are the factories, machines, and laboratories. The man of simple living, the self-controlled man who is more anxious to pursue the higher urges of his mind, is lost in this technological civilisation. The calm and serene man whose tempo of life is well controlled and whose values are higher than the economic, seems to have no place amidst these machines and the competitive production of goods. The individual is reduced to his social relations, as if he has no personality or soul of his own, above the social, economic and political life. And yet, it is this higher self or serene personality which is our reserve of power, the sanctuary of our great ideals, our drive to reform of the external order, our real stature as men above machines and goods and their order of life.

The literature which is now popular and widely read is not such as presents a noble or heroic ideal of life. Popular reading now is largely of "thrillers,"—detective and crime novels and lewd love stories. Sometimes these works are written by supreme masters of the literary art. They stir our sympathetic feelings by showing the sad side of social tyranny or of the established social order. Nevertheless the absorption of the youth in these pictures blurs out the higher aspects of life,—the triumphs of patient suffering and the indefatigable will, the rigorous self-disciplines that realise noble aspirations.

The "Comics" which the youth read, repeat these unedifying pictures. An exhibition of these books was put up in England by the National Union of Teachers, and the lady librarian in charge of it wrote: "I saw a lot of horrors in the last war, but during the week I spent sorting these comics, I had nightmares for the first time in my life...The visitors to the Exhibition went away nauseated." The British Parliament banned this literature by an Act passed in 1955, and the Indian Legislature also passed a similar Act. "But still," says the lady counsellor, "the emphasis on sex and violence is little changed. Clearly, the horror-comics battle is not yet over." The same unhealthy influences are found in the lewd or romantic illustrations of our popular journals.

When we turn to the fine arts

of today, we find that they too fail to nourish and educate the higher mind, and are often not even intelligible. The high-brow art of the present day seems, to the layman, a net-work of lines and geometrical forms, odd patches of colour, some rough carvings with contorted limbs. They are not intelligible without notes to explain them. Poetry too is becoming a rambling picture of the poet's personal associations of ideas. These experiments and adventures in new techniques, these explorations into the primitive, sub-conscious and personal symbolism show the vitality and freedom of art. But there is certainly more in art than the personal fancies of the artist or the poet. The higher and truer role of art is to be spiritually educative. Art-creation is a sacrament of the higher spirit, and must sustain and fulfil it. This role is conspicuously absent in much of modern art. The slogan "Art for art's sake" has been over-worked, carried too far.

Among the philosophical schools too, we find waves of scepticism and positive denial of the moral and human values. Besides the materialism of the dialectical or other forms, an Existentialist view of life has come into vogue and is widespread. It is a mood of pessimism, a feeling of the futility of life and its struggles, the dominance of anguish and fear, deepened by the experiences of the two World Wars, and the social and economic revolutions of our transitional age. Another school, Logical Positivism, is positive that anything other than physical sensation which can be tested by laboratory methods is "meaningless."

* * *

Thus from all sides—art, literature, philosophical schools, educational books and journals, entertainments, the technological civilisation itself, fanatical theology, and the temptation of stupendous atomic strength—the faith and moral standards of the modern man and society have been attacked, questioned subtly eroded, and nearly destroyed.

But not entirely destroyed, thanks to the modern scientific developments themselves as well as the higher instincts of men, the noble spirits of the East and West in our own epoch, the great spiritual traditions of the world, and the meeting and mutual appreciation of the world's cultures today.

The physical, biological and psychological sciences have revealed more and more wonders in matter, life and mind. We now see more intricate designs and patterns in Nature, more purposes, more foresight and more beauty. The old Darwinian account that all these are due to conflict, bloody struggles and fights, and chance survivals, has been seen to be inadequate. It is not the whole or the major part of the picture of Nature. Biologists themselves have pointed out that there is great wisdom, providence and co-operative effort in Nature. No one can deny these facts of experience, however difficult it may be for us to explain them.

We find also the mathematicians who deal with the abstract realm of concepts and their formulae—like Einstein, Whitehead, Russell—speak of the highest wisdom and radiant beauty manifested in their realm or perspective of the universe.

Atomic scientists too confess their faith in the ultimacy, not of atomic energy but of the moral spirit. Dr. Compton says in impassioned terms at the end of his recent work *The Atomic Quest*, "Within us is a still, small voice, compelling, insistent. As we listen, we know that the important thing is not the state, nor the power of the atom, nor the mighty machines of industry, but the soul of man which is the true measure of value."

Other thinkers like Alexander and Whitehead who have tried to work out philosophies on the basis of science, and its empirical method, have arrived at results which agree with those of idealist philosophies throughout the ages. These modern developments of science and scientific philosophies have become allies of the great world-teachers of the East and West, Socrates and Plato, Pythagoras and Plotinus, Buddha and Zoroaster, Confucius and Lao-Tze, Spinoza and Kant, and many others. Their insights and teachings have been the same in essentials, in spite of all their differences in language or emphasis. They teach the eternal faith of man, the perennial philosophy of all ages and countries. In their lives too, as in their teachings, we find the same pattern of values. As the Sufi mystic Rumi said: "Only narrow souls are divided; all great souls are united and form a single community."

* * *

The immemorial Eastern religions and philosophies are now no longer so alien to the West as they were since the Middle Ages till a century ago. The foremost spirits of the West have felt and declared their identity with the highest in the East. Wagner, the great German composer, said he had unconsciously become a Buddhist (Letter to a friend, 1855). Schopenhauer, the philosopher, said his devotions arose from the Indian Vedantic texts (the Upanishads). Michelet, the French historian, said after reading the *Ramayana* (1864), not that it is alien but "it is a deep cup which can give a long draught of life and youth." Humboldt, the philologist, said, "The *Gita* is perhaps the only true philosophical poem which all the literature known to us can show." Goethe, the poet, said of Kalidasa that acquaintance with his works "always makes an epoch in our life." Heine, the German poet, was said to have found his spiritual home on the banks of the Ganga. In America, Thoreau wrote after reading Manu, "I cannot read a sentence in the book of the Hindus without being elevated." Emerson wrote, "In the morning I bathe my intellect in the stupendous cosmogonal philosophy of the *Bhagavad Gita*." Professor Hocking, one of the elder philosophers of America today, writes, "We have to learn from the Orient the practical significance of metaphysics."

Asia also on her side pays her deep homage to the great spirits of the West, from Pythagoras and Socrates to the noble souls of today who stand for peace, freedom and goodwill. Men in their deepest wisdom and insight have reached, not different concepts of man and his good, but common concepts. Centuries of thought and criticism have reaffirmed these common concepts. Men and nations can no longer live a narrow life, bound by their own fanatical or exclusive ideas, denying the larger values of human life and spiritual religion.

Dedicated souls in the East and West in our time are building up this basic universal faith in human values, and trying to make it prevail against the scepticism and tensions of modern life. The strengthening of these bases of faith, making it more and more dynamic and effective, is the crying need of the age. If it seems futile amidst the increasing tensions and aggressions of the time, this is a challenge to far greater effort, and not a reason for defeatism, a loss of faith. As Dr. Schweitzer writes, "If men can be found who revolt against the spirit of thoughtlessness and who are personalities sound and profound enough to let the ideals of ethical progress radiate from them as a force, there will start an activity of the spirit, which will be strong enough to evoke a new mental and spiritual disposition in mankind." (*Autobiography*. p. 281).

The personal faith of most of the leaders of thought and practical affairs today is of this kind. It is dictated by science, philosophy and historical experience as well as by the needs of bare survival in a distracted age.

mind is cleansed of the egoistic impulses and baser passions of life. A mighty spiritual life regulated and reinforced by self-control, non-attachment and disinterested performance of duties is an absolute necessity in this *Marga*. Any laxity in the observance of the rules of normal conduct is highly condemnable from the standpoint of *Pushtimargiya* ethics.

Thus it will be seen that *Pushtimarga* stands for an attitude of life in which all differences of colour, creed and sex fade away; it unites all into a common bond of love, harmony and social service. The teachings of Sri Vallabhacharya, if faithfully practised, will go a long way in establishing a new era of universal peace among mankind.

God is Truth. His name is Truth. Truth is His knowledge, and love and devotion for God. Whenever and whatever we ask for, He gives. What can we offer Him in order to have a look at Him? What should we tell Him to win His love? The only way is to recite His true name at the amrit vela (brahmamuhurta *or early morning hours), and to concentrate on His greatness. Due to our past actions we have received this human garb (birth), but salvation can be attained by winning His grace through devotion to and knowledge of God. O Nanak, know this that the True One is all in all.*

—Guru Nanak.

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What Price Our Academic Peace ?

Prof. T. K. N. Menon

Adolescent energy is like the overflow of a mighty river. How to long-circuit this overflow to useful channels? The author, a famous educationist, has a four-point programme which deserves serious consideration.

STUDENT unrest is symptomatic of the world situation today.

The old values vanished with the second World War and new ones have not as yet got rooted firmly in the soil.

In our own country, students saw the crumbling of authority when the mighty British left and a large number of princes —all symbols of authority—had to vacate their power and often their position.

Let us not forget that our university students are all adolescents who are conscious of their powers, but unconscious of their limitations. The poet is right when he sings:

> "How beautiful is youth, how bright it shines
> With its illusions, aspirations, dreams!"

The movement for freedom led by Gandhiji with its moral standards and lofty ideals gave youth enough scope for their aspirations and dreams, but the post-Independence years have made them realize that many a dream and aspiration have been only illusions. It is not wrong to say that the frustrated constitute the majority of the present-day students in our universities.

The question arises—why are our students frustrated? The indiscriminate admission of students made by colleges without any regard to their capacity to profit by university courses of study is a major cause of this frustration.

A poor country like India cannot hope in the foreseeable future to provide university education on a democratic basis as it is done in America where universities provide a variety of courses for all types and levels of talents.

The sheer force of circumstances should compel us to accept the British and the continental concept of university education and restrict it to the intellectually advanced among our students.

This is not all. If we want to focus our policy on providing employment to the educated, and give university students the best motivation for their studies that comes from guaranteed employment and not an uncertain future, we should accept the advice of an expert like Dr. Deshmukh who wants admissions in universities to be restricted to such numbers as could be employed by the nation in the process of its development.

Restricted admission of students by itself will not lift the academic disquiet that has come to stay in our universities. Admission is only the first step in the long journey of university education which spreads out in instruction and studies and culminates with the final examination.

If wrong admissions sow the seeds of academic disturbance, the limitations of our programme of instruction and studies and the wastage inherent in our examination system cause this disturbance and disquiet to grow and assume alarming proportions.

FLASHES

The notion of helping a child has displaced that of teaching him. Anyone who tries to preserve the distinction is obviously unhelpful, and is at once known for a declared enemy of youth.

* * *

The politics of the adjustment curriculum are clear : it is manipulation by sentiment and dubious authority, exercised by the least educated and the most vapid minds of the nation.

* * *

In any assembly the simplest way to stop the transacting of business and split the ranks is to appeal to a principle.

* * *

Great cultural changes begin in affectation and end in routine.

* * *

Intellect has nothing to do with equality except to respect it as a sublime convention.

—J. **Barzun**
in "House of Intellect".

Out of ten lakhs of students in the country who appear at the Matriculation Examination every year, five lakhs fail; and four lakhs appear at the Intermediate Examination two years later. Two lakhs again fail there and finally about one lakh come out successful with a university degree.

It is no wonder that the frustration and the anti-social attitude arising out of these failures demoralise the atmosphere of our universities and make it depressing, disturbing and disquieting.

The factor that contributes the largest share to academic disquiet is the inadequacy of our courses of study and instruction.

The number of institutions for higher learning, of teachers and student enrolment have increased beyond recognition in recent times.

The quality of accommodation, equipment, staffing and students has not been able to keep pace with this expansion.

The starting of institutions to satisfy regional rivalries and parochial passions has aggravated the malady.

The University Grants Commission is doing their best to help universities to maintain proper standards of staff, students, accommodation and equipment, but the task before them is colossal.

Besides, adequate accommodation, enough equipment, satisfactory students and qualified teachers are not enough to guarantee academic peace and prosperity among students.

Nothing short of the setting up of a proper and dynamic organisation for advising, guiding and counselling of students in all institutions for higher learning could guarantee these.

We have given little thought to the psychological factors that influence the adjustment of adolescents who constitute our student population.

Adolescence described by psychologists as the age of storm and stress, moods and mysteries, problems and perplexities has serious difficulties of emotional, educational, occupational and social adjustments.

It is imperative that our institutions provide an agency of specialists to advise, guide and counsel our adolescents. Let me give just one illustration.

A recent study of our examination system by Dr. Benjamin Bloom, made on behalf of the University Grants Commission, has revealed that for every three hours of studies that a student in U.S.A. or U.K. does outside the class-room, his Indian counterpart studies only for just an hour.

This shows the time that is hanging on our students and if they make a nuisance of themselves during their unoccupied hours, let us accept it as natural.

What they need is expert and constant advice on all their problems—educational, emotional, occupational and social.

Such advice is provided by the Student Personnel Services in the universities abroad, particularly those in U.S.A. These agencies advise students on matters of admission, choice of courses of studies; they guide them in their occupational choice, in going through courses and training for vocations and professions, in analysing of abilities, interests and attitudes required for various vocations and professions; they also counsel students on their personality problems.

Thus the students come to have a better understanding of themselves, their abilities, their interests, their problems and their values; they are helped to define goals and work their way to achieve these goals.

Adolescent energy is like the overflow of a mighty river; it irrigates and fertilises life's vast territories. Only a competent Advising, Guidance and Counselling Service working in close co-operation with the administration and teaching staff can long circuit this overflow to useful channels.

To my mind, the cure for academic disquiet lies with us and not with students.

First of all we have to see that our admissions are restricted to intellectually superior students and to only those whose higher education and training can meet with employment in the country.

Secondly, the quality of our staff, courses and instruction should be improved.

Thirdly, the student when admitted should be advised, guided and counselled on his curricular, personal and occupational problems.

And lastly our present examination system which causes failures, wastage and frustration should be modified.

It is futile to expect the present social order to set proper norms in these matters. Universities should turn out well adjusted young men and women who in course of time will improve the social order and set it on proper norms. Academic disquiet will then be a story of the past.

[*Extracted from a recent broadcast.*]

GENIUS & SHORT NECKS

Genius, after all, is an alliance of head with heart, and the shorter the neck, the closer that alliance.

—Aldous Huxley.

LAYA in INDIAN MUSIC

Prof. R. Srinivasan

IT has been said of Indian music that *Shruti* is its mother and *Laya* its father. There is a great truth in this statement.

Here the word *shruti* does not mean the drone, but refers to those microtonic intervals making up one octave. It is these *shrutis* that play the mother to our music. The mother nourishes the child, gives its shape and form, builds its body and lavishes her love on the child. In the exuberance of her love, the mother may spoil the child by over-kindness. It is here that the father comes in; he regulates the growth of the child along lines which ensure ordered and harmonious development. The mother aspect stands for love, emotion and freedom, while the father aspect represents will, intellect and discipline. Growth will serve any useful purpose only when it is ordered; freedom will fulfil its purpose only when it is disciplined. It is this disciplined freedom of musical expression which is ensured by *laya* or rhythm.

The word *laya* has generally two meanings; one general and literal and the other technical. The obvious literal meaning is fusion or unison or coalescence. When the voice merges with the drone, we say that the singer has achieved *laya* with the *shruti*. When our mind is entirely absorbed in anything we say that it is in a state of *laya*. In this sense it is used in various contexts.

Let us look at the special, technical aspect of *laya* considered as the basis of all *talas*, time-measures. Rhythm is the basis of all activities in Nature. From the movement of heavenly bodies in space to the gentle quiver of a blade of grass, all movement in Nature is based on certain fundamental laws. Philosophers will say that rhythm is the basis of Divine manifestation, and it is this basic rhythm which is symbolised in the Dance of Nataraja.

In any case we cannot escape the fact that rhythm has profound influence on a sentient being. Regular ticking of a clock at times induces languor and drowsiness; the regular sound produced by a moving train helps many to slumber. Rhythmic swaying of a swing lulls a child to sleep. It can be proved by mathematics that under certain conditions bridges can be broken and glasses shattered to pieces by the use of regulated movements or sounds. The effect of rhythm on human nature is profound and one can work wonders by a judicious use of rhythm.

In music, the *tala* aspect is as important as, if not more, the *raga* aspect. In fact, the evolution of music as an independent art was later; originally it was part of dance. The old definition of *sangita* suggests that in early stages, dance, song and instruments went together. The earliest treatise on music, *Bharata's Natyashastra* is a work on dance and only a few chapters are devoted to music proper. And in dance, the *tala* aspect dominates.

In ancient India, the dance art was widely studied and practised. When later on music began to develop as an independent art, this emphasis on *tala* aspect was kept up, so much so that Karnatic musicians revel as it were, in *tala* display.

> **Secular music in its elaborate form is found to have been derived from religious music in all countries. The same is the case in our country where secular music is expressly stated to have been fashioned out of the music of Sama Veda, one of the oldest song-books of the world, if not the oldest.**
>
> —*Sri K. Vasudeva Sastri*

I have heard of a late Maharaja of Cochin who used to sit out whole nights enjoying the play of drums only. Even today people going to ecstasies over a long drawn-out *mridangam-kanjira-ghatam* display is a matter of common occurrence. Even where there is no obvious place for *tala*, a rhythmic background seems to provide a natural atmosphere.

In our *nagaswaram* performances, we know that where *raga alapana* (elaboration of a melody) is going on, the *tavil* (drum) is being played to some rhythm all the time. This is rather a remarkable phenomenon. Never for a moment does this *tala* background distract us from the enjoyment of the *raga alapana;* on the other hand, it seems in some way to enhance the effect of the *raga.* No wonder then that we in India lay so much emphasis on *tala* (or *laya*) in music.

What a variety of *tala* instruments have been in use and also associated with great saints and *devas!* In some verses describing music we have references such as these: Prahlada handles the cymbals; Uddhava plays the *tala* instrument called *kamsya;* Indra, the king of *devas*, plays *mridangam;* Brahma, the creator and Prahlada keep time with cymbals; great ones like Nandi, Bhringi play varieties of drums and all these keep in tune with the great Cosmic Dance of Nataraja!

Indian music has an elaborate system of *talas* or time-measures. We hear of the five *jatis* and seven types, giving between them 35 and 175 varieties. We also hear of the 108 *talas* and the 120 *talas* too. There are also the 72 *talas* corresponding to the 72 *melas* of Venkatamakhi. Theoretically there is no limit to the number of varieties of *talas.* With given premises we can use our imagination and probe into all the possible combinations of the primary types. I have myself evolved some mathematical formulae which will give the possibilities in a general form. But at best these are only algebraic formulae and not all the possible combinations covered by a particular formula have aesthetic merit any more than all the *melas* formulated by the arithmetical scheme of Venkatamakhi can claim aesthetic merit. At present, we accept for our purposes 35 varieties of *talas;* but even of these 35, only about four or five are in constant use. Arunagirinathar in his immortal *Tiruppugazh* has used *tala* pattern not covered by the above 35 *talas;* some of these are brilliant and highly aesthetic. Who knows that others in the future may not evolve new patterns having characteristic charms of their own?

Among the various *talas* current now, Adi-tala (eight intervals) is the most popular; the greatest number of songs have been composed in this *tala,* though Syama Sastri specialised in *Triputa* (seven intervals—*misra* type) and gave a large number of pieces in this *tala.* While Adi-tala is most popular, there is something fundamental about *Triputa* (or Misra-Chapu) which links it up with universal processes. It is found that folk-tunes (such as *Kavadichindus*) which are the simplest expressions of the musical soul of a nation are mostly sung in this Misra-Chapu.

It may also be noticed that several devotional hymns lend themselves naturally to this *tala;* many of the wonderful *padas* of Kshetragna are set in Triputa-tala. No wonder then that the number seven is considered a basic mystic number in the universe.

This leads us to an important aspect of *tala* (or *laya*) which does not at present receive the attention it deserves. We speak of *raga-bhava*, meaning thereby that which constitutes the essential aesthetic uniqueness of the *raga*. So also a *tala* has its own *bhava*, that is, its own characteristic aesthetic response. People often neglect this *tala-bhava*. Various types of *talas* have varying aesthetic effects. Change of tempo in a *tala* may bring about a change in its *bhava*. It is a matter of common experience that a medium tempo *tala*, if used in very slow tempo, produces a remarkably different aesthetic reaction. In North Indian music, they recognise this possibility even in *ragas*. A particular set of *swara* phrases which bring out the *bhava* of a *raga* begins to reveal the *bhava* of another *raga* if sung in a slower tempo.

It is a well-known fact that elongation or contraction of a note in a *raga* may change its *bhava* altogether. What does this mean? It means that time element has a great effect on the *bhava* of a musical phrase. This aspect of *tala* is fully exploited in our classical dance art. This is generally referred to as *kalapramana* which means the tempo suitable to the purpose in view. In any musical composition the balancing of the *sahitya*, the *raga*, the *tala* and the *kalapramana* of the piece is of paramount importance. Every piece has its own *kalapramana;* some are *madhyamakala kritis*, which means that medium tempo is best suited to them; similarly, we hear of *vilambhakala kritis* and *duritakala* pieces. If a *madhyamakala* piece is sung in *vilambhakala*, it would not be so effective as when sung in its appropriate *kala*.

Kalapramana also depends to some extent on the nature of the voice as also on the nature of the instrument. Veena requires a slight lowering of the tempo while flute needs some speeding up for producing the adequate effect. To play a *madhyamakala* piece on the flute in a long drawn-out tempo is to commit aesthetic mutilation of the piece. So also in some voices, some comparative speeding up may be needed for effect, while some voices shine best if the speed is slightly slackened.

Correct determination of the *kalapramana* of a piece having in mind all these aspects of the matter, will help considerably in getting the best out of the piece. Thus we see what an important part *laya (tala)* plays in the Indian musical system.

SANSKRIT LESSONS

[New Series]

Dr. Shakuntala Rao Shastri

(Continued from last issue)

(2) हेतोः च।
hetoḥ ca |
cause and

i.e. When the sense of hetu or cause is meant, the Third Case is used.

Examples:

puṇyena dṛṣṭo Hariḥ |
= Because of virtue, Hari is seen.

(3) yenāṅgenāṅgino vikāraḥ |

The part of the body which marks the defect of a person, takes Instrumental or the Third Case.

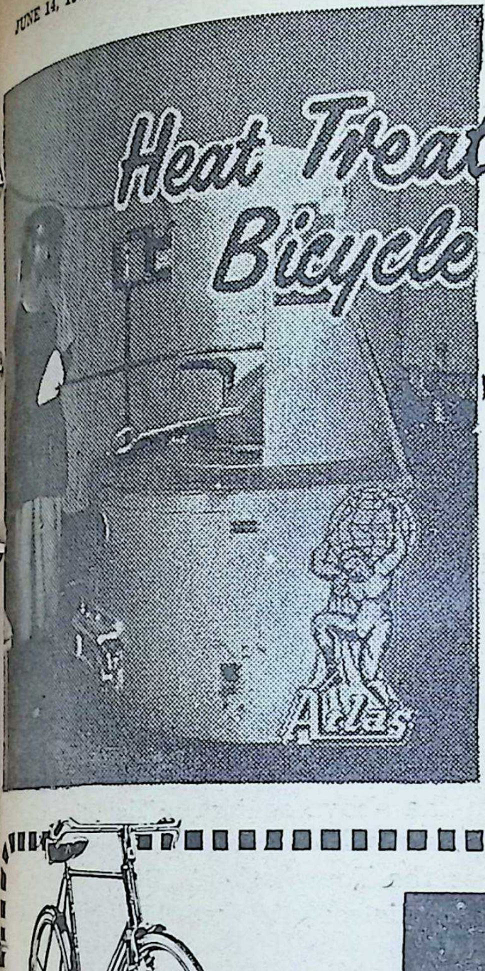
Examples:

pādena khañjaḥ
= lame of one leg
cakṣuṣā kāṇaḥ
= blind of one eye

(4) लक्षणे तृतीया
lakṣaṇe tṛtīya
= the characteristic attribute is in the Instrumental.

Examples:

jaṭābhiḥ tāpasaṁ apaśyaṁ
= I saw an ascetic (apparent by his matted hair).



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(5) More examples of the Instrumental:
अलं श्रमेण (alaṁ śrameṇa) enough of exertion!
कलहेन किम् (kalahena kiṁ) what is the use of quarrelling?
कोऽर्थः पुत्रेण जातेन (kórthaḥ putreṇa jātena)
= what is the good of the birth of a son?

Student:—Where can we use the Fourth Case?

Teacher:—The Fourth Case or the Dative is used for the person or object to whom something is given or for whom something is done.

The rule is:

सम्प्रदाने चतुर्थी
sampradāne caturthī |
= To whom something is given, the Fourth Case.

Examples:

Viprāya gāṁ dadāti |
= He gives a cow to a Brahmin.

In English Grammar, it is known as Dative of Interest.

Student:—"Haraye rocate bhaktiḥ", why is 'Haraye' in the Fourth Case?

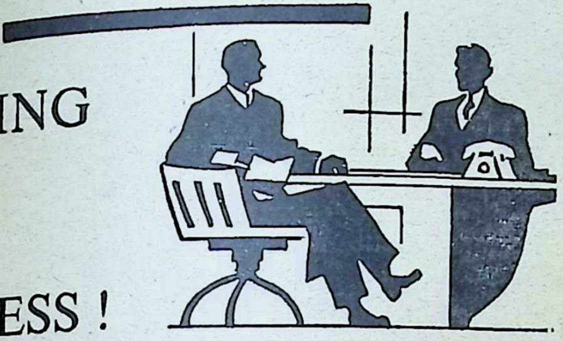
Teacher:—The person whose pleasure is instigated takes the *Dative Case*. So in the above sentence, "devotion pleases Hari", Hari is the person whose pleasure is instigated. So it is in the Dative or the Fourth Case. Besides these, the word for which a thing is meant takes the Fourth Case.

तादर्थ्ये चतुर्थी
tādarthye caturthī |
= The word for which something is meant, takes the Fourth Case.

[*To be continued*]

Silence has been the attitude which the greatest of our thinkers have adopted. The austerity of silence is the homage which the finite mind pays to the infinite riches of the supreme reality.

—Radhakrishnan



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DRESS IN ANCIENT INDIA

U. Venkatakrishna Rao

DRESS is the most important item of human civilisation ennobling man as against his nude, brute and uncivilised homeless brother; naturally the story of the slow evolution of dress will make fascinating reading. The arts of spinning, weaving, dyeing and more particularly of the daily washing and purification of these clothes had to be learnt by the people in due course. Climate played a large part in the perfection of these arts, other considerations like those of science and aesthetics also influencing men in their own characteristic ways. As regards materials for dress, men chose to have them from the vegetable kingdom around them. Grass and leaves seem to have been utilised in the earliest stage, bark in the next, to be slowly replaced by flax, cotton and silk. These plants provided materials for dyeing and also oils and soaps for purifying and cleaning our clothes. Umbrellas, footwear, walking sticks and other body-protecting devices like oils were also prepared from these by the ingenuity of man.

Even in Vedic India, perhaps at least two thousand years before Christ, the *Shatapatha Brahmana* declared that men must wear clothing of some sort, and Vatsyayana, the author of the *Kamasutra*, particularly instructs his *naagaraka* or the ideal citizen to wear an upper and a lower garment highly scented, besides carrying always a *karpata* or handkerchief for wiping off perspiration. Perhaps stitched garments came into vogue only after the Buddhistic period and were for a long time even considered heterodox. Under and upper garments are noticed even in the *Mohenjo-Daro* (at least 5,000 B.C.). For more than 4,000 years (if not more) this pair of clothes has remained the national dress and only lately under the influence of the British, trousers or pants, shirts and coats have come into vogue.

Not that trousers or pants were unknown in Ancient India; soldiers and retainers of the kings wore tight-fitting dress or pyjamas. The army commander wore tight-fitting black coverings on both legs which are similar to modern stockings. Women wore saris of varying complexion and wore a bodice over the greater portion of their arms.

The art of weaving had attained a high degree of perfection even in the early period of the *Rig Veda* as even then we read about the *Suvasana* or splendid garment, *paridhaana* or dyed garment, *peshas* or embroidered garments of a female dancer and *vaadhooya* or the bridal garment. Many a time is a wife spoken of as being *suvaasaa* or well dresssed to please her husband, and Ushas is described as a beautiful lady putting on a beautiful attire displaying her charm. The *Atharva Veda* refers to a *soochee* or a needle necessary in stitching dress and spinning and weaving were known even in the *Mohenjo-Daro* period of the Indus Civilisation, when warmer textiles like wool and cotton were also used. The *Aashvalaayana Grihyasutras* prescribe separate dresses for a Brahmin *grihastha* who had finished his education and for a student or *brahmachari*. Both men and women wore ornaments or necklaces or *nishkas* and also wore flowers in their hair. Shoes and umbrellas were generally always used and even insisted upon by the medical authorities. Dr. Maitra is disposed to think that women usually wore the sari and added thereto a bodice; respectable women put on a jacket over the bodice and covered the whole with a scarf or *chaadar;* some women, according to him, used also petticoats along with the bodice, jacket and scarf.

Wool, silk, cotton and flax were the usual materials; even among these, cotton and flax were largely used. Sukra (750 A.D.) speaks of threads and weaving of fabrics, but Kautilya, long prior to him in about the 3rd century B.C., had referred to a separate department of weaving under a special Director; this latter was to supervise the manufacture of threads (*sootra*), *varma* (coats), *vastra* and *rajju* (ropes). The *Gobhila Grihyasutra* refers to four kinds of materials, Kshumaa or *atasee* flax, Shana or hemp, *Kaarpaasa* or cotton and *Ourna* or woollen. The Buddhist Mahaavagga goes further and allows six kinds of robes to the Bhikkus, linen, cotton, silk, wool, coarse cloth and hemp cloth. The *Amarakosha* also refers to the four fibres as *Tvak* (flax or hemp), *phala* or cotton, *krimi* or worm like silk and *roma* or hair like wool.

Married women wore an *avagunthana* or a veil to cover their faces in public. The fact that they were called *Seemantinees* indicated that they used the comb to dress and trim their hair. *Seemanta* referred to the line of the hair on their heads and widows were denied the use of the comb altogether. Bana refers to the white saris worn by the widows, and Kalidasa mentions that widows never trimmed their hair which remained dishevelled and almost covered their forehead. Obviously the custom of shaving the head for the widow must have come into vogue long after the advent of the Muslims.

Sukra (perhaps 750 A.D.) refers to expert knowledge of sewing coats and shirts. It was essential that the head should be covered with hair, as Sushruta remarks, 'to protect the head from sun, air dust, rain, sweat and cold.' For this purpose, Sukra enjoined on everybody the use of umbrellas and shoes. The famous simile of Kalidasa comparing the kingdom to a 'heavy-sticked umbrella held in one's own hand' refers to the universal use of even such commodious and old-fashioned umbrellas. It looks as though different kinds of umbrellas were in vogue for kings, queens, princes, nobles, commanders and priests. That kings were having a special type of umbrella unfurled above them which was symbolised as shading the entire earth under their protection is well known, and the fact that goddesses like Ganga have white umbrellas spread above them indicates that women also used fashionable umbrellas. Rich women employed umbrella-bearers in their trains as per the testimony of Mahasveta in Bana's *Kadambari*. Gifts of umbrellas are enjoined, particularly to Brahmins during obsequies and other festive occasions for protection against rain and sun particularly in the journey soon after death. Even the *upaanahas* or footwear are insisted on in the *Taittiriya Samhita* and Sushruta ordains that if any one travels barefooted, he feels out of sorts, his senses fail, his vision becomes blurred and his longevity of life is impaired. Rama's sandals are described as having been gifted to Bharata in the famous epic. The *sanyasins* might renounce everything but are particularly enjoyed to wear a *danda* or a stick and wooden slippers.

Ancient records invariably ignore the daily life of the ancient Indian, particularly his dress, habits and physical environments as our Vedanta philosophy attached little store on them. But health and cleanliness were always insisted upon. Personal cleanliness or *shoucha* was very important and three daily baths were recommended. Weekly shaves were enjoined as a rule; the Rig Vedic Indian arranged his beard carefully, and clean clothes were always worn. Only the Jainas walked bareheaded and barefooted and never cut their hair or paired their nails; but this was only small section among them and this has been completely abjured by them nowadays.

The Aryans ate twice and insisted on sleeping on bedsteads. Their dress differed with different types of people. The *Kamasutra* refers to a city dandy with flowers decorating his tuft of hair, and betel coloured mouth. His turban and footwear are prominently worn. Kalidasa refers to the *bimbaalaktaka* or dye to paint the lips and legs of fashionably dressed women. The ordinary man loves to exhibit his *dukoola* or silk glittering like the sun and brilliant like gold. Excellent cotton cloth was manufactured all over India, according to Kautilya. He also mentions finest silk clothes called *patrorna*. Yellow silk, wheat-coloured silk, butter coloured silk, and China silk are also referred to by him, but he seems to prefer Bengal silk. Whether these were imported from China or indigenous in India is not definitely decided. But China silk which is white has to be coloured later to suit our tastes, but Bengal silk did not require this artificial colouring, since the different plants themselves produced the differentiation in colour. Such silk clothes were particularly regarded as being conducive to and more efficacious in spiritual meditation.

Girdles, ear-rings (for both sexes), anklets and necklaces for women, finger-rings and armlets (for both sexes), silver, shell or copper or even terra cotta (clay and sand mixed) bangles covering the whole arm upto the armpit for women and similar ornaments are observed in the artistic sculptures preserved in the various artistic caves and elsewhere.

As regards food, again, the *Gita* refers to *Saattvika*, *Raajasika* and *Taamasika* food. Just as *Aahaarashuddhi* or purity in food was believed to lead to *sattvashuddhi* or purity of conduct, one can also assert that clean dress contributed not a little to clean and unsullied life.

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Effects of Sex Indulgence

[CONTINUED FROM LAST ISSUE]

● EFFECTS OF SEX INDULGENCE UPON HAPPINESS ● FAMILY & ASSOCIATES

FINALLY, excessive sex preoccupation adversely affects the possibility of deep and lasting happiness for its devotees. Since it debilitates the body, undermines vitality, destroys mental health, disintegrates moral integrity, and depresses creativity, it obviously cannot bring the grace of durable equanimity and happiness. Except for short-lived moments of sexual intoxication, the life of the debauchee is devoid of security and peace of mind, and is filled with suspicion, hate, fear, jealousy, remorse, boredom, and endlessly painful conflict. Being barren of the greatest and noblest values, it deteriorates to the level of primitive vulgarity. Even the infinitely rich and colourful miracle of love is lowered to physical plane and tends to become less and less intense and satisfied.

The more these debauchees seek to catch pleasure, the less they succeed; the once thrilling sensation becomes flat, routine, and even painful. These diminishing returns sometimes push the sex glutton into a search for perversions, and these further aggravate the illness, torment, and wretchedness.

No wonder, then, that life eventually turns into a pitiful existence which often ends in suicide.

All in all, the debauchees pay an exorbitant price for their fleeting moments of pleasures. They pay with their health and vitality, with their mental and moral integrity, with their creativity and happiness. Such is the Nemesis of the sex gluttons. And such are the consequences of their abuse and misuse of one of the greatest vital functions of *homo sapiens*.

● ● ●

Before we turn to the social and cultural effects of sexual anarchy, we should look for a moment at the disastrous influence which the libertine has upon his family and his immediate associates.

The transgressor disrupts the orderly life of the family. An illicit or promiscuous affair always involves more individuals than the sex partners. Each libertine has some family—husband or wife, father and mother, children, siblings, and other relatives. They cannot help being deeply concerned in and with the dishonourable behaviour of the libertine. They cannot help feeling a deep sorrow and shame for the infamy brought upon the family name. They are also beset by an intense anxiety and fear for the future of the transgressor.

Furthermore, hatred, contempt, desire for revenge, and similar emotions are aroused in the parents of a seduced adolescent, in the husband of an unfaithful wife, or the wife of an adulterous husband, or in other members of the family of a victim of another's lust. The profligate thus becomes the enemy of his bed partner.

However, the effects do not end there. The libertine has friends and acquaintances, and often their vital interests are violated by his promiscuity. In this way the sex glutton becomes entangled in another series of conflicts with yet a larger group.

An illicit relationship further involves various religious, civic, and other agencies guarding the public decency; the government authorities in charge of the persecution and punishment of such offenders; and finally his or her employer. With such notoriety, the transgressor meets with increasing difficulty in every phase of his life.

In this way, the activities of the debauchee brings him into the sharpest, and chronic, collision with a large number of persons and groups.

He also may corrupt many innocent people. If he is a parent, his bad example frequently demoralizes his children, and sets them upon the path of debauchery. In addition, the sophisticated debauchee may spread demoralization far and wide, either because his activities are made to seem glamorous, or because he brings ridicule upon cherished values and ideals.

In these and other ways, the poison of the transgressor radiates throughout the family, then society as a whole. Social institutions are demoralized, cultural values degraded, and sex anarchy brought ever closer.

[*To be continued*]

In the next issue

SOCIAL AND CULTURAL EFFECTS OF SEX ANARCHY

QUESTION BOX

ANSWERS by K. M. Munshi

596

Sri M. S. Swamy, Pavagada, Tumkur.

Q: *Is there any particular significance in the trunk of Ganapati curving up towards the left or right?*

A: As far as I know, it usually curves towards left; this is normal. But if it is found to curve to the right, this is considered as specially auspicious, like the conch which has its opening on the right (दक्षावर्त).

597

Sri B. Subba Rao, Hyderabad.

Q: *Do you agree with the view that man by birth is a moral being and it is the environment that makes him otherwise?*

A: No.

598

Sri D. S. Manoharan, Guntakal.

Q: *Will you please give me your notion on 'Indian Democracy'.*

A: Read the Preamble to the Indian Constitution.

599

Sri Nagendra Singh, Ranchi (Bihar).

Q: *Do you think there are supernatural powers which can be tamed by magicians? If so, how do they accomplish it? Do you believe in witchcraft?*

A: (1) Magicians perform tricks. They have no supernatural powers.

(2) There are no supernatural powers. There are only powers which we do not think natural, because our knowledge of nature and spirit is limited. By Yoga and other practices one can acquire some control over the laws which govern various forces, which we think supernatural, but in reality are not.

(3) Some persons have native gifts by which they can operate these laws. When they do it for sinister purposes we call it witchcraft. But what is generally called witchcraft is again pure trickery imposing upon the credulity of man.

600

Sri R. Dakshina Moorthy, Guntakal.

Q: *Don't you think that the practice of birth control clashes with the duties of Brahma, the Creator?*

A: (1) No. 'Do not break the thread of progeny,' says the *Taittiriya Upanishad.* That does not mean that one should indulge in lusty procreativeness and litter the country with weak and helpless population, who would be a burden on that country.

(2) Birth control devices if used to remain absolutely childless or indulge in illicit pleasure would certainly destroy family life and go against the Moral Order and therefore would be sin.

601

Sri N. Murty, Bangalore.

Q: *People venerate Sannyasis, because they are seeking Moksha, but I call them selfish, because they aspire for Moksha of their souls alone! What is your opinion?*

A: (1) What are *you* doing to save other souls that you should raise this question?

(2) True *Sannyasis* are not selfish, for they want to conquer the attachment, wrath and fear and rise above sense attraction and egoism and in this way to attain Moksha. Whoever conquers his ego and rises above his animal instincts cannot be selfish, for the self (ego) would have been quieted if not rooted out.

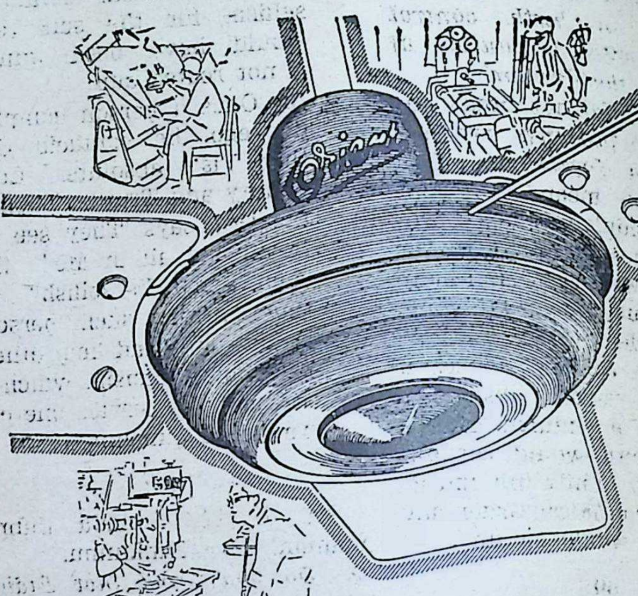
(3) Once a person conquers his ego, he contacts God, that is absolute Love, Beauty and Truth. Then as the *Gita* says 'They see Me in all and all in Me'! Can such a man be selfish? On the contrary such persons radiate love and help others to conquer egoism, which is the greatest service one can render to humanity.

602

Sri A. R. Venkata Subramanian, P.O. Punkunnu.

Q: *Do you think that India's great material prosperity helps the growth of our moral culture?*

A: If material prosperity is sought to be achieved without corresponding advance in our moral and spiritual stature, we would lose whatever cultural heritage we have. Unfortunately the so-called professors who think they know the secrets of material prosperity do not know this. Herein lies the greatest danger to our future.



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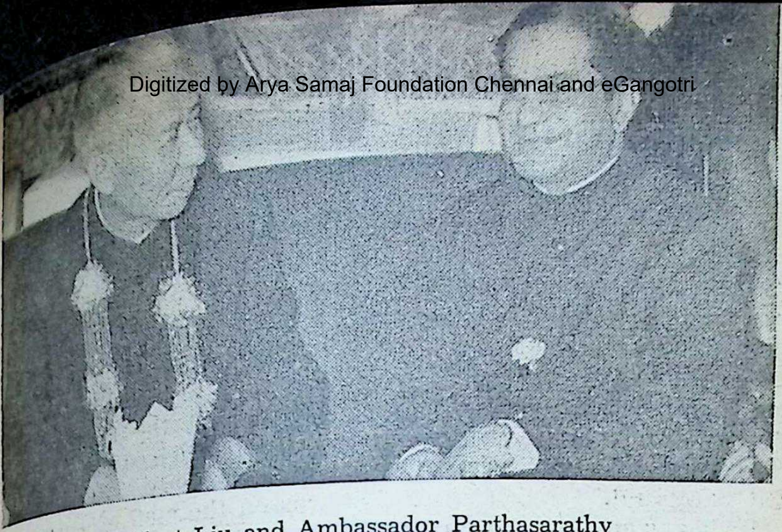


President Liu and Ambassador Parthasarathy

Our Fortnightly Profile—117

LIU SHAO-CHI

WHEN in December last, Mao Tse-tung expressed his desire to climb down his Presidential chair in order more fully to attend to party affairs, speculation was rife if there was no rift among Red China's party bosses. The election, therefore, of Liu Shao-chi (pronounced Lyoo Shah-oh Chee) to the Presidential gaddi towards April end in the manner it was brought about, was a sort of anticlimax to political guessing. Indeed, in contra-distinction to its Russian counterpart, Red China's change in the helms involved no rivalry or factionalism. The whole affair was made to appear as natural or obvious.

Long considered as Red China's No. 2 man, 61-year old Liu has, along with ex-President Mao, a very high reputation as a communist idealogue or theoretician. Rather tall (5, 10") for a Chinese, Liu gives the impression of an anchorite what with his pallid look, snow-white hair and lean figure. His sharp features, heavy hand and hard voice add a touch of steeliness to his personality. This would make one believe that he is of the Stalin brand. Indeed it has been said that he was one of those who deprecated Mao's once famous "let hundred flowers blossom" policy and the softness towards Titoism. But in reality he is capable of great flexibility.

So far as Red China's internal policies go, Liu is known among others to be the moving spirit behind the "people's communes." He is an expert brainwasher and his book *On the Party* is a text-book for young communists. This is what Liu holds as the ideal for a communist: "He bears the sorrows of the world now for the sake of later satisfaction; he does not wrangle with others whose lot is better; in times of adversity he can straighten up and carry on; he has the greatest determination and a stature that riches cannot corrupt, poverty cannot change and terror cannot surmount."

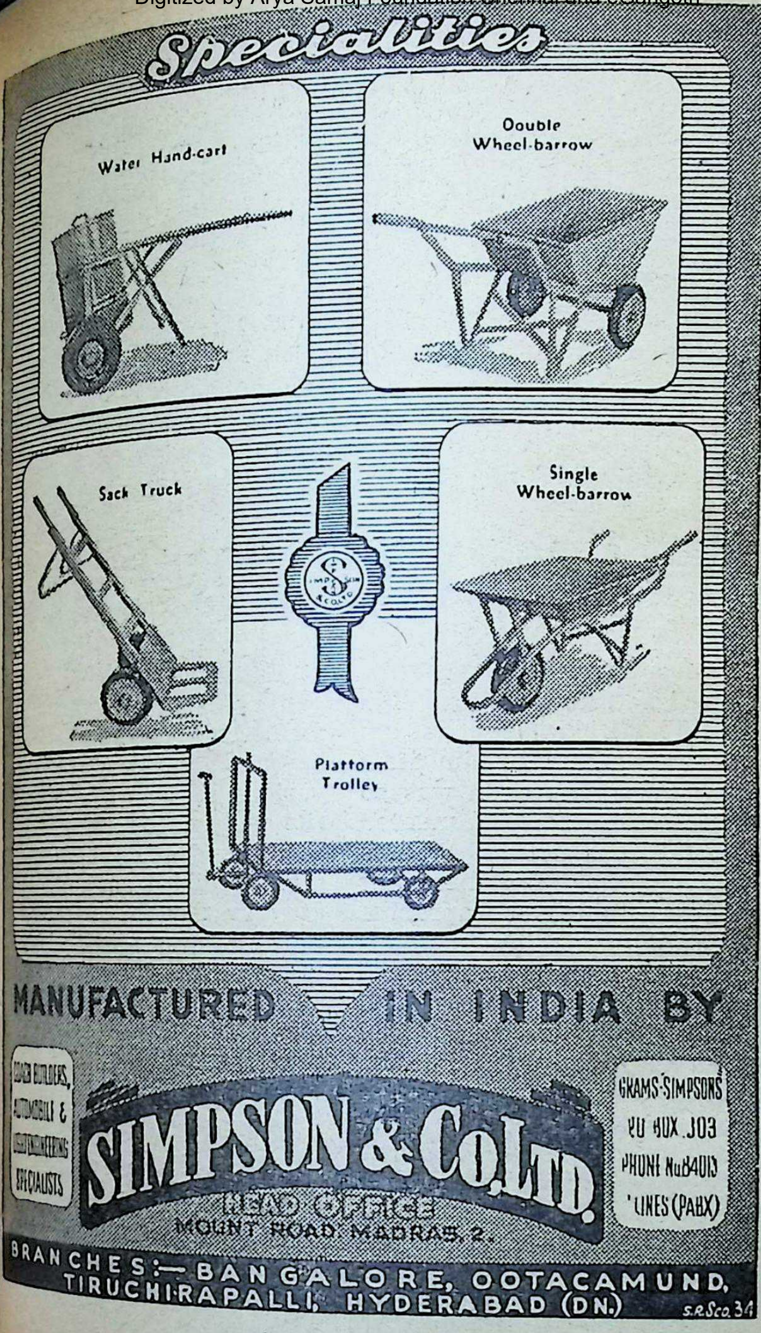
It has sometimes been suggested that he is more pro-Soviet than Mao which is wrong; for there are instances when he is known to have stood up to the Russians and sharply criticized them when they were at fault. Is, then, Liu an individualist? Perhaps. At all events he is an expert organizer—methodical, patient and painstaking. With his qualifications, it is no wonder he has been able, as its Secretary General for a long time, to control and shape the destiny of the Communist Party of China. Indeed it may be said that during his regime there is no aspect of China's life which has escaped his vigilant eyes.

Perhaps it is just as well to observe here that, despite all the ropes in his hand, he has been flourishing in the support of Mao in the context of his powerful colleagues—glamorous Chou En-lai and awesome Marshal Chu Teh. For it is on record that he had to correct a statement he made in relation to Mao in a moment of overconfidence.

Liu was born to poor peasant parents in the Hunan province of Central China in a village, very near the birthplace of Mao. With Mao he studied in a Normal School. After the overthrow of the Manchu dynasty in 1911, Liu went to Shanghai and joined the Socialist Youth League which sent him to Moscow for study. For a time he was on the staff of a paper edited by Mao. He later worked as labour organizer finally becoming a member of the Central Communist Party. With the establishment of Communist rule in 1949, Liu rapidly rose in the communist hierarchy.

Although Liu's private life is a little obscure, it is known that he is twice married, his first wife having died in 1945. The story is sometimes told that during a party meeting in its underground H.Q. his first wife tried to commit suicide, and coming to know of it, he quietly took her to a doctor in a riksha. When rebuked for not hiring a taxi, he replied that that would have drawn the attention of the police who would have swooped down on the party meeting.

Liu's second wife, a woman from Teintsin, is said to be a handsome lady. The Lius have one daughter, married to a Spanish communist, and three sons, one having been executed by the Kuomintang. Liu is a chain-smoker.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(STORY)

CHANDRAPRABHA

IN the city of Pataliputra lived a rich merchant by name Dharmagupta. A daughter was born to him after a long time. The child was so beautiful that people wondered whether it was not an Apsaras in human form. The merchant named the child Chandraprabha.

The child grew into maidenhood and became accomplished in the musical and other arts pertaining to women. The parents felt greatly proud of the child. It became a common practice of the parents to consult her in all matters concerning their life and particularly her future.

During the course of a conversation Chandraprabha asked: "Father, I have one request to make to you and I want you to grant it."

"What is it, my child? Is there anything that I have not or will not grant you? Ask me of my life or your mother's and you will have it," said he laughingly.

"No, not that. I am aware that you will grant them. But what I am going to ask concerns me alone. But I am afraid that you may refuse."

"No, I assure you beforehand. Tell me and have it," encouraged Dharmàgupta.

"Father, I know how kind you are and how you wish me well. I have for long been thinking about my marriage and for various reasons I have come to the decision to remain a spinster to the end of my life."

"My child, I am not surprised at your request. I know for a fact that girls in their adolescence have all sorts of fancies and it is only a question of time for that thought process to settle, and I am quite sure as you grow a little older you will revise your opinion," said her father.

"No, father, I will not change my decision; it is my conviction that marriage is bad and I want you not to speak about it at any time."

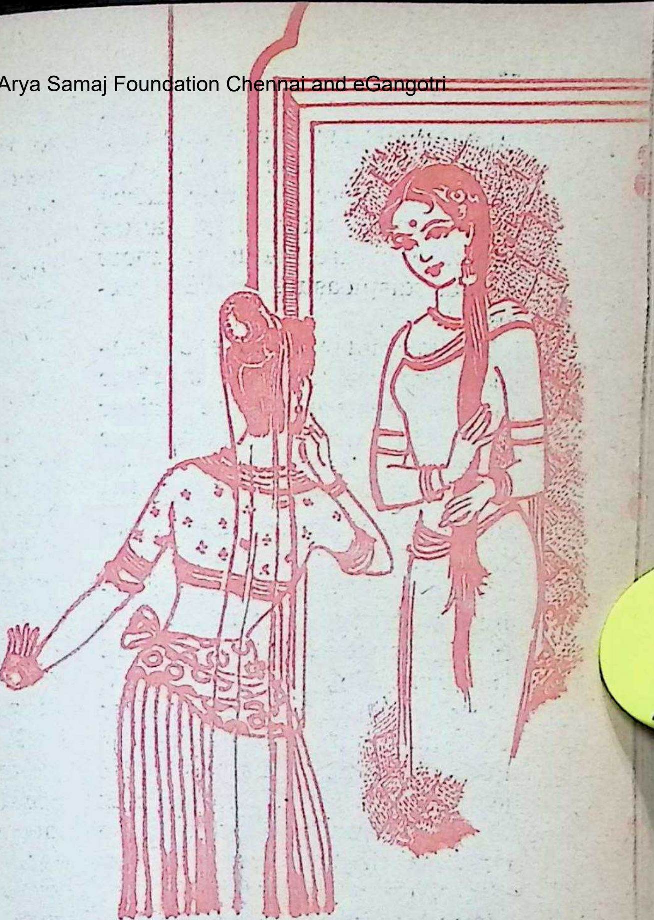
"Alright. Let us not talk about it now. We shall see it later," agreed the father and departed.

Although Dharmagupta said so, he was not quite satisfied with the argument of his child. Being a devout man he was not sure whether it will be in the fitness of things to keep her unmarried for any length of time . Apart from sentiment he feared that her spinsterhood might go against Dharma-sastras. However, he consoled himself that, with the passage of time, she might find a man of her own choice when she would change her opinion.

After a few months of this incident a young merchant-prince by name Guhachandra of the same place, happened to see Chandraprabha. From the first moment he decided to marry her.

With that purpose he informed his own father to conduct negotiations with Dharmagupta and the boy's father contacted Dharmagupta; but coming to know of the girl's decision, he conveyed it to his son with misgivings.

But Guhachandra became so adamant that unless he married the girl, he said he would make an end of his life! All efforts on the part of the boy's father to arrange the marriage became futile.



In the end the boy's father sought the King of Pataliputra, his friend, whom he saw in that connection with the present of a magnificent diamond ring. Greatly pleased with it the King contacted Dharmagupta on this matter, but received the same reply. In consultation with his ministers the King thereupon issued a ukase to Dharmagupta that unless he gave his daughter to Guhachandra he would incur royal displeasure.

The officer who carried the King's ultimatum met Dharmagupta at his own place and said, "It is the King's desire that you must make your daughter marry Guhachandra willy-nilly failing which, you are liable to incur serious displeasure of His Majesty."

The merchant became flabbergasted and calling his daughter in the presence of the officer said: "My dear, it is in your interest that I ask you to marry Guhachandra who has all the qualifications to become your husband. What do you say?"

"Father, I have already communicated my decision to you and I cannot alter it," replied Chandraprabha.

"But my child, listen! Now the King has ordered me to make you marry that boy. If I don't do that I will have to risk his displeasure. If you have any love to your parents you must abide by this order."

Chandraprabha thought for a few minutes and replied, "If that is so, father, I agree to this marriage on one condition, i.e., he should not expect of me any other marital obligations except being his nominal wife."

Dharmagupta clapped his hands and congratulated his daughter on her wise decision, thinking that if the marriage was solemnised, the husband and wife would become acquainted and they would automatically become real man and wife.

The news was communicated to the King who in turn sent word to the merchant. Soon the marriage was celebrated in a grand manner. But before that, her condition to the marriage was made known to Guhachandra's father who too agreed to it on the supposition that she would convert later on.

As time passed Guhachandra's parents started importuning her to become their son's real wife. She warned them that by persisting in it great calamities would befall them, but it did not stop. One day in a fit of rage Chandraprabha cursed her father-in-law, as a consequence of which he died.

Guhachandra who was scrupulous in the observance of her condition was completely innocent of the real reason of his father's death. However, attributing his father's death to his wife's ill-luck, he started hating her.

When the husband and wife were thus leading their life disharmoniously a learned Brahmin came to their house as their guest.

One day while Chandraprabha was serving food the Brahmin happened to notice her physiognomy and found her to be a superhuman being! So, as soon as she went out of the room he told Guhachandra, "My boy, I want to tell you something. It is this. Your wife is not an ordinary woman. She is an angel come in human form. If you like I shall prove to-night."

Guhachandra who was first sceptical about this statement, started soon connecting it with her strange request at the time of the marriage, and, so, both of them waited for the night to set in.

The lights were off and at the midnight hour while everybody was asleep, Chandraprabha went out of the house and headed towards the adjoining forest. Seeing her, the Brahmin, with his powers of *mantra*, converted himself and Guhachandra into honey-bees and followed her together unnoticed.

In the deep forest they were surprised to find Chandraprabha in angel's garb sporting merrily on a *joola* made of gold, which hung from a tall tree!

There was no mistake about it and so, without waiting for any further evidence both of them returned home before Chandraprabha.

In the morning she behaved quite normally and the Brahmin and Guhachandra too did not show any signs of their discovery.

That night Guhachandra asked the Brahmin, "Sir, you who are so learned and powerful, can you not help me in my predicament?"

"My son, yes, I shall help you," replied he.

Saying this he struck a huge flame with his power of *mantra* out of which emerged a lovely Apsaras. Turning to Guhachandra he said, "My son, now look at this Apsaras. I have created her for your sake. See how exquisitely beautiful she is! Now I want you to draw a picture of this girl on the door of your wife's bedroom. Do it quickly."

Guhachandra immediately brought his pastel and with deft daubs did the portrait of the celestial Apsaras on Chandraprabha's door. Having done it the Brahmin ordered the Apsaras to disappear.

As this was done on the outer door, when Chandraprabha returned, she could not escape noticing the portrait.

Seeing the picture of an exceedingly beautiful girl at the doors of her bedroom, she felt a shot of jealousy in her heart which went to her head.

Briskly walking up to her husband's bedroom Chandraprabha banged the door. Guhachandra opened it and looking surprised, asked her: "Why do you make such a noise? What has happened?"

"I want to know who that girl is and who has drawn it on my door," demanded she pointing to the picture.

"Oh, you mean that? Why, I did it! It is one of my school friends who used to be very chummy with me before I married you. I too was very fond of her. In fact I was going to meet her late to-night", said he, rubbing his hands.

"Oh, is that so? I never knew it."

"It doesn't matter," said Guhachandra.

"Look, I am your legally wedded wife. I am not going to let you meet her to-night. I am going to confine you to this room," said Chandraprabha mock-heroically.

"Of course you can, if you will!" replied Guhachandra while a mixture of happiness and doubt played on his lips.

Chandraprabha drew him inside, bolted the door behind them and seating him on the couch sat beside him.

Early in the morning Guhachandra and Chandraprabha were seen rushing to the guest's room and falling at the feet of the old Brahmin and saying in grateful tones, "Learned sir, you have given us re-birth."

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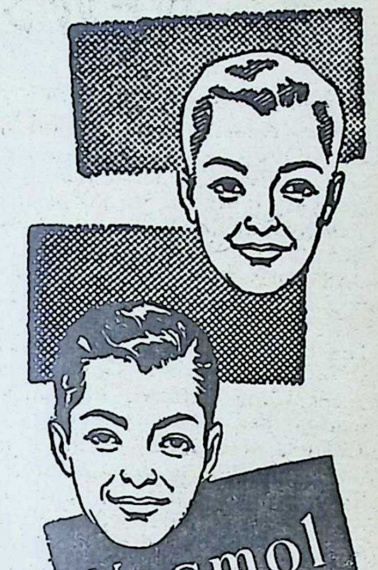
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NEWS AND NOTES

CENTRAL SANSKRIT BOARD

THE Government of India have decided to set up a Central Sanskrit Board to advise them on matters of policy pertaining to the propagation and development of Sanskrit in the country. The Board, which will be an advisory body, will consist of nine members including the Chairman.

The other functions of the Board will be to advise the Government: (a) regarding patterns of Sanskrit education at different levels, co-ordination of courses, teaching and similar activities, standardisation of syllabuses, examinations and degrees, qualifications of different types of teachers and their training arrangements; (b) regarding methods to be adopted for the improvement and development of the Pathshala system of education and privately organised research institutes; (c) on the question of adding research departments to higher Pathshalas and awarding Research Scholarships and stipends to the students of Pathshalas; (d) on the methods to be adopted for the preparation and publication of improved Sanskrit text-books; and (e) regarding the State Honours and Awards for Pundits and to recommend names of eminent Sanskrit scholars for such Honours and Awards.

The Board will have power to set up such sub-committees as it may deem necessary for the proper discharge of its functions.

The Sanskrit Commission, set up by the Government of India in October 1956, in their Report had strongly recommended to set up a Central Sanskrit Board. There is a provision of Rs. 5 lakhs in the Second Five-Year Plan for implementing some of the important recommendations of the Commission.

The delegates to the MRA Asian Assembly celebrated Smt. Lilavati Munshi's birthday at Tokyo last month. Seated to the right of Smt. Munshi are Governor Sogo of the National Railways of Japan, and Mr. Takasumi Mitsui, Chairman of the Mitsui Foundation, Tokyo

BHAVAN'S JOURNAL

COMPETITION 6

3-ACT PLAYS

The number of playwrights in India today in all the languages put together, can be counted on one's fingers. In a country which produced Kalidasa and Bhavabhuti, Sri Harsha and Bhatta Narayana, this is a lamentable state.

Whatever the factors that have contributed to this state—there have been compensatory factors too—today, India, with her new-won freedom and colossal objectives before her, can and should be able to strike the spark from the embers and develop that branch of literature for which her past history is justly famous.

The BHAVAN'S JOURNAL which has been striving for the resuscitation of many aspects of India's glorious heritage has now taken a further step in activating the creation of new plays.

With the throbbing sense of national development pulsating in his veins, there is little doubt whatsoever, that, given the chances, the modern Indian litterateur with a penchant for the dramatic element in life would be able to produce dramas which can, at any rate, compare very well with the best of their kind produced elsewhere in the world.

It is the Journal's ardent wish that, by successive attempts, India would be able to rediscover herself in dramas and disclose her true worth to the outside world in this branch of literature.

With that end in view, the BHAVAN'S JOURNAL has pleasure in making a beginning by announcing a 3-ACT PLAY COMPETITION.

RULES & REGULATIONS

1. Original plays in English, neatly typewritten on one side of the paper, about 10 pages of BHAVAN'S JOURNAL in length are invited from readers.

2. Themes should be mythological or historical in origin.

3. Treatment should be such as to bring out the soul of India in its best sense.

4. Technique, style, humour and ability to be staged will be individually considered in evaluation.

5. A cash prize of Rs. 100 will be paid to each of the three entries adjudged as best.

6. A Kulapati's gold medal will be presented to the very best entry in addition to the cash prize.

7. The panel of judges will consist of Kulapati Sri K. M. Munshi, Dr. C. P. Ramaswami Aiyar, Smt. Rukmini Arundale, Prof. R. Srinivasan, Dr. A. K. Das Gupta and Sri Adi Marzban.

8. The last date for receiving entries is June 28, 1959.

OUR BOOK SHELF

DIVINE REVELATIONS OR GOD AND THE UNIVERSE. By M. Xavioure. Published by the Phoenix Publishing House, Trivandrum-4. pp. 74. Price: Rs. 2.

THE author of this brochure of 74 pages calls himself M. Xavioure which is only a pen-name. In the introduction he says that he has to remain completely obscure for a few years more for obvious reasons. He claims that he has "given certain natural descriptions with a view to provide a proper background for the theme." This background is a pleasant night, the sky is clear, the stars are twinkling brightly, the mighty ocean lies majestically before two innocent human beings who are on the green turf very near the shore. They are evidently lovers. They call each other "My dear", "My darling." The woman asks questions about God and the universe, and the man replies to her elaborately. Naturally the major part of the conversation comes from the man.

God as revealed in Nature is the theme of their conversation. There is a great almighty living God who created and is governing the whole universe. He is the source of all goodness. He is Love and Mercy. His word is Truth. We must obey and love Him.

The woman asks: "What evidence is there to show that God really exists?" The man replies to this question that there are reasons for belief in God. The heavenly bodies in the universe, countless in number and gigantic in size, testify to the existence of God. "They are moving in perfect harmony with mathematical precision and accuracy." There is "the supreme great Intelligence which has arranged and is guiding them." It is the Divine Will and the great supreme Intelligence which gave the universe a definite form and an orderly movement. The Divine Will gives rotation and revolution to the earth. This results in day and night and the different seasons. The growth of plants and their yielding grains show the Will of God. All the beautiful things in nature are the spontaneous outpourings of the great divine grace. Ferocious beasts like the lion and the tiger on the one side, and gentle and useful animals like the cow and the sheep on the other, suggest hell and heaven, according to the author. He says that those who obey the divine commandments shall enjoy heaven, while those who disobey them shall be tortured in hell.

The author believes that God created the first couple of human beings and animals, the first seed or plant. This goes against the principle of evolution, so largely accepted now as a scientific fact. Bertrand Russell says that the idea that God created Adam and Eve from whom all human beings are descended goes against scientific facts.

The book concludes with a consideration of the present world situation and the hope that peace and universal love will reign supreme, and that nations will cease producing weapons of destruction.

The picture on the cover of the book has "Om", the Cross and the Crescent—suggesting a synthesis of Hinduism, Christianity and Mohamedanism. The title *Divine Revelations* suggests mysticism, but there is very little of this in the text.

—*Prof. P. G. Sahasranama Iyer.*

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GANDHIAN TECHNIQUES IN THE MODERN WORLD. By Pyarelal. Published by Navajivan Publishing House, Ahmedabad. pp. 66. Price: Re. 1.

THIS booklet is based on a paper presented to the Seminar on the Contribution of Gandhian Outlook and Techniques to the Solution of Tensions between and within Nations, held at Delhi in 1953. The need for such a study is well expressed by the author in the opening chapter. "Never before perhaps has the acceptance of the ideals of equality, brotherhood, and world peace been so ubiquitous, and yet never has humanity or human values stood nearer to the brink of total destruction than they do today under the menace of the atomic bomb. The explanation for the paradox lies in the contradiction between the ends and the means that characterises the present age."

The basis for Gandhian outlook is Satyagraha with its inseparable co-factors Ahimsa and Truth. These principles are not mere abstractions, they may be applied to almost all the problems of the day. The whole pamphlet deals with how these applications may be worked in different aspects of our life.

The booklet also contains the text of the oral statement made by the author in presenting the paper to the Seminar. There are two appendices which contain much useful matter. The author has presented his ideas in clear and straightforward language and leaves no room for any doubt in the minds of the readers.

—*Prof. R. Srinivasan.*

SHAW THE NOVELIST. By E. Nageswara Rao. Foreword by Dr. M. V. Rama Sarma, Published by Triveni Publishers, Masulipatam. pp. 125. Price: Rs. 2.50 nP.

IT has been said that one who has not read the works of George Bernard Shaw lives behind the times. J. B. Priestley considered G. B. S. as an institution and not a mere individual. Some go a little further and pronounce that Shaw was a rare phenomenon in English literature.

Shaw's novels have now been published several times in U.K. and the States. And the book under review focuses on those interesting works of his. Shaw the novelist has never surpassed Shaw the dramatist; nevertheless it is through his novels that Shaw had learnt the craft of the great dramatist he was destined to be. Thus this book purports to present to the reader one of the many facets of Shavian literature.

The analysis of the subject matter is done in a satisfactory way. The first two chapters serve as a background to the subject discussed subsequently. Next follow separate treatments of each of Shaw's novels and also short stories. The chapters dealing with themes, characters and theatre element of his novels are particularly interesting. So also is the closing chapter which forms a study of the form and style of his novels. The book includes a section wherein are given a bibliography and a list of books recommended for study and reference.

There is no doubt the book will be of much interest to the general reader and very useful to the student.

—*Sri T. K. G. Nayar.*

HINDU PHILOSOPHY. By Theos Bernard. Published by Jaico Publishing House, 125. Mahatma Gandhi Road, Bombay-1. pp. 244. Price: Rs. 3/-.

JAICO PUBLISHERS are to be congratulated for bringing out the book *Hindu Philosophy* by Mr. Theos Bernard, by arrangement with Philosophical Library, Inc., New York. Those who want to know about Hindu philosophy will find this book very useful. As the author himself says in his Preface, "this book is an attempt to outline the essence of the six classic systems of Hindu philosophy, namely, Nyaya, Vaiseshika, Samkhya, Yoga, Mimamsa and Vedanta. There is no attempt to prove or disprove but rather to present the system of each school. Only the essentials of each system are presented in this book. This work is a synthesis rather than an original contribution."

In the preparation of this book the author has relied extensively upon the writings of recognised authorities on Hindu philosophy, to mention a few, such as Dr. S. Radhakrishnan, Dr. M. Hiriyanna, Max Muller, Monier Williams, etc. This handy book gives in a nutshell all the fundamental tenets of these different systems of Hindu philosophy in a simple and lucid way. We heartily recommend this book to all interested in the subject and especially to those who do not have a knowledge of Sanskrit and who cannot read the source-books in their original.

Bibliography and a comprehensive glossary covering 73 pages (pp. 170 to 243) immensely add to the value of the book.

—*Sri T. K. Gopinath.*

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SAMASTHA SAMSKRITA-BHASHASHABDA-SAMUDRA (in Sanskrit with meaning in Tamil). By Papanasam Sivan. pp. 380. Price: Rs. 1.50 nP.

THIS is a unique publication, unique in many ways. It is really a Rhyming Dictionary. It consists of two parts, the first containing five sections and the second four sections.

The arrangement followed is entirely different from the usual method. The book begins with words of one letter, then follow words of two letters, three letters, four letters and so on. The words are arranged according to rhyme. For example, if we want two-letter words ending with the letter *ta* (त), we refer to page 37 and there we have 24 words of two letters all ending with त. So also, if we require three-letter words with *taka* (तक) at the end, we refer to page 13 of chapter 2; we get words like ketaka, chātaka, pātaka and so on.

Rhymes in conjunct consonants are given in the second part. As an example we can refer to page 27 of chapter 2 of the second part; there we have words like khandita, gundita, dandita, pandita and so on.

At the end of every chapter the words dealt with in that chapter are given and arranged in the usual dictionary method. Thus this dictionary serves not only the usual purpose of a dictionary but proves an invaluable help to poets, music-composers and verse-writers. As far as I know, this is the first publication of its kind and deserves to be welcomed on all hands.

The selection of words is comprehensive and covers almost all the words we need in a handy dictionary. In fact I have found one or two words which are not found in the usual dictionaries. In a way this book is more comprehensive and serves much wider purpose than a mere dictionary. This will prove a boon to song-writers particularly.

Sri Papanasam Sivan is a well-known scholar and one of the foremost composers. His scholarship and musical ability have both been harnessed in preparing this unique book. Any one really interested in our Samskritic culture will do well to have a copy of this book ready at hand.

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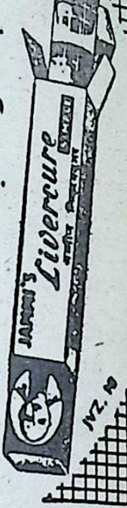

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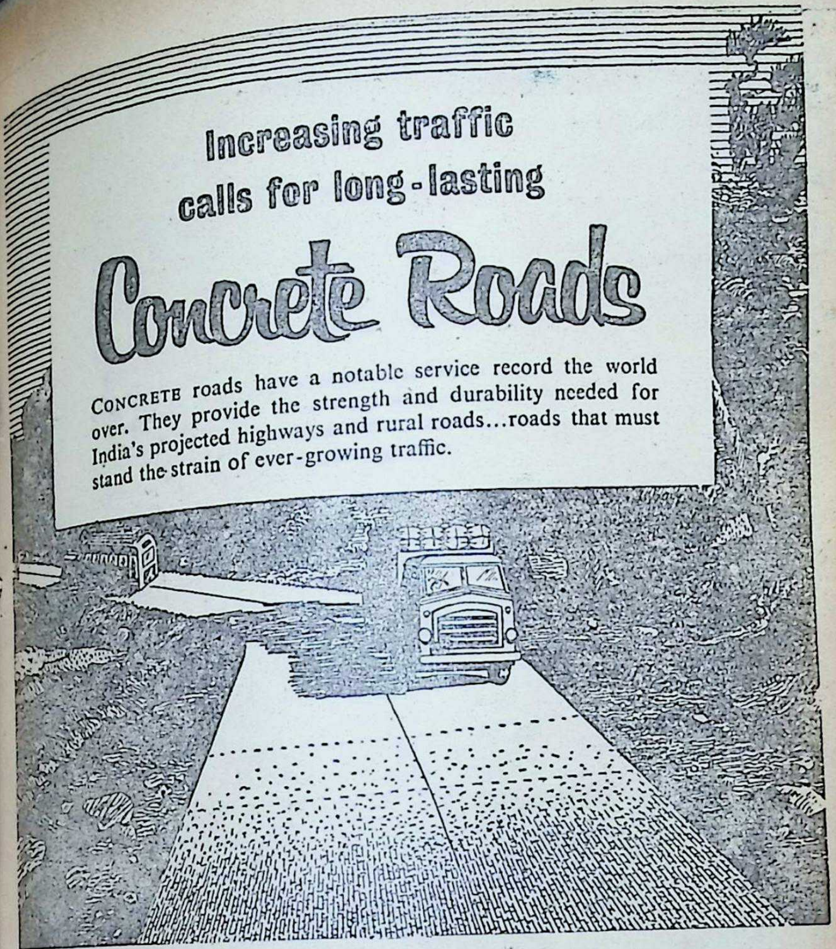

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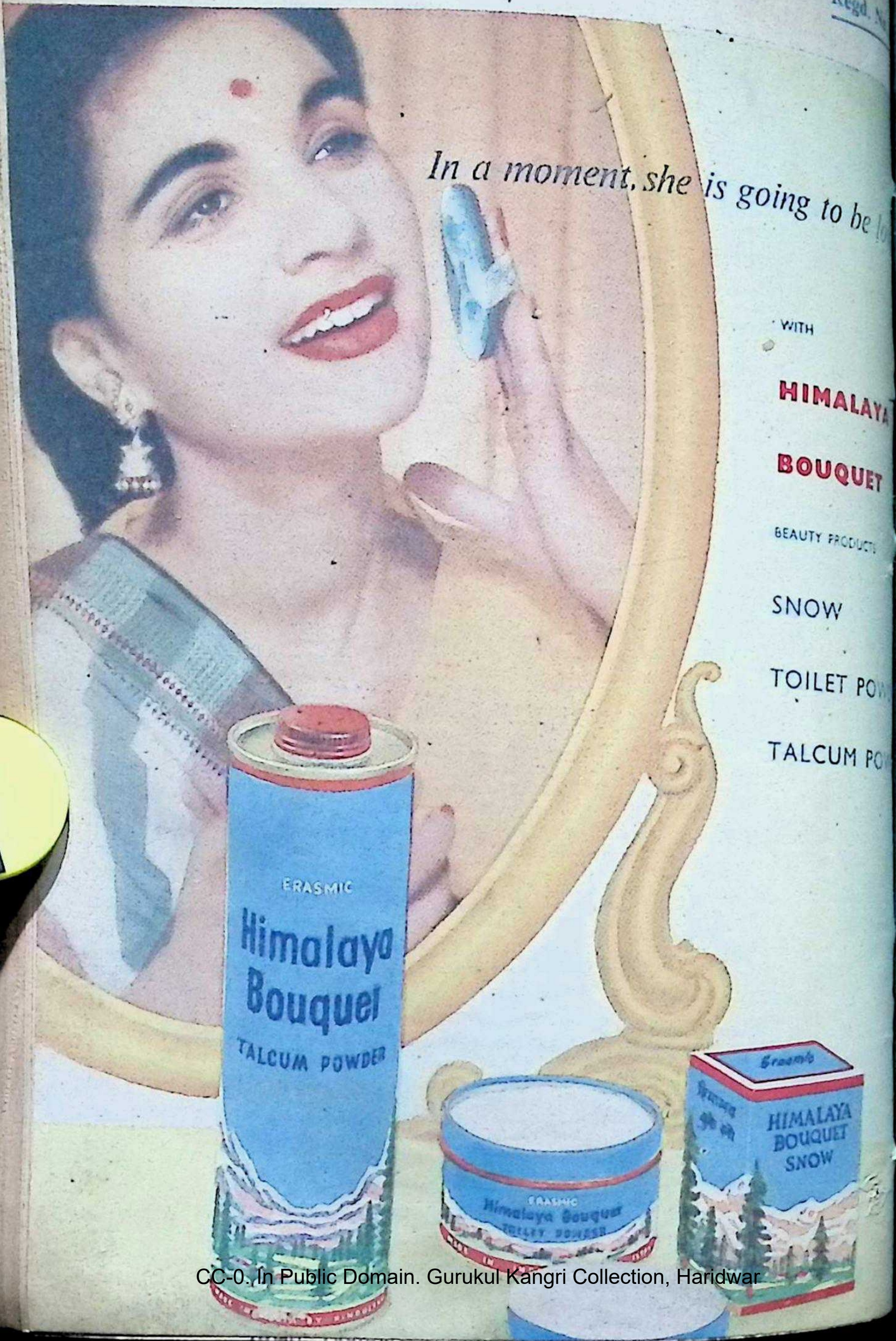
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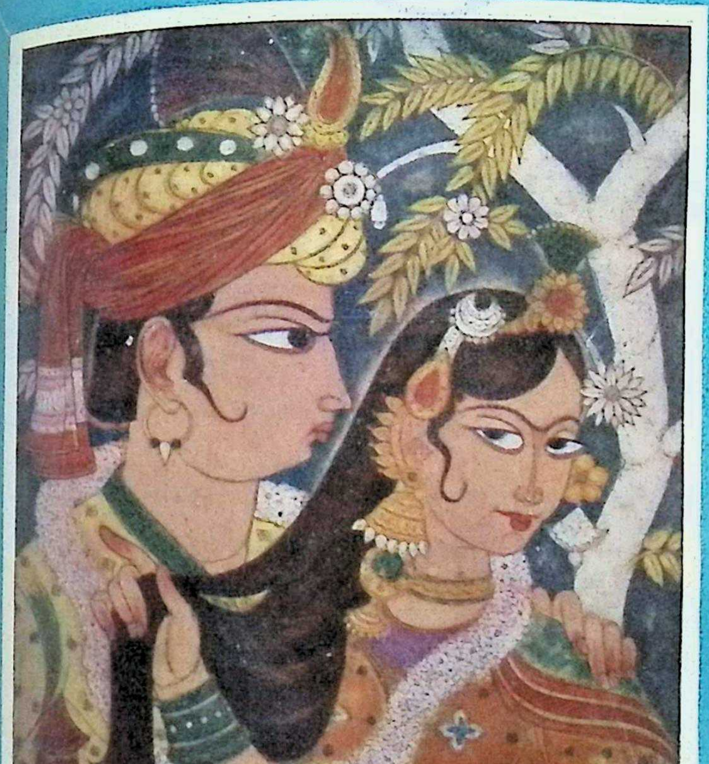

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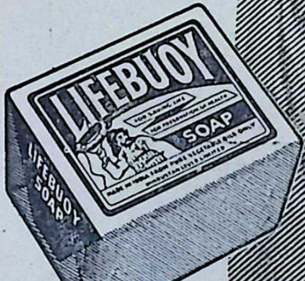

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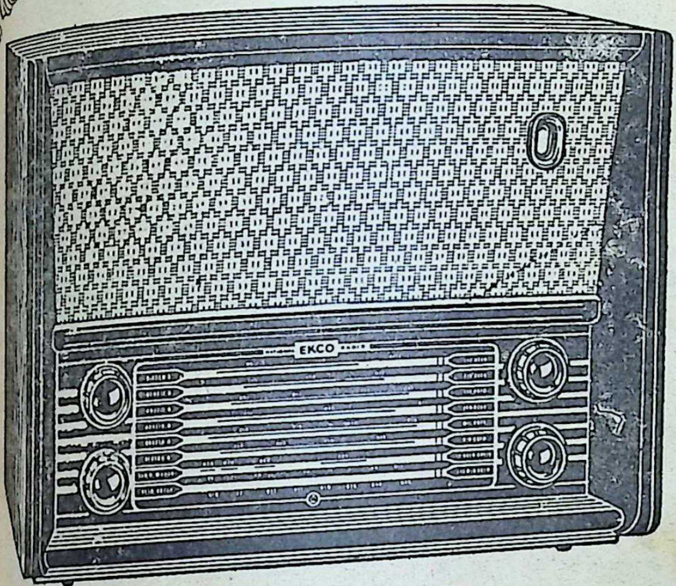

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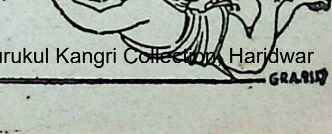

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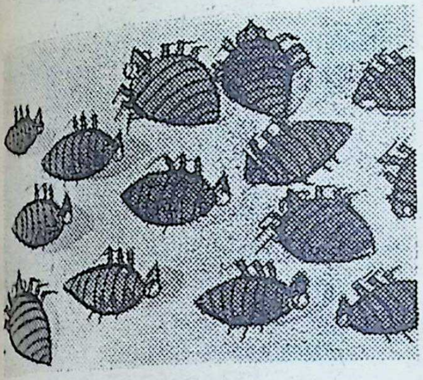

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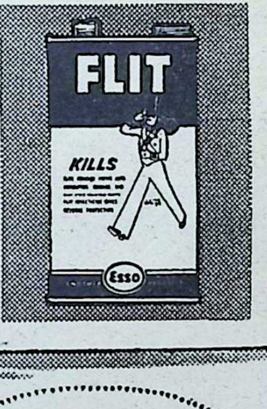

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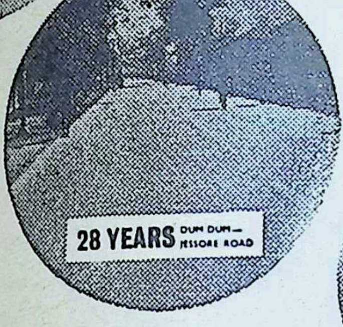
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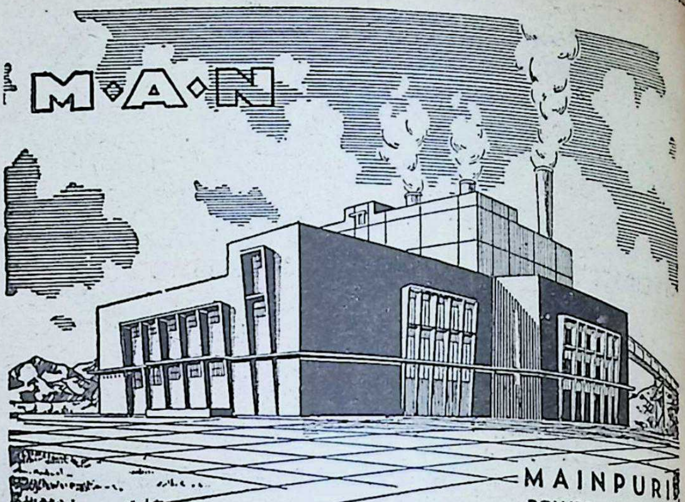

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CONTENTS

Page

- Inspirer of the Soul (Prayer) ... 11
- Kulapati's Letter No. 182: Ruhr—Interviews with Miners—Their Fight with Communism ... 12
- Thought—Swami Ananda Acharya 19
- Ramacharitamanasa: Hanuman Reports to Rama ... 20
- How God Came into Eknath's Life: The Lord served him for Twelve Years 23
- Krishnavatara: The Eighth Child—Sri K. M. Munshi ... 26
- At the Foot of the Cross —Priscilla Cornell 31
- Drink the Cup of Life to the Brim—Dr. Will Durant... ... 34
- Self-Transcendence —Sri Rishabhchand 39

Page

- The Decree (A Little Story) ... 45
- Sanskrit Lessons —Dr. Shakuntala Rao Shastri ... 46
- Results of Shastriya Sanskrit and Gita Examinations ... 49
- Arts and Crafts in Ancient India—Prof. U. Venkatakrishna Rao... 51
- Question Box 57
- Call for Sane Sex Order —Dr. P. A. Sorokin 60
- Lee Kuan Yew (Profile) 66
- The Clever Minister (Katha Sarit Sagara—Story) 68
- News and Notes 73
- Our Book-shelf 75

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आ नो भद्राः क्रतवो यन्तु विश्वतः।

Let noble thoughts come to us from every side

—Rigveda, I-89-1

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INSPIRER OF THE SOUL

तम् ईशानं जगतस्तस्थुषस् पतिं
धियंजिन्वम् अवसे हूमहे वयम्।
पूषा नो यथा वेदसामसद् वृधे
रक्षिता पायुरदब्धः स्वस्तये॥

Him, the Lord of what moves and what stands still,
The Inspirer of the soul, we invoke for our aid.
May the Deity, our Protector and our Guard,
Who is unassailable, promote the increase of our wealth—for our well-being.

—Rigveda I. 89-5.

Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 182

★ RUHR ★ INTERVIEWS WITH MINERS ★ THEIR FIGHT WITH COMMUNISM

Bharatiya Vidya Bhavan,
Bombay.
JUNE 28, 1959.

MY YOUNG FRIEND,

DUSSELDORF is the centre of North Rhine Westphalia, through which runs Ruhr, to flow into the mighty grey-brown flood of the Rhine. The mouth of the Ruhr, which opens out into a number of vast harbour basins, is the biggest inland port of Europe; so is Rhine, its great waterway, with hundreds of motor barges chugging up against the fast waters all the time.

The area of Ruhr has the highest industrial concentration in Europe. It has coal mines in which half a million workers sweat more than four thousand feet below the surface of the earth, tearing away every year more than a hundred million tons of coal from its bowels.

The Allies occupied Germany in the World War II and took entire control of the heavy industries of coal, iron and steel in Ruhr. Then they dismantled the enormous industrial concerns. But soon the Allies saw their folly and the wheels of industry began to turn again under the Allied authority.

The German workers threw up a unified trade union organisation, the D.G.B., pledged to political neutrality. On the other hand, the German Communist Party, unable to obtain control of the central organization, captured the majority of the Works Councils of the principal mines. Russia-trained men led that movement.

Then the Germans awoke to the danger of Communism. The Christian Democrats were in political power at Bonn. The Cabinet of North Rhine Westphalia, to oust the danger, invited MRA task force of 260 men from 30 nations to spread its gospel of moral standards against that of hate.

Then the epic struggle began between the forces of love and hate, and love won. As my talks with several persons who were actors in the drama throw light on the problem of industrial relations all over the world, I propose to share my notes of interviews with you.

At every stage of the talks I was reminded of, the way in which, in the twenties of this century, the Majur Mahajana began its work in Ahmedabad under Gandhiji's lead, and led to the development of those traditions of friendliness, which are still followed by the INTUC. India as a whole has scarcely taken note of this and has never been prompt in acknowledging the debt of gratitude which it owes to that body.

MRA, with the fervour natural to evangelists, claims credit for the victory of friendliness over conflict in Ruhr. Making allowance for some exaggeration in this claim, there was sufficient evidence to show that MRA task force, actively supported by the Westphalia Government and the German parties, contributed a formidable element of unselfish friendliness which led to the elimination of Communism in that area.

Mr. Velsen, the Manager of Zeche Nordesternns, one of the largest mines, told us about what happened.

'In 1933, in the mines there were 42,000 workers, most of them radicals. On the collapse of Hitlerite Germany in 1946, the British occupied Ruhr. There was no police force there at that time and no authority in power. The Communists, through their cells, had taken over the control of the working class, terrorising the dissident workers and putting their party members in key positions.

'My workers were all controlled by the Communist Party which received orders from the Communist headquarters in Eastern Germany. Nine out of ten members of the Work Councils were Communists. But I was an independent man; so, when I joined the mines, I was welcomed by a strike. I was not allowed to enter the office. I was attacked. Slowly, I took the administration in my hands.

'Thereafter, at the invitation of MRA, our directors and some trade union leaders went to Caux. They were all impressed with the idea that we must begin to change ourselves before changing others, and began to talk to each other in a friendly way and to apologise for each other's shortcomings. Two of the Communist leaders were thus changed and accepted the moral standards in dealing with the management.

'The MRA plays and songs created a profound impression on the workers here. We also began to discuss between ourselves that we should find out *what* is right and not *who* was right.'

When the Communists found that some worker leaders were changed, orders came to the trade union leaders of the Communist Party from East Germany that none of them should go to Caux, the headquarters of MRA. Later, other orders were issued to the effect that they should go to Caux and find out what was being done there. As a result, about 50 worker leaders went to Caux. Most of them returned and said that though they were Communists, they had learnt something new which they would try to follow.

Then the officials met the worker leaders and discussed matters. Even on the point of discussing matters, there was a split between the workers. 400 leaders were for entering into discussion with the management, about the same number refused to do so. Thus the party broke up.

Then continued Mr. Velsen: 'We had 4,800 men in our mines. At one time, 90% of them were Communists, but under the influence of MRA, the Christian Democratic and Socialist workers combined to put forward a single ticket against the Communist. By their combined efforts they out-voted the Communists.

'The leaders of the Christian Democrats and the Socialists told us that the Communist line was that the management was cheating them and that, therefore, they would like to see our books of accounts. We said that we would show the books and if they found that we did not cheat them, the Communist Chairman should be dismissed unless he confessed that his allegation was false. The leaders examined the books and were satisfied. Then there was a meeting of the workers and the Communist Chairman was unseated.

'In the meantime, East Germany announced that the workers would go on a strike, but such a strike did not take place. There was only a sort of blockade and picketting. Women workers were maltreated. The strike continued for three days. On the fourth day, the strikers came back to work.

'Then the Communists went to the houses of the workers and threatened their womenfolk. The police were requisitioned and protection was given to them. Fifteen of the Communist leaders were also taken away.

'Then delegates came from the trade unions of other mines d discussed the matter with e new leaders of our workers. After discussion, they were con- ced that our trade union was ht.

'I then invited the trade n leaders to discuss many ational questions. They d they would not have come e but for the influence of x. I also replied that I ld not have invited them for Caux. I sat down with worker leaders and we n to build up a team-work ween the management and workers. Today ours is one the best mines in Ruhr.'

Mr. Velsen talked to us about way they were dealing h men. 'Sometimes they ld ask me whether what I doing was absolutely est. I had sometime's to fess that I was not. Some- s I would ask them the same tion and we would laugh the matter and try to be st to each other.'

Another member of the staff d the same thing. 'Till I went Caux, I thought I was per- t, but there I learnt that, in ing with men, I must not myself to be swayed by feelings. I came here ged. I began to understand point of view of opposing le. We talked with the kers about human problems we found little ways and s to meet their point of with which we disagreed before. We soon found how little things mattered and how, once they were settled, problems come to be solved.'

One of the workers, who is associated with the management, said: 'The top manager shares our difficulty with us and the whole thing works very well.'

* * *

Later, I met six leaders of the miners. They laughingly told us that between them six, they had hundred years of Communism.

Robert Wegerhoff told us how he left Communism. He was a Nazi soldier and when captured in the early stages of the World War II, lived in a Russian War Camp. He was trained in dialectical materialism. Lectures were delivered to the prisoners on the failure of Christianity.

'This was put forward as a proof of the correctness of dialectical materialism,' he said. 'Incidentally, we were told that MRA was a dangerous movement. Day after day, we were also told that there was no God and naturally we came to believe that there was none. We were taught that Marxism alone could change human nature by altering economic conditions. We were very frustrated and felt interested in this manner.

'When I became an expert on the technique of capturing power, I was sent home to fight for Communism. When I came home, I learnt from my father that MRA workers had come to Ruhr, that some of the leading Communists had taken to MRA, and that they had dismissed the Communist leaders. I had been trained to fight MRA, and was expected to take a lead against it. I had no faith in God and so it was difficult for me to take a decision in the light of the situation. Then I began to consider: Where was I to get the strength from if I became a leader? If I fell back upon Marxism, I had to hate everybody; as a leader, therefore, I could not be selfless and would not be fit to lead. Then, the thought came to me that, if I was honest with myself and really believed in progress, I must believe in something bigger than hatred. Then I discussed the matter with the MRA workers, and those who had accepted moral standards.

'I then began to experiment with myself. A Norwegian was staying with me in my room. I disliked him. It struck me that if I could not achieve unity with this man, how could I bring unity in the union and in the industry? Marxism had only trained me to hate the employer class; if I became a leader it would only give me a chance to take revenge; but I could not bring unity nor happiness to the workers.

'Then I met an MRA Jew. All members of his family had died in German concentration camps. He told me that if I and he could find a common basis, we could change the world. I was surprised that a Jew, whom we had deprived of everything and whose family we had brutally killed, should want to change me, a German. I deeply felt the impact of his unselfishness. He did not think of himself, and was big enough to think of a German. That made me give up the Marxian cult of hate.'

On my questioning him about the way the youth are trained in Russia, he said, 'The youth in Russia has complete faith in changing the world by Marxist methods. There is no one in Russia who could show him that there is any other way. He is trained to believe that, if anyone attacks his faith, it only shows how true it is. As a result, the more he is attacked, the stronger does his faith grow.

'He is not free, but he has no sense of loss because, in his world, freedom means living according to the regimented life dictated by the Communist creed. There are endless discussions; he takes part in them; but every one of them is so arranged that at the end every other ideal is shown to be wrong. He, therefore, looks down upon every one else as inferior if not contemptible. He laughs at the concept of freedom; he thinks that freedom only means exhibiting differences of opinion and thereby creating division. He is so trained, indoctrinated and kept in such environments that he believes that the highest good lies in being regimented.'

● ● ●

We met Mr. Hesket, Chairman of a Works Council of a [illegible]. He was a member of the Social Democratic Party when the Nazis took over in 1933.

He said: 'I hated the Nazis and felt attracted to Communism. I preached Marxism because I thought it would make us noble and helpful and good to everybody. We hated the employers. Under the Nazi regime I was in prison for 22 months, and was beaten up more than once.

'In 1945, I was a full-time worker of the Communist Party and was asked to help the Communist Party in Ruhr. The authorities, however, had prescribed that an actual miner only could be a member of the [illegible]. So we received orders from the Communist Party headquarters to infiltrate the Works Council and capture them. I carried out the orders and became the Chairman of the Council.

'In 1950 I was invited to Caux to join the MRA assembly. The Communist functionaries came from East Germany and inter[illegible] my joining them on the ground that MRA was against class war. So I became suspicious. I was responsible for 3,000 workers; why should they distrust me, I asked myself.

'I had seen MRA dramas and heard their songs. I had talks with them. Their heart was in their voices. I could not sleep that night. I kept on thinking: Was there something in this which would make the world better? So I decided to go to Caux.

'My greatest opponent in management was there too. I talked to him and to the capitalists present there. I talked to an English professor for 4 hours. Then I came to be convinced that only a real change in man could change the world. Outside changes and class hatred would only make things worse.'

Hans Wassollak, aged 27, a leading miner, had a similar tale to tell.

'The MRA made an impression on some of the workers' leaders. First I thought it was an American capitalist device. Then I talked to them again and again and was attracted by their friendship and kindness. I felt convinced that if our basic conception was peace, the employers and we must learn to get along with each other.

'Communism cannot be destroyed by force. The more you fight them, the more success they will gain. But if we offer something better to the rank and file of workers than Communism, it will be overcome. I have seen it working here.'

* * *

We went into a coal mine and saw strange, weird men dressed from top to toe in coal-soiled clothes, coming out of the pit with lanterns in hand. Then I saw them washing themselves and a strange toilet it was. Men took off their soiled clothes, which they hung up on pegs which rolled away mechanically. Their bodies were sooty black—except for a white leprous band of skin below th waist. Then under the show they went, black water stream ing out of them. Then whi and clean and naked the plunged into a pool, and cam out on the other side to put o their working dress and emerg from the exit, human beings, a normal as could be.

Yours sincerely,

K M Munshi

SCIENCE AND RELIGION

It is good and great to be scientific....but when a man says that is all, he is talking foolishly, not caring to know the *raison d'etre* of life, never studying existence itself.

I may argue that all your knowledge is nonsense, without a basis. You are studying the manifestations of life, and when I ask you what life is, you say you do not know....

I do not say your view is wrong, you are welcome to it. Great good and blessing come out of it, but do not therefore condemn my view. Mine also is practical in its own way. Let us all work on our own plans. Would to God all of us were equally practical on both sides!

I have seen some scientists who were equally practical, both as scientists and as spiritual men, and it is my great hope that in course of time the whole of humanity will be efficient in the same manner.

When a kettle of water is coming to the boil, if you watch the phenomenon, you find first one bubble rising and then another, and so on, until at last they all join, and a tremendous commotion takes place.

This world is very similar. Each individual is like a bubble, and the nations resemble many bubbles. Gradually these nations are joining, and I am sure the day will come when separation will vanish and that Oneness to which we are all going, will become manifest.

A time must come when every man will be as intensely practical in the scientific world as in the spiritual, and then that Oneness, the harmony of Oneness, will pervade the whole world.

—Swami Vivekan

THOUGHT

Thought is the servant of Truth; let the servant be loyal to the master.

Nature is a loosely woven web, veiling the Real; to pierce with grace and ease this veil is the predestined work of Thought —subtle, logical, intuitive.

Culture's greatest glory is to perfect the powers of Mind and range them in the service of the soul.

The history of nations without soul is like the evening shadow of a forest sleeping on a winter snow.

The soul shall be freed from the tyranny of matter, of death, of ignorance, of imperfections and disharmonies.

Let commonsense, religion, science, metaphysics, work hand in hand to rear up a humanity that shall be more humane.

Let no more the God of soul be tortured on the rack of partial brains.

Can a man hope to be happy if he be content with smallness?

Can a man hope to be true if he embrace not the Universal?

Cast off the garment of finitude as the serpent sheds its skin— and the Divine hand shall clothe thee in the white robe of Infinite Light.

—Swami Ananda Acharya

After setting ablaze Lanka, Hanuman received the crest-jewel from Sita and heard the story of Jayanta. Consoling her, he hopped across the ocean, met his companions who had been waiting for him and raced towards Rama to report.

HANUMAN reports to RAMA

कहहु तात केहि भाँति जानकी।
रहति करति रच्छा स्वप्रान की।।

"Tell me, dear Hanuman, how does Janaki pass her days and keep up her life?"

नाम पाहरू दिवस निसि
ध्यान तुम्हार कपाट।
लोचन निज पद जंत्रित
जाहिं प्रान केहिं बाट।।

"Your Name keeps watch day and night, while her continued thought of You acts as a pair of closed doors. She has her eyes fixed on her own feet; her life thus finds no outlet whereby to escape.

चलत मोहि चूड़ामनि दीन्ही।
रघुपति हृदयँ लाइ सोइ लीन्ही।।

"When I was leaving, she gave me this jewel (Chudamani) from the top of her head." The Lord of the Raghus took it and pressed it to His bosom.

नाथ जुगल लोचन भरि बारी।
बचन कहे कछु जनककुमारी।।
अनुज समेत गहेहु प्रभु चरना।
दीन बंधु प्रनतारति हरना।।
मन क्रम बचन चरन अनुरागी।
केहिं अपराध नाथ हौं त्यागी।।

"My Lord, with tears in both her eyes, Janaka's Daughter uttered thus: 'Embrace the feet of my lord and His younger brother, crying: O befriender of the distressed, reliever of the suppliant's agony, I am devoted to Your feet in thought, word and deed; yet for what offence, my lord, have You forsaken me?

अवगुन एक मोर मैं माना।
बिछुरत प्रान न कीन्ह पयाना।।
नाथ सो नयनन्हि को अपराधा।
निसरत प्रान करहिं हठि बाधा।।
बिरह अगिनि तनु तूल समीरा।
स्वास जरइ छन माहिं सरीरा।।

नयन स्रवहिं जलु निजहित लागी ।
जरैं न पाव देह बिरहागी ॥

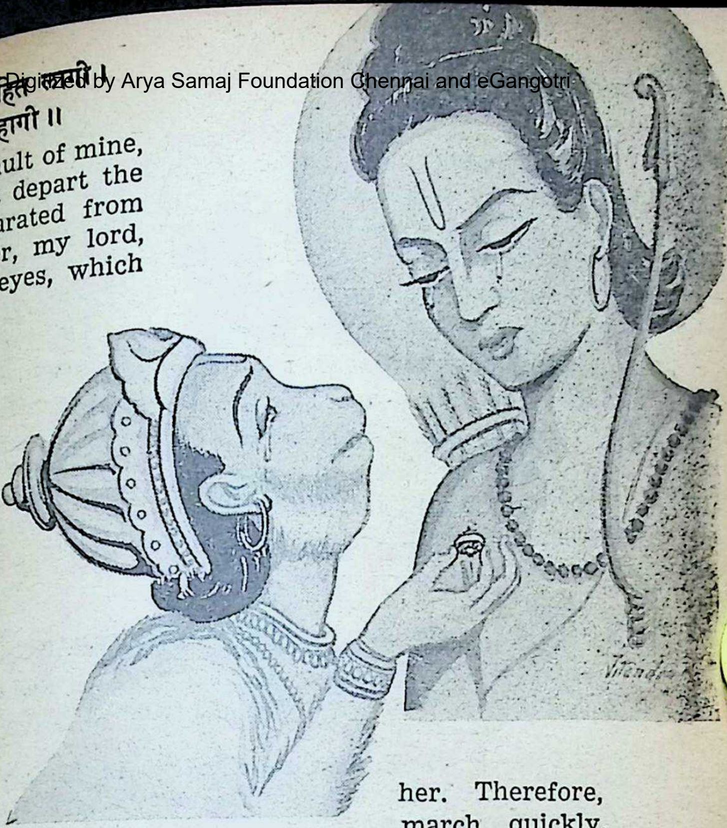
"I do admit one fault of mine, that my life did not depart the moment I was separated from You. That, however, my lord, is the fault of my eyes, which forcibly prevent my life from escaping. The agony of separation from You is like fire, my sighs fan it as a gust of wind and in between stands my body like a heap of cotton, which would have been consumed in an instant. But my eyes, in their own interest, (i.e., for being enabled to feast themselves on Your beauty) rain a flood of tears; that is why the body fails to catch the fire of desolation'."

सीता कै अति बिपति बिसाला ।
बिनहिं कहें भलि दीनदयाला ॥

Sita's grief is so overwhelmingly great, and You are so compassionate to the afflicted, that it is better not to describe it.

निमिष निमिष करुनानिधि
जाहिं कलप सम बीति ।
बेगि चलिअ प्रभु आनिअ
भुज बल खल दल जीति ॥

Each single moment, O fountain of mercy, is a *kalpa* to her. Therefore, march quickly, my Lord, and vanquishing the miscreant crew by Your mighty arm, recover her."



सुनि सीता दुख प्रभुसुख अयना ।
भरि आए जल राजिव नयना ॥
बचन कायँ मन मम गति जाही ।
सपनेहुँ बूझिअ बिपति कि ताही ॥

When the all-blissful Lord heard of Sita's agony, tears rushed to His lotus eyes. "Do you think anyone who depends on me in thought, word and deed can ever dream of adversity?"

कह हनुमंत बिपति प्रभु सोई ।
जब तव सुमिरन भजन न होई ॥

केतिक बात प्रभु जातुधान की।
रिपुहि जीति आनिबी जानकी॥

Said Hanuman: "There is no misfortune other than ceasing to remember and adore You. Of what account are the demons to You? Routing the enemy You will surely recover Janaki."

सुन कपि तोहि समान उपकारी।
नहिं कोउ सुर नर मनि तनुधारी॥
प्रतिउपकार करौं का तोरा।
सनमुख होइ न सकत मन मोरा॥
सुनु सुत तोहि उरिन मैं नाहीं।
देखेउँ करि बिचार मन माहीं॥

"No one endowed with a body, —a god, human being or sage, —has put me under such gation, O Hanuman, as you done. Even my mind to face you; how, then, repay your obligation? my son: I have thought the question and concluded the debt which I owe you be repaid."

पुनि पुनि कपिहि चितव सुत
लोचन नीर पुलक अति गाता।

Again and again as the tector of the gods gazed Hanuman His eyes were with tears and His body overpowered with a thri emotion.

THE BOOMERANG

A naive man learning that the Buddha observed the principle of great love and returned good for evil, came and abused him.

The Buddha was silent, pitying his folly.

When the man had finished his abuse, the Buddha asked him : "Son, if a man declined to accept a present made to him, to whom would it belong ?"

The man answered : "In that case it would belong to the man who offered it."

"My son," said the Buddha, "you have railed at me, but I decline to accept your abuse, and request you to keep it yourself. Will it not be a source of misery to you ? As the echo belongs to the sound, and the shadow to the substance, so misery will overtake the evil-doer without fail."

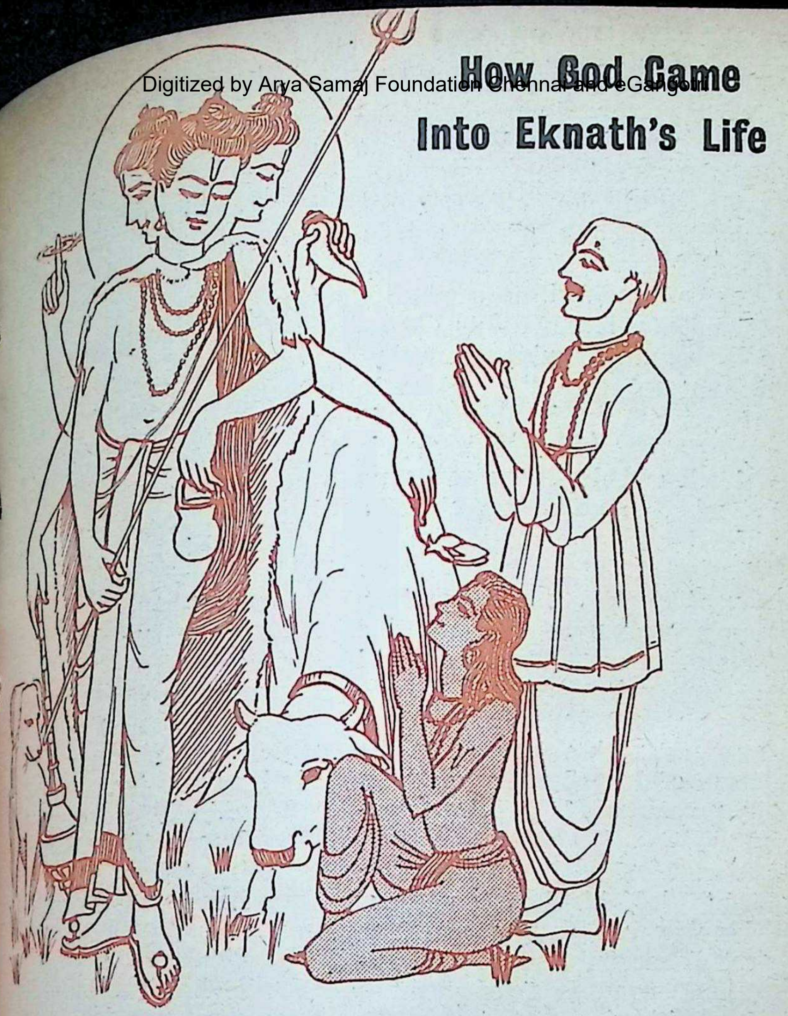
The abuser made no reply, and the Buddha continued :

"A wicked man who reproaches a virtuous one is like one who looks up and spits at heaven; the spittle soils not the heaven, but comes back and defiles his own person.

"The slanderer is like one who flings dust at another against the wind's current; the dust does but return on him who threw it. The virtuous man cannot be hurt, and the misery that the other would inflict comes back on himself."

The abuser went away ashamed, but he came again and took refuge in the Buddha, the Dhamma, and the Sangha.

How God Came Into Eknath's Life



The Lord Served him for Twelve Years

EKNATH was born at Paithan in Shake 1470. His parents, Surya Narayan and Rakhamabai, died when he was a small boy and so Eknath was brought up by his grandfather Chakrapani.

Unlike other boys, Eknath did not evince any interest in play. Instead he collected small stones, offered flowers to them, and tried to sing the praise of his family-deity.

The young boy used to attend Kirtans and memorise them. During his lone hours he repeated *"Achut, Anand, Jagadguru,"* etc. Chakrapani, the grandfather, used to remark to his wife about the remarkable light of divinity in Eknath and say it was the result of the boy's ancestor Bhanudas's unstinted devotion to Vithoba.

Like a Warkari, young Eknath used to take hold of a stick with *gerua* cloth wound round it and tell people that he was going to Pandhari!

Eknath performed his Sandhya worship regularly. Learning that only through service to a Guru, a man is able to free himself from the unending cycle of birth and death, he made up his mind to go in search of a Guru.

But as he did not know where to go, like Tukaram he sat in a temple contemplating on Shiva for seven days. Then he heard a divine voice saying: "Go to Devgad; there you will come into contact with a Sadguru in the person of Janardan Swami, who has *anugraha* of Sri Dattatreya!"

After hearing the divine voice, Eknath left his house without informing his grandparents, to meet Janardan Swami at Devgad. Devgad is twenty miles from Paithan.

Now, Janardan Swami was a Rigvedi Deshastha Brahmin of Chalisgaon. His surname was Deshpande. He was in the service of the Muslim King, but in private life devoted his time in the Lord's meditation. And it is on record that Janardan Swami used to talk with Sri Dattatreya face to face.

At the sight of his Guru, Eknath fell prostrate at his feet and sought permission to serve him.

Janardan Swami accepted Eknath as his disciple, i.e. as one who would devote all his body and mind in the service of his Guru.

Whenever Janardan Swami read *Amrutanubhav* of Sri Dyandev, Eknath used to listen to it with great interest.

Often Janardan Swami entrusted his official work of keeping Government accounts in the hands of his disciple. One day Eknath was faced with a difference of half pice in the tally. All through the night he tried but could not find the mistake. Towards the approach of morning Eknath found the mistake which he corrected, and clapped his hands in joy.

Janardan Swami who was secretly watching Eknath, asked him "Why did you clap your hands?" as though he did not know.

Eknath told him the reason—that he had found the mistake after great trouble.

Said Janardan Swami: "If you apply your mind wholeheartedly to God just as you did in finding out the mistake of half pice, you will fulfil your life's mission!"

On hearing this advice Eknath forgot everything else and soon became possessed with the desire to have a *darshan* of Sri Dattatreya.

One day Janardan Swami took Eknath along with him to the top of a hill. There was a beautiful lake.

Janardan Swami told Eknath: "My son, this beautiful place is frequented by Lord Dattatreya. But He assumes different forms. You should not be afraid of them."

Just as he said Lord Dattatreya one day appeared before them as a Mussalman Fakir. Janardan Swami being a cultivated soul recognised the Lord in the Fakir and so fell at His feet. He further prayed: "Lord, give *darshan* to Eknath in Thy usual form!"

Then the Mussalman discarded his form and gave *darshan* to Eknath as Sri Dattatreya! That was the first occasion Eknath came face to face with God.

* * *

Later on, the Lord of Dwarka, Sri Krishna, assumed the form of a poor Brahmin and sought service under Eknath. Said the Lord to Eknath: "I need no payment. Food and clothes alone are sufficient."

"I shall surely keep you, sir, but I do not want you to do me any service," replied Eknath.

"How can one take food and clothes without working? Please leave those things to me," pleaded the Brahmin.

"May I know your name, sir?" asked Eknath.

"My name is Krishna, but people call me Shrikhandya," replied the newcomer.

Shrikhandya or Sri Krishna carried water, cleaned the house of Eknath every morning, and when Eknath was about to perform his *pooja*, brought flowers, sandal-paste and other articles ready for him.

Thus Lord Sri Krishna served Eknath for twelve years.

One day a very devoted Brahmin went to Dwarka to have a *sagun-darshan* of Lord Sri Krishna, but learnt in his dream that the Lord was not in Dwarka, but had gone to Paithan and was serving Eknath as Shrikhandya.

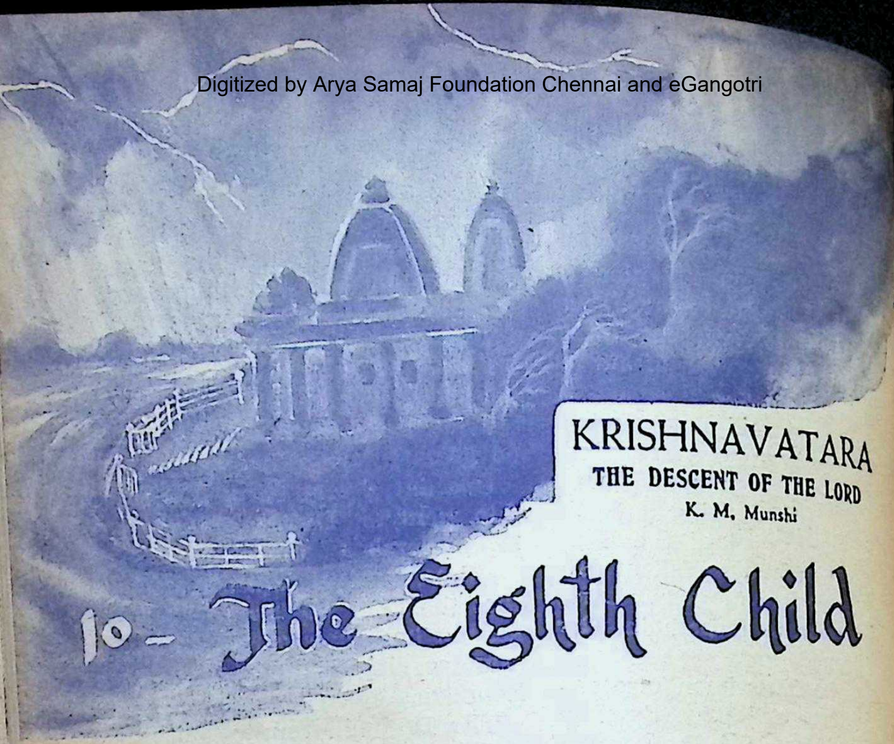
The Brahmin ran to Paithan and seeking Eknath requested him to allow him to see Shrikhandya.

Shrikhandya or Lord Sri Krishna was overwhelmed by the devotion of the Brahmin and so appeared before the Brahmin and Eknath as Chaturbhuj Murti!

* * *

On Sunday the Falgun Vadya Shasthi of Shake 1521, Eknath took out a long procession repeating Hari Nama all the way from his house to the banks of the Godavari. In waist-deep water of the Godavari he took *Jal-samadhi*.

[*From a script by Sri P. H. Gadre*]



KRISHNAVATARA

THE DESCENT OF THE LORD

K. M. Munshi

10 - The Eighth Child

THERE was an air of expectancy all over Vraja. Every heart, each in its own way, throbbed with impatience. Devaki, the wife of the Shoora Chief Vasudeva, was expecting her eighth child.

As the fateful day came nearer, she began to bloom like a flower in the spring day after day, and her body and mind glowed with a joy she had never known before. Her eyes shone with devotion for, before her, awake or asleep, she saw the Lord.

At the same time, she was full of anxiety. She found it hard to believe that, weak and helpless and unfortunate as she was, the Lord will be born to *her*. And again, will He come to deliver the Yadavas from Kamsa? Or, would her next child also be killed by her wicked cousin?

In spite of these doubts, faith never deserted her. Surely the prophecy of Sage Narada and the promise of Muni Veda Vyas could not but come true.

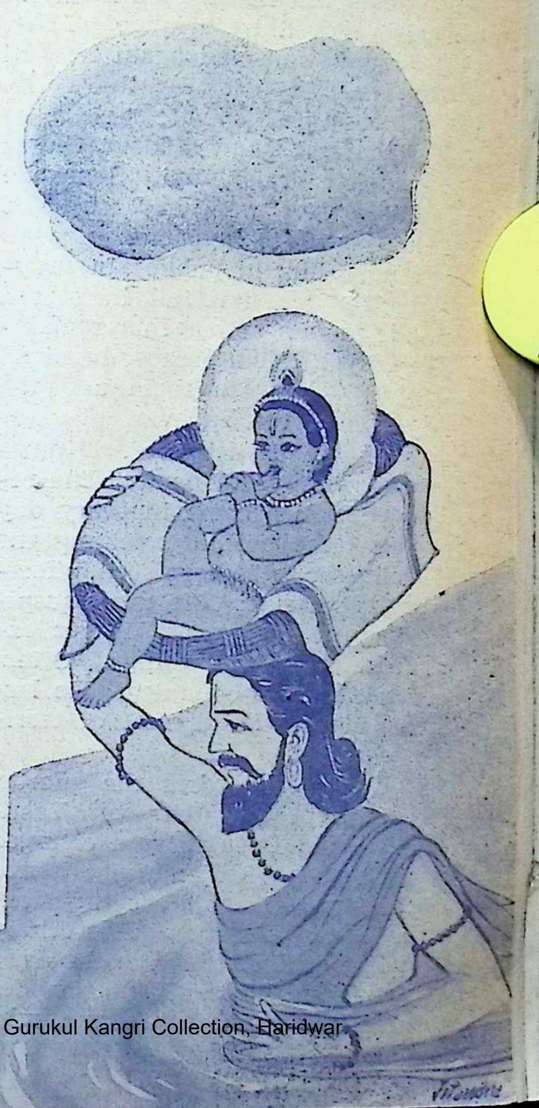
As the time for Devaki to give birth to a child came nearer, Kamsa began to take great precautions. He withdrew all servants from the palace in which she and her husband were held captive. This time no midwife was to be in attendance as before. Instead, Putana, his trusted cousin and the wife of Pradyota, his equally trusted captain of the guards, had come to live with them. But Devaki hated Putana so much that she would not let her come near.

Vasudeva, however, never allowed Devaki to feel the want of company or even the absence of a maid-servant. He loved his frail and beautiful wife and was attentive to every little want of hers. He joined her in her prayers and cheered her whenever she felt worried. Every evening he would sit by her side as she lay in the balcony watching the turbid waters of the Yamuna, and talk of ancient heroes.

Most of the time, they talked of the Lord and of His Grace and were united in a bond of unwavering faith. Sometimes, as they talked of Him, they felt as if He stood before them, blessing them with His arm extended.

The expectancy was over Mathura as well as the villages and hermitages of Vrajabhumi. Everyone, during those nine years, had looked forward to the day when *adharma*, which prevailed under Kamsa, would be rooted out. Every time Kamsa killed a child of Devaki, the people computed the time when the deliverer would be born.

Now that the event they had waited for was going to happen soon, they took vows to propitiate the evil stars and prayed to the gods to send the deliverer soon. In the hermitages which



had sprung up on both sides of the Yamuna, the sages began sacrificial prayers to invite the Lord. The Brahmans in their homes never prayed nor performed a ritual without a fervent supplication to send the deliverer.

This time Kamsa himself was also moved by strange fears. Though time and again he had crushed his enemies, the Yadavas, as a people, had not accepted his sway. Many Yadava Chiefs had left Vrajabhumi. Some, he knew very well, had become soft-spoken hypocrites who lauded him in public but prayed for his downfall in secret. His guards and agents remained loyal to him because he alone stood between them and the wrath of the Yadavas.

As the days passed, Kamsa was seized with panic. The reports which came in every day about the people expecting the deliverer to be born soon, affected his nerves. He grew suspicious of everyone. He got excited over small things. Often, he was absent-minded. He lost his sleep. He dreamt of terrible things.

Under his orders the guards, who kept a watch over Vasudeva and Devaki, were changed every day. Orders were issued that no one could see them except Gargacharya, the family priest, who attended to the daily rituals which could not be denied to Vasudeva. Putana, who lived with them, sent him messages about Devaki's health every day. Lest there might be some popular outbursts when he killed the eighth child of Devaki, he posted Magadhan soldiers in key positions in the town.

* * *

It was the eighth day of the dark half of the month of Sravan. Throughout the day, there was thunder and lightning, and the rains came in showers, the wind lashed the streets. About noontime, in spite of the stormy and foul weather, Gargacharya came to perform the daily rituals at the palace. After they were over, the old priest embraced Vasudeva and whispered a message in his ears.

The rains continued to pour heavily, and even before sunset, darkness fell over the town. Putana, who had gone to her house in the morning, could not return to her post as the roads had been flooded. The palace guards, shivering to the bones, shut themselves up in their rooms leaving the gates open for her to come in.

The palace was wrapped in darkness except for the oil lamps which threw flickering light in the room where Devaki lay, Vasudeva seated by her side. The rains came in torrents and made a fearful noise on the roof and the rolling thunder reverberated in the empty halls.

The sky was lit up by a lightning flash. A terrific thunderclap shook the foundations of the palace. Devaki, suddenly frightened, sat up. The next moment, she took hold of Vasudeva's hand in her effort to keep down pain. Her joyful eyes were brimming with tears as she looked at her husband in a worshipful mood.

'Lord, He is coming,' she said suppressing the pangs of the moment.

Vasudeva in all tenderness led her into the adjoining room.

It was midnight. The rains continued to fall and the lightning to flash. Devaki, tingling with ecstasy, gave birth to a child almost effortlessly when the auspicious constellation of *Abhijit* was on the eastern horizon.

Vasudeva, the tender husband, functioned as a careful midwife. As he handled the baby in whom gathered their sole hope, he gasped. The boy was perfectly formed and coloured like a sky-blue lotus. He did not cry as is the wont of new-born babies, but a beatific smile was on his tiny lips.

Vasudeva, as he gazed at the child, was dazed. For a moment he saw the Lord standing in all the splendour of His glory before him as He held in His hands the mace, the discus, the conch and the lotus. Sage Veda Vyas's prophetic words had come true! Vasudeva shook himself awake; he had now to act his part. He left the baby with Devaki for a while, took two oil-lamps in his hands, walked up to the balcony and waved them as if performing *arti*. From across the river came the response, a torch moving in a circle.

Vasudeva returned to Devaki and washed the baby clean. He gave it a wick of honey to suck and put it in a basket.

'Devaki, I must go now,' he said.

'But how will you go? It is raining hard and the Yamuna is in spate.'

'His will be done,' replied Vasudeva and went to find what the guards were doing. And lo, the guards lay asleep behind the closed doors of their rooms, Putana had not returned from her home and the gates of the palace were unlocked!

Vasudeva wrapped the child in a shawl, placed it in a basket, covered it with a small mat and, lifting the basket on his shoulders, stepped out of the palace.

Two furlongs away, the river flowed on a stony ledge, formed in the bed, which provided a natural ford for going across to Gokul. There he went, the basket on his head, the new-born babe sleeping quietly with its great toe in the mouth.

And there was a miracle. The rains stopped. A dark low cloud

—like the hood of a cobra—formed a canopy over the basket.

Vasudeva went to the ford and crossed the Yamuna hurriedly, in spite of the waters rushing headlong in their course. On the opposite bank, under a tree, stood Gargacharya and Nanda, the chief of the Gokul Yadavas.

Garga relieved Vasudeva of his burden and handed him another basket.

'Whose child is it?' asked Vasudeva.

'Yeshoda gave birth to a daughter this morning.'

Vasudeva, full of glee and gratitude, said to Nanda, 'Nanda, how shall I return the obligation?'

Nanda touched Vasudeva's feet. 'Lord, you are the master. Whatever I have is yours,' he replied.

Nanda took the basket from Gargacharya's hands. The mat which covered it slipped away. Lightning flashed. And he beheld the blue and beautiful baby, saw its little eyes open and close, and a giant wave of affection surged in the old cowherd's heart.

The Deliverer had come.

[*To be continued*]

THY GLORY

**Thy glory shines through
thunder, fire and sparks,
Thy brilliance through the
sun and moon and stars.**

**Heavens Thy heights, the
earth Thy depths declare,
Seas flow from Thee, by
Thee the rocks stand.**

**Reality beggars no description; hence,
I hide my meaning in suggestive words.**

**A burning tear of love consumeth me,
O what tremendous fire a
drop of water has!**

**Have I heart? Is it a magic
mirror?
I see Thy form within my
little self.**

**Casting away custom and
convention,
Such blessed joy I find in
Thy repose.**

**Hearing Thy chidings I
keep quiet and mum,
Starved of grace I have no
strength to speak.**

—IQBAL.

[*Translated by Nand Kishore Mathur.*]

In my Kulapati's Letters I had referred to the break-up of the American families. So has Prof. Sorokin in his series "Call for Sane Sex Order". But there are brilliant exceptions —men and women, who have restored to family life the faith of love and happiness, which alone can lead us to God.

Mr. Douglas Cornell, the Executive Secretary of the U. S. National Academy of Sciences, lost his wife, Priscilla, on March 19, 1959, at the age of 41. Suffering from cancer, she wrote an article about herself and her family. It is a document of faith—so human in its sincerity—which I cannot help reproducing in this Journal.

—K. M. Munshi

AT THE FOOT OF THE CROSS

Priscilla Cornell

WE are an American family—Doug, Priscilla, Susie, Debbie, Sam and Steve. We live in a large, old-fashioned house in Washington with Taffy, our dog, and two parakeets.

Douglas goes to his job in the National Academy of Sciences every day, and the children go off to school, just like thousands of other families in America.

But we have a secret in our home that lights up dark corners and takes the fear out of everything that makes life so uncertain these days whether you live in Washington, or London, or Moscow or Manila: fear of the future—fear of what other people think of you—fear of failure—fear of the boss—fear of your husband—fear of death.

God can direct the life of each one of us if we are humble enough to want it and honest enough to recognise His guidance. This fact completely changed our lives.

One day in 1955 I found I had cancer. We had discovered the deeply satisfying unity that comes with honesty and commitment to an idea greater than ourselves. Just the same knowledge of my illness was a shock.

We persuaded the doctor to tell us the full truth, and we shared it with the children. Each one at his level of understanding knew what it meant. We sat down together and listened to God. We learned to face reality together in the family and with our friends, and we found a deeper unity each time a crisis came or a decision was necessary.

Of course I worried about the children. I think I love them more now than I knew how to before, because the possessiveness in me is gone. But I know with certainty that God loves them and knows their needs even better than I do. The only thing we can give our children to equip them for the future is a security in God.

Physical cancer is not a tragedy. It can be a painful disease—I have had four operations in the last three years. But I know the suffering so many families endure of disunity, of hate, of fear, the acid pain of jealousy, the pangs of desire for satisfactions that do not satisfy when you get them, the choking of self-will, the monotonous deadness of a life without purpose—these tragic diseases have been cured in our family forever.

Sometimes I have become a materialist again, wanting things for myself—including life and health. But I know that what God has for me is right. It isn't what happens to me that matters, but what I do with what happens. This is the real challenge—to continue to care for the family and friends, not in the easy way of doing things for them, but by the time spent in prayer and guidance, in living a compelling faith.

We had a faith in God before. From Frank Buchman in MRA we have learned to relate our faith to the needs of the world, and to live to answer those needs. That is ideology. It gives a goal and a purpose to living. It means a satisfied heart.

More than that, it means whatever happens to me can be a weapon for the future. Whether it is humanly good or bad does not matter so long as we are faithful and obedient. When I have been physically unable to do anything, my guidance has been, "I can still listen and obey."

Each time fear and discomfort come back, they point me to the Cross. Jesus really is there to carry half load. I know He can heal me, but He may have a bigger plan than that. It is no longer I, myself, with a personal problem, but a gift for all, given to me to be used for the world. When we live always at the foot of the Cross we serve our ideology and faith floods in.

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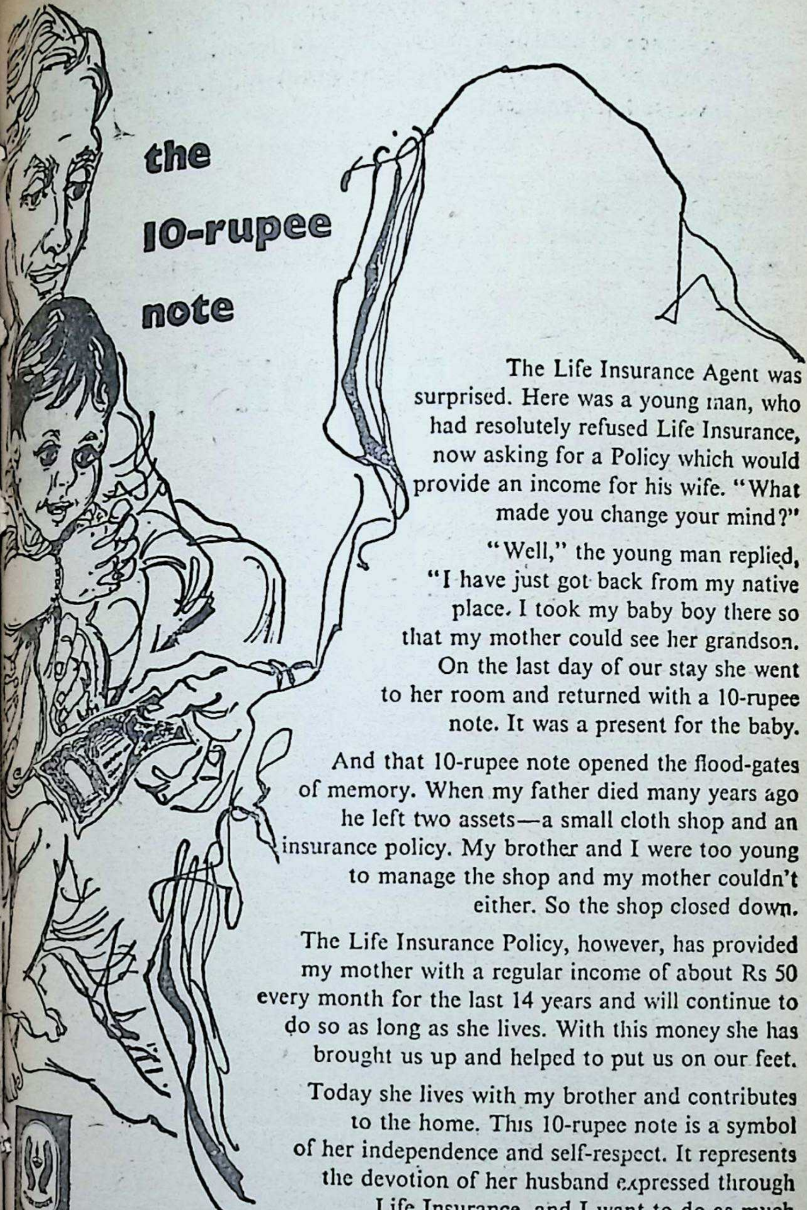
the 10-rupee note



The Life Insurance Agent was surprised. Here was a young man, who had resolutely refused Life Insurance, now asking for a Policy which would provide an income for his wife. "What made you change your mind?"

"Well," the young man replied, "I have just got back from my native place. I took my baby boy there so that my mother could see her grandson. On the last day of our stay she went to her room and returned with a 10-rupee note. It was a present for the baby.

And that 10-rupee note opened the flood-gates of memory. When my father died many years ago he left two assets—a small cloth shop and an insurance policy. My brother and I were too young to manage the shop and my mother couldn't either. So the shop closed down.

The Life Insurance Policy, however, has provided my mother with a regular income of about Rs 50 every month for the last 14 years and will continue to do so as long as she lives. With this money she has brought us up and helped to put us on our feet.

Today she lives with my brother and contributes to the home. This 10-rupee note is a symbol of her independence and self-respect. It represents the devotion of her husband expressed through Life Insurance, and I want to do as much for my wife and my child."

LIFE INSURANCE—the day you insure you're secure

In this delightful and witty Convocation Address delivered in America, historian-philosopher Will Durant distils the essence of wisdom which he had learnt in his long life devoted to the study of all the great minds and works the world has produced.

Will Durant *asks us to*

DRINK THE CUP OF

MY first request to you is —be healthy. It is mostly within your will. In many cases sickness is a crime. You have done something physiologically foolish, and nature is being hard put to it to repair your mistake. The pain is the tuition you pay for your instruction in living. Care of the health should be a required course, for at least an hour each week, in every year from kindergarten to Ph.D. Such a course would include thorough instruction in diet. Our bodies are what we eat, plus what our ancestors ate. Don't let restaurants tempt you: they are the vampires of the stomach: they will burden your flesh in proportion as they lighten your purse.

One of the cardinal errors of our time is to continue in a warm and sedentary life the diet that once served to provide necessary muscle and heat. Let us keep our inners clean. The hospitals are littered with people who have put too great strain on their digestive organs and have allowed an excess of imports over exports to disturb their internal economy.

Do some physical work every day. Nature intended thought to be a guide to action, not a substitute for it. Thought unbalanced by action is a disease. Cut the lawn, clean the car, paint the house rather than the town, help with the dishes after the evening meal. Help your wife with her work, and let her help you with yours. Husband and wife should be helpmates. Marriage disintegrates when it is only a partnership in sex, play and conspicuous expense.

Thought should be a guide to action, not a substitute for it. Thought unbalanced by action is a disease.

* * *

Don't be frightened by the international situation: it is normal. Man is a competitive animal, individually and in groups. Peace is war by other means. Intelligent fear will keep us from international suicide. Evils usually beget their cure through their excess. So now the balance of terror is making for peace.

UP OF LIFE TO THE BRIM

After hunger, sex is our strongest instinct and greatest problem. Nature is infatuated with continuance and dolls up the woman with beauty and the man with money to lure them into propagation; and so it gives to us males such sensitivity to the charms of women that we can go quite mad in their pursuit. Sex then becomes a fire and flame in the blood and burns up the whole personality—which should be a hierarchy and harmony of desires.

Our civilization has unwisely stimulated this sexual impulse. Our ancestors played it down, knowing that it was strong enough without prodding. We have blown it up with a thousand forms of incitation—advertisements, emphasis and display—and have armed it with the doctrine that inhibition is a mistake—whereas inhibition—the control of the impulse—is the first principle of civilization. Don't let indoctrination determine your desires.

Marriage was probably developed not only for the better care of children and property, but to save us from the tyranny of sex. In marriage that instinct is given abundant freedom, but it is channelled within limits consistent with social order. But submitting to marriage we can take our minds off sex, and become adult.

Marry as soon as you can keep the wolf from the door. You will be too young to choose wisely, but you won't be much wiser in these matters at 40. There's no fool like an old fool in love. We parents should help you to get started in wholesome married life: help you with

Don't let restaurants tempt you: they are vampires of the stomach.

* * *

Marriage disintegrates when it is only a partnership in sex.

money, and—if you will permit us—with counsel.

The difficulties of marriage are far less than its rewards. One touch of a woman's hand can be a paradise, if the touch is not for too much. Napoleon said that the only happiness he had ever known was in loving his children; and I hope you won't have children without marriage.

Character comes on a par with health; intellect may come third. The greatest task assumed by such schools as this is to transform egos into gentlemen. A gentleman, as my wife once defined it, is a person continually considerate. Kind words cost so little and are worth so much! Speak no evil of anyone: every unkind word will sooner or later fly back into your fare, and make you stumble in the race of life. *De vivis*, rather than *de mortuis, nil nisi bonum.* To speak ill of others is a dishonest way of praising ourselves; let us be above such transparent egotism. If you can't say good and encouraging things, say nothing. Nothing is often a good thing to do, and always a clever thing to say.

Religion has been along with the family and the teacher, a tutor of character. For 50,000 years or more man lived as a hunter before he took to tilling the soil. Probably man's native character as it is today was formed in that hunting life. He had to be greedy because the food supply was precarious and irregular; he had to be pugnacious to fight for food and mates; he had to be easily stimulated to reproductive ecstasy, because a high birth-rate seemed desirable.

What are now, through excess, our major vices, were then virtues—qualities making for survival of the individual or the group. When agriculture developed, and social organization became the chief tool for survival, these powerful impulses had to be restrained. They were restrained by a moral code transmitted through parental authority, family discipline and religious instruction. That moral code, though against the grain of the flesh, was accepted partly through fear of parents and very much through belief that the code came from an all-seeing God who would reward every virtue and punish every vice. I am not sure that

To speak ill of others is a dishonest way of praising ourselves.

* * *

Religion has been along with the family and the teacher, a tutor of character.

civilization could have come without such religious sanctions of the moral code.

Those of you who specialize in science will find it hard to understand religion, unless you feel, as Newton and Voltaire did, that the harmony of the spheres reveals a cosmic mind, and unless you realize, as Pascal and Rousseau did, that man does not live by intellect alone. We are such microscopic particles in so vast a universe that none of us is in a position to understand the world, much less to dogmatize about it. Pascal trembled at the thought of man's bewildered minuteness between the two infinites—the immensity of the whole and complexity of each part. "These infinite spaces," he said, "frighten me!" Let us be careful how we pit our pitiful generalizations against the infinite scope, variety and subtlety of the world.

Money builds an economic basis under your life, but don't get caught in the rat trap of moneymaking as a profession; that, too, like sex can be a consuming fever and brings only pitiful pleasures, no healthy happiness. Your wife will have the responsibility of stimulating you to develop all your creative capacities, but I hope she will not insist on your keeping up with all the Joneses in the town.

If you become an employer, your relation with your employees will count far more in your happiness than adding a zero to your wealth. Give every employee the full equivalent of his share in the product. Don't live in a boastful and selfish luxury based on taking more from the world than you give.

Don't take politics too seriously. Expect to reform the government only after you have reformed human nature and your own. Corruption is natural in government because it is nature in man. Don't be frightened by the international situation: it is normal; man is a competitive animal, individually and in groups. Peace is war by other means. I believe that intelligent fear will keep us from international suicide. Evils usually beget their cure through their excess; so now the balance of terror is making for peace.

How good it is that the military competition is changing to economic competition! Let the

Civilization could not have come without religious sanctions of the moral code.

better system win, or a combination.

Our schools have put too much stress on intellect, too little on character. We have sharpened our wits even while weakening our restraints. In my youth I used to talk about the bondage of tradition; now, as befits old age, I distrust the fetishism of novelty. We exaggerate the value of newness in ideas and things. It is so much easier to be original and foolish than to be original and wise. For every truth there are a thousand possible errors. Let us not try to exhaust the possibilities.

The stress on science today is so strong that college, if I may pun a bit, will give you only a passing acquaintance with literature, history, philosophy, music and art. But don't let yourselves be fragmented. When your formal education is complete, give at least two hours a week to rounding yourselves out with these flowers of civilization.

Make friends with great poets. Acquaint yourselves with the world's supreme art—Egyptian, Indian, Greek and Roman architecture and sculpture, Arabic mosques and decoration. The Gothic cathedrals and the renaissance paintings. Study the great statesmen from Hammurabi and Moses to Winston Churchill, Franklin Roosevelt and Nehru. Sit for a while at the feet of great thinkers—Confucius, Socrates, Plato, Aristotle, Epicurus, Marcus Aurelius, Francis Bacon, Spinoza, Newton, Kant, Schopenhauer, Darwin, Nietzsche, Einstein. Enjoy great prose writers—Isaiah, Jeremiah, the authors of the Proverbs and the Psalms, Demosthenes and Cicero, Rabelais and Montaigne, Milton and Swift, Voltaire and Rousseau, Hugo and Balzac, Tolstoy and Dostoievsky, Emerson and Anatole France.

Follow man's odyssey with great historians—Herodotus, Thucydides, Tacitus, Gibbon, Froude and Taine.

Walk humbly with the great saints—Buddha, Jesus, Augustine, Francis of Assisi, Gandhi. I shall not hold you educated unless you make many of these geniuses your friends. Cultivate them, and you will be moulded by the company you keep.

Good health to you, good work, good fortune, good character, good children, good grandchildren! Drink the brimming cup of life to the full and to the end; and thank God and Nature for its bracing trials and challenges, its educative punishments and rewards, its priceless gifts and inexhaustible treasure of beauty, wisdom, labour and love.

SELF-TRANSCENDENCE

RISHABHCHAND

FROM the spiritual standpoint life is compared to a pilgrimage and man is called a pilgrim of eternity.

But he is a pilgrim that continually changes as he advances, and his pilgrimage is a subjective journey, a progress from one state of consciousness to another, and yet another, till the supreme infinite consciousness, विष्णोः परमं पदम्, is reached.

This progress is the secret sense of evolution, and the biological and surface psychological changes that we observe in evolution are but its incidents and results.

If we could probe into the heart of the animals and plants, we shall witness the same progress of consciousness—only it is not our mental consciousness—proceeding with colossal difficulty against the dull drag of the material inconscience.

In fact, the journey from one state and poise of consciousness to another, the ascent from one peak of being to another which is higher, सानोः सानुम् is the whole hidden purpose of life, for so, indeed, can it attain to the infinite bliss it secretly longs for.

From inconscience to superconscience there is an infinite gradation of the planes of consciousness—inconscience is not an absence but only an involution of consciousness—a far-flung ladder of ascent which our being traverses from life to life; and what we ignorantly dread as death is but a period of selection, assimilation and rest necessary for this inescapable labour.

Our very nature pushes us towards the heights and demands of us a constant effort at self-transcendence. It does not allow us to rest for long in the possession of a particular state or the enjoyment of a particular object—it spurs us on with a divine discontent.

How does this journey proceed?

At first it is prepared and led by the lower nature of the Ignorance, Avidya. Slowly, tentatively, almost imperceptibly, through many hesitations and hazards and detours, and without the consent and co-operation of our being, she contrives its progress. She suckles and nurses our being even when it lies asleep or drowsy in her folds. And she does not count the cost in this fateful adventure of its total awakening.

Pleasure and pain, struggle and suffering, gain and loss, honour and disgrace, disaster and death, all are grist to her mill, and she makes our being pass through all these experiences, so that their rude impacts may awaken it to a knowledge of itself and the world in which it is set to grow and fulfil itself.

Profoundly kind and compassionate, she puts on the mask of hardness and cruelty, and makes her children taste of the bitter poisons of life, so that they may yearn after the nectar of immortality.

Pain is the most powerful device she uses to impel our being forward on its evolutionary journey. But when it is sufficiently awakened and aware of itself and its destiny, she develops in it a conscious will to self-transcendence and teaches it how to control and conquer her modes of ignorance and convert them into a colourful play of knowledge and bliss.

According to Sri Aurobindo, Nature's method of self-transcendence—for Nature too follows the soul in its self-transcendence—is a triple movement of ascent, expansion and integration.

The ascent of consciousness is the first and most fundamental thing, for consciousness is the essence of our being, and a transcendence of consciousness must necessarily precede all transcendence of being and nature. When our consciousness rises to a higher plane, it is not only that we have ascended to a height from which we can command a vision of new places and sights, but that we have ourselves undergone a considerable change and observe the world, subjective and objective, with new eyes. Not only a vision of new things, but a new vision of all things and a deeper and wider outlook on life, is the main characteristic of the ascent of consciousness.

That is why an ascent of consciousness is appropriately called a new birth, an awakening to an unprecedented view and vision of existence. And when we rise still higher, our vision deepens and widens again, newer truths swim into our ken and our outlook on life undergoes another sea-change.

But the ascent has to be accompanied by a widening, otherwise we attain only to the truths of the heights and miss those of the environing expanses. Even while shooting towards the transcendent, we must not neglect to embrace the universal and identify ourselves with the truths, principles and powers of the transcendent which seek self-expression in the world.

A vertical ascent without a horizontal expansion of consciousness leads always to a high but narrow and lop-sided realisation; and to this narrowness we can safely trace much of the intolerant exclusiveness of sectarian religion and spirituality.

But the ascent and the expansion, by themselves, would hardly produce any profound and far-reaching effect on life were they not accompanied by a movement of integration.

The object of ascent and expansion being, not an irrevocable departure from life and nature but an entire perfection and fulfilment of them in the world, it is indispensable that all the parts of our nature and all the elements of our life should be raised up, integrated in a dynamic unity and permeated and transfigured by the gains of the ascent and the widening.

A searching study of evolution shows that an integrated sublimation is the ultimate end of Nature's travail, and that is the fullest sense of self-transcendence. Nature does not let the material organism of her creatures starve and languish when she evolves the diverse richness of their life, nor does she suffer their life-parts to wane and wilt when she is busy evolving and enlarging the mind in them. Life vitalises the body and supplants more and more its primal inertia by its own galvanic force, and the mind refines and enlightens the physical consciousness and, touching life with its growing light, seeks to reduce its wildness and anarchy to order and rhythm.

This work of integration must continue even when our being ascends to the higher planes of the Spirit. A sudden break in the evolutionary work of Nature and a categoric rejection of the active parts of our being on the possession of the silent Self or the Spirit, is an intense but narrow movement of spiritual impatience, not the large and comprehensive way of realising the integral Divine. A progressive inclusion, an embracing comprehension and coordination, is the right law of evolution, not a sharp rejection or a summary exclusion.

Each crucial step of ascent is, as we have already seen, a new birth, a new birth of consciousness; but when the ascent is supplemented by a widening and consolidated by integration, it results in a new birth of our whole being. The very field and base of our life are then lifted up to the heights of the Spirit, bathed in their light and cradled on their bliss. This integrated sublimation is what the *Gita* suggests by the term मद्भावमागताः It is the assumption of the divine nature by an integral transformation. It is making the summits and the base of our being meet in an inviolable harmony.

But self-transcendence of the

whole being is the most difficult thing to achieve in life, immensely more difficult than the liberation of the soul or its merger in the Absolute.

It literally means passing through an almost interminable series of deaths during one's life-time; dying many times before one's death, not certainly like a coward in the Shakespearean sense, but like a brave soldier of the Spirit, a spiritual hero.

It means the shearing of our being of all that is false and ungodly, ignorant and egoistic —all that seeks to perpetuate our troubled life in the dark valleys. It means to be hauled up by a spiritual force from the normal level of our being and placed on a higher.

There is a tug and wrench felt in the hauling, a sharp pain as of the knots of the heart suddenly snapping, *bhidyate hridayagranthi*, a forced severance from all that has been dear and near, all that has been the apple of one's eye and the balm of one's heart.

It means seeing oneself fade away, inch by inch, hour by hour, cutting off the old moorings, sighing farewell to all that has been friendly and familiar, stripping, till one is bare and nude in the chill air of the large spaces, and launching forth upon the uncharted seas of the Unknown. The agony of the process feels excruciating at times,—it surpasses even the pangs of death, for the old Adam dies very hard indeed. "Hidden in the recesses of the heart" something shudders at the poignant thought of the final parting. It clings desparately to all that the life's joy cherishes, "the felicity it must leave lost for ever," and finds itself torn between two contrary pulls.

Or the consciousness of the pilgrim comes often wheeling down from the newly attained heights to browse in the old, familiar pastures and gloat over and dote upon the old, cherished objects. Then, for a moment, the old infatuation comes to life again, the little endearing details of the past hold him under their overmastering spell—Maya's charms weave a fresh enchantment around him. Earth seems to smile in a sudden return of springtide. The hungers of the heart, the desires of life, the preferences of the mind assail him with a revived fascination and appeal to him to stay in their midst and not leave them again. But leave he must, for the call from above is imperative and the urge from within is irresistible.

The outcry of the emotions, the pull of the senses, the importunities of the flesh cannot prevail against the call of the Divine and the aspiration of the soul. A power immeasurably greater than that of the heart or the senses lifts him up and sweeps him on, and there is no rest and respite for him till he attains the highest supreme, *parama paravat*, and can say with the Vedic Rishis:

"I have arisen from earth to the midworld. I have arisen from the midworld to heaven, from the level of the firmament of heaven I have gone to the Sun-world, the Light."

But self-transcendence is not only a matter of struggle and anguish. It has its thrills of wonder and ecstasies of joy, unimaginable on the normal levels of human life. The pilgrim's consciousness feels, as it wings up, a peace, a freedom, a purity, a beatific lightness, a serene silence which are strangers to the earth atmosphere. Caring no more "for the whispers and shoutings in the darkness," it passes, "from the sphere of the grey and the little, leaving the cry and the struggle," to the vast, tranquil realms of the Spirit.

There in those unwalled regions there is no goad of desire, no sting of ambition, no forlorn hopes, no withering disappointments—none of those besetting qualities and passions that torture our brief, unrestful existence upon earth. The world's senseless murmurs, its corroding cares, its treacherous lure of false glimmers do not impinge upon those radiant immensities. There the pilgrim realises how blindly he has lived in the world of fleeting forms, hugging shadows and chasing after the mirage of evanescent pleasures. His soul shines there in its native glory—unfettered, unconditioned and illimitable. There the enduring realities of existence reveal themselves to his unsealed vision, delivering him from the bondage of appearances. There he knows what he essentially is and what he can yet become; and in wooing the Infinite, he woos the Omnipotent, the Beautiful and the Blissful, and qualifies for the realisation of his infinite possibilities.

Those who have not passed through this process of self-transcendence know nothing of the experiences it entails, experiences of exaltation and ecstasy alternating with those of struggle and agony—the alternation of day and night of which the Vedic mystics symbolically speak. Theirs is a drab existence of the squalid plains of life. But even they will be shaken one day out of their unaspiring drabness. For Nature the enchantress is at heart the benignant Mother, the compassionate deliverer. When she strikes the being awake, she opens before it prospects after dazzling prospects of a limitless self-fulfilment, which can be realised only by a relentless self-transcendence.

The sole principle of transcendence in our composite being is the soul or the psychic. When it awakes, it pants "to breathe the infinite," "to soar in eternity" and escape from the bondage of Time and Space. It feels stifled in the prison of the lower nature. It is, in fact, the real pilgrim in man, हंसो भ्राम्मते.

Aspiration and renunciation are the double power by which the soul achieves self-transcendence. Renunciation releases it from its earthly chains and aspiration launches it into the Infinite. Renunciation is the loosening of the inner knots and the breaking of the inner bonds, and aspiration the irresistible elan towards the True, the Good, the Beautiful. Both by their conjoint action carry the pilgrim beyond the kingdom of death and darkness, तमसः परस्तात्.

But, Sri Aurobindo insists, self-transcendence to be *perfect and fruitful, in life*, must be a self-transcendence of the whole being, and not of the consciousness alone; and for that one has to follow the triple method of Nature—ascent, widening and integration. The physical, the vital, the mental being, all have to be delivered from their own egoistic formations and from the hold of the cosmic ignorance, lifted into the Truth-Light of the Spirit and unified in a harmony of dynamic action.

It is partial and imperfect transcendence that leaves the instrumental being in the obscurity of ignorance while the soul stands transfigured in the glory of the Supreme. An integral self-transcendence is the aim of evolution and the ultimate destiny of man.

Self-transcendence is the greatest means of deliverance and freedom. While the ascetic represses and wrestles with his desires and passions, the enlightened yogi quietly rises beyond them and feels free. Self-transcendence is a liberating movement of knowledge and its perfection an integral self-fulfilment by an integral self-transfiguration; for transcendence always transfigures.

[*Courtesy:* Sri Aurobindo Ashram]

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A Little Story

The Decree

KRISHNA DEVA RAYA had a piquant case before him.

A young man complained that a friend of his father tried to defraud him.

Said he: "Sir, my father left ten thousand mohurs with his friend which he now tries to appropriate for himself, at any rate, the major part of it."

King: What do you say, Mr. Defendent?

Def: Here is the will, Your Majesty. It is specifically stated in it that I should give him only whatever *I liked.*

King: Is that true, Mr. Complainant?

Comp: Yes, Your Majesty, as far as the letter of the will goes. But he says he will give me only one thousand and appropriate the nine thousand for himself. Is it fair?

Krishna Deva Raya too felt it was unfair to deprive the young man of the benefit of his own father's own earnings. Yet he found his hands tied by the terms of the will.

He was in a fix.

At that moment his minister, Tenali Ram, came. Noticing the dejected mood of his master and King, he asked, "May I help you, my lord?"

King: There is nothing you can do, Rama, for, the terms of the will are clear.

Minister Rama read the will slowly and handing it over to the King, turned to the defendent and asked: "How much of it are you prepared to give to the young man?"

Def: One thousand only.

Rama: The balance of nine thousand?

Def: I will keep for myself.

Rama: Why?

Def: I like to keep it.

Rama: You like all the nine thousand?

Def: Yes.

Rama: You don't like the other thousand?

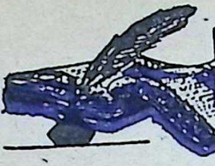
Def: No.

Rama: Are you sure?

Def: As sure as I am alive.

Rama turned round to the King and addressed him: "Your Majesty has just heard from the mouth of the defendent the solemn statement that *he liked* the nine thousand mohurs and *did not* like the one thousand mohurs. Now according to the letter of the will, he must make over to the complainant whatever he (defendent) liked. I therefore pray that he be decreed to pay nine thousand mohurs to the complainant."

King Krishna Deva Raya gave a resounding smack on the back of his resourceful minister and decreed accordingly.



Sanskrit Lessons

[New Series]

Dr. Shakuntala Rao Shastri

(Continued from last issue)

Examples:

यूपाय दारु
Yūpāya dāru|
for a stake wood
= Wood for making a stake.

नमः स्वस्ति स्वाहास्वधालं वषड्भिः
namaḥ svasti-svāhā-svadhā-alaṁ-vaṣaḍbhiḥ|
= Words combined with the above are in the Dative.

हरये नमः। haraye namaḥ
= Salutations to Hariḥ

अग्नये स्वाहा। agnaye svāhā
= Offerings to Agni

स्वस्ति प्रजाभ्यः। svasti prajābhyaḥ|
= Let there be peace for the people.

स्वधा पितृभ्यः। svadhā pitṛbhyaḥ
= Offering to the manes.

अलं मल्लो मल्लाय। alaṁ mallo mallāya|
= An athlete is a match for an athlete.

LESSON XVI

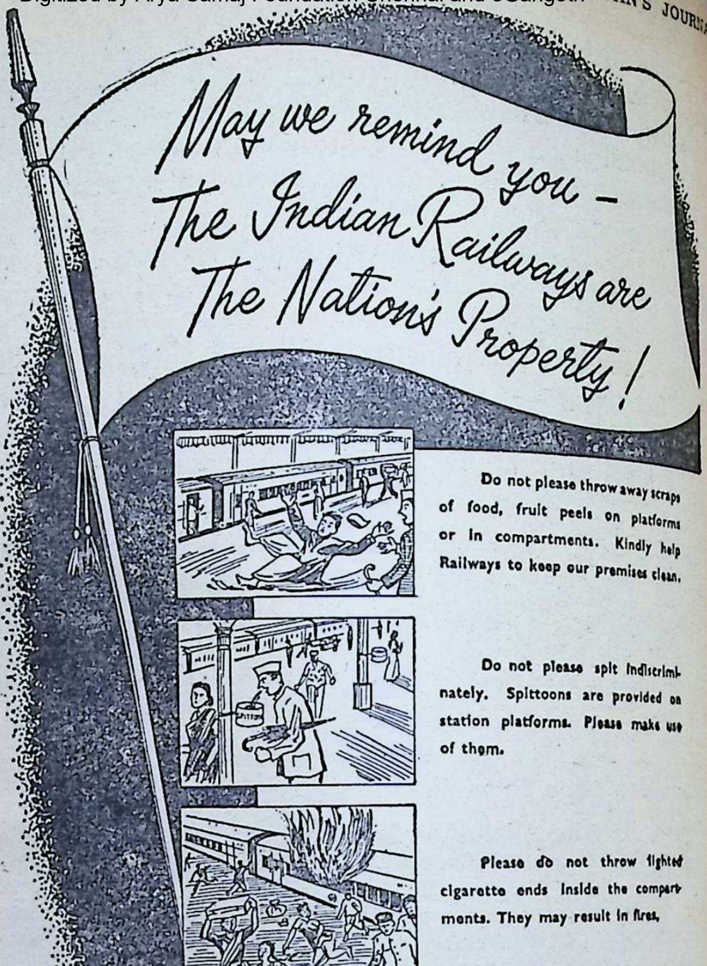
Chandragupta's capital, Pātaliputra or Palibothra as th Greeks called it, was founded in the fifth century B.C. It wa only a petty village in the life-time of Gotama, but had subsequently grown to be a large town. It was here that Mega thenes had dwelt and Aśoka reigned, and later Fa-Hien secured copies of Buddhist scriptures and learned the Palī language. Megasthenes describes it as a splendid city, nine miles in length, standing on the northern banks of Śona. It was near the modern city of Patna. It was defended by a massive timber wall having 64 gates and crowned by 570 towers. It was protected by a broad deep moat which received the drainage and was connected at its two extremities with the river Śona. The city was well-planned and had inns, gambling houses, theatres, race-courses, meeting-halls for guilds and religious sects. There were nice bazaars, where goods, Indian and foreign, were sold. Streets were crowded with men and animals. The houses were two or three-storied. They were mostly made of wood. Precautions were taken against an outbreak of fire.

In the heart of the city was the Royal palace. It was surrounded by a wall. Inside this there were ornamental trees, tame peacocks, and lakes full of sacred fish. The wall was made of wood exquisitely carved; its gilded pillars were adorned by golden vines and silver birds. It is said that, “In the Indian Royal palace, there were wonders with which neither Memnonian Susa in all its glory nor the magnificence of Ecbatana can hope to vie”.

When Fa-Hien visited this city, he found hospitals erected by the nobles and the wealthy, similar to those established by Aśoka. The poor, the destitute, the crippled and the diseased of all countries repaired to these hospitals for food and shelter. Everything was supplied gratuitously. Doctors inspected the patients, ordered them diet and medicine. When they were cured, they were permitted to depart at their own convenience.

Every year people celebrated a grand procession of images. Great towers, like pagodas, were mounted on four-wheeled cars. They were covered with white linen, painted over with gaily-coloured pictures.

[*To be continued*]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RESULTS OF EXAMINATIONS

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(A) SHASTRIYA SANSKRIT EXAMINATIONS

Held in April 1959

PRAVESHIKA

I Class: No. 222 only.
II Class: 10A, 11, 13, 14, 16, 20, 24, 27,
28, 37, 53, 85.
120, 22, 23, 24, 27, 28, 29, 31, 32, 33, 36,
62, 63, 64, 65, 66, 88.
200, 31, 66, 67, 68, 69, 70.
244.
III Class: 10, 15, 23, 38, 39, 41, 42, 46,
49, 51, 76, 84.
106, 19, 21, 26, 72, 76.
248, 50.
306, 7, 8, 11, 12, 13, 14, 15, 16, 23, 37, 38,
40, 45, 64, 94.

PASS IN SANSKRIT ONLY

I Class: No. 30 only.
II Class: 1.
137, 50, 60, 67, 71, 90, 92.
200, 8, 10, 11, 12, 13, 17, 34, 42, 43, 98.
III Class: 32, 33, 34, 35, 47, 72, 75, 83,
90, 93, 95, 96.
102, 7, 14, 15, 17, 47, 51, 53, 55, 57, 58, 59,
61, 75, 77, 78, 79, 93, 94, 95, 96, 97.
201, 3, 7, 15, 16, 19, 20, 21, 23, 24, 74, 87.
303, 10, 17, 19, 20, 22, 24, 28, 29, 34, 46,
49, 50, 51, 52, 54, 59, 60, 63, 73, 75, 76, 77, 78,
79, 80, 86, 89A, 91.

PRIZE WINNERS

1st Prize—Roll No. 222; IInd Prize—Roll No. 37; and IIIrd Prize—Roll No. 30.

POORVA MADHYAMA

I Class: No. 15 only.
II Class: 5, 8, 10, 16, 18, 20, 21, 22, 25,
2, 61, 62, 63, 64, 74, 91.
118, 39A, 40, 42, 48, 57, 59, 79.
243.
301, 6, 11.
III Class: 11, 12, 14, 17, 19, 23, 24, 31, 34,
7, 38, 59, 66, 67, 68, 70, 72, 73, 80, 81, 92,
94, 95, 96.
103, 4, 6, 7, 12, 15, 20, 61.
210, 34, 52, 55, 67, 96, 97.
300, 2, 3, 4, 5, 8, 9, 10.

PASS IN SANSKRIT ONLY

I Class: No. 237 only.
II Class: 4, 26, 27, 30, 33, 51, 52, 53, 54
55, 60, 89, 90.
101, 5, 38, 39, 43, 45, 46, 47, 62, 64, 66, 67
71.
221, 22, 36, 46, 48, 62, 63, 65, 68, 85, 86,
88, 89, 90, 92.
III Class: 2, 3, 7, 57, 75, 78, 86, 87, 88
99.
113, 41, 68, 69, 70, 76, 88, 89, 90, 94, 95, 96.
201, 3, 18, 19, 20, 31, 32, 33, 42, 47, 51, 53,
56, 58, 64, 70, 79, 82, 87, 91, 93, 94, 95, 98.

RESULTS RESERVED

Roll Nos. 228, 229 & 230.

UTTARA MADHYAMA

II Class: 12, 38, 58, 69, 79, 80, 81.
160.
III Class: 2, 10, 15, 17, 19, 39, 42, 50
51, 54, 57, 61, 68, 70.
142.

PASS IN SANSKRIT ONLY

II Class: 1, 4, 22, 30, 34, 35, 37, 56, 59
60, 62, 63, 84, 85, 98, 99.
100, 1, 32, 33, 36, 39, 49, 61.
III Class: 7, 8, 14, 16, 41, 55, 64, 66,
75, 87.
102, 3, 10, 12, 13, 15, 25, 29, 37, 38, 40, 41,
45, 46, 47, 48, 50, 51, 52, 53, 54, 59.

PRIZE WINNERS

IInd Prize—Roll No. 12 and IIIrd Prize—Roll No. 69.

SHASTRI—PRATHAM KHAND

Pass: 10, 11, 12, 13, 17,19, 20, 22, 24,
25, 26, 28, 30, 31, 35, 37, 38, 44, 53, 54.
104, 22, 23, 43, 44, 54, 55, 59, 62, 73, 74, 75,
81, 89, 90, 92, 95.

Pass in Sanskrit only: 6, 7, 8, 18, 23, 27, 29, 33, 34, 41, 43, 46, 50, 51, 52, 56, 64, 75, 85, 87, 88, 89, 90, 91, 92, 93, 94, 95.

101, 9, 13, 15, 16, 18, 19, 21, 26, 33, 34, 35, 36, 37, 38, 39, 40, 42, 46, 47, 49. 60, 64, 65, 67, 68, 69, 70, 71, 78, 79, 85, 91, 93, 94, 97.

SHASTRI—DWITHIYA KHAND

II Class: 210, 13, 16, 17, 18, 20, 21, 33.
333.
III Class: 227, 33, 53, 56, 71, 78, 80, 81, 82, 85A, 99.
301.

PASS IN SANSKRIT ONLY

I Class: No. 308 only.
II Class: 205, 6, 7, 8, 9, 11, 22, 23, 24, 25, 26, 29, 30, 31, 32, 36, 37, 38, 41, 42, 43, 44, 45, 47, 48, 49, 50, 52, 57, 58, 61, 62, 63, 64, 70, 78, 79, 84, 93, 94.
303, 5, 20, 25, 26, 27, 34, 35, 36, 37, 41, 46, 47, 48, 53, 55, 56.
III Class: 215, 28, 40, 46, 51, 59, 76, 77, 85, 89, 90, 98.
304, 7, 9, 10, 11, 13, 24, 28, 31, 32, 38, 39, 40, 42, 43, 44, 45, 49, 50, 54.

PRIZE WINNERS

Ist Prize—Roll No. 308; IInd Prize—Roll No. 220; and IIIrd Prize—Roll No. 288.

ACHARYA—PRATHAM KHAND

Pass: 1, 2, 7, 14, 30, 30A, 39, 48A, 53 60.
Pass in Sanskrit only: 3, 4, 6, 9, 10, 11, 12, 13, 15, 18, 24, 25, 33, 38, 45, 47, 50, 51, 52, 55, 58, 59.

ACHARYA—DWITHIYA' KHAND

Pass: 61, 64, 66, 68, 69, 70, 76, 77, 83, 84, 89, 90, 91, 92, 97, 98, 99.
106, 24, 26, 31, 42, 43, 46, 47, 53, 54.

AN ANNOUNCEMENT

The last date for receipt of entries to BHAVAN'S JOURNAL COMPETITION NO. 6 (3-Act Plays) has been extended from June 28, 1959 to July 28, 1959.

Pass in Sanskrit only: 72, 73, 74, 75, 80, 81, 85.
102, 5, 22, 23, 25, 33, 34, 35, 36, 37, 38, 39, 44, 50, 51, 52.

PASS IN AYURVED

II Class: 71, 82, 86.
100, 45.
III Class: No. 93 only.

ACHARYA—TRITHIYA KHAND

II Class: 157, 58, 60, 61.
III Class: No. 159 only.

PRIZE WINNERS

IInd Prize—Roll No. 161; and IIIrd Prize—Roll No. 157.

(B) GITA EXAMINATIONS

Held in April 1959

GITA—PRARAMBHA

Distinction: 7, 16, 18, 22, 80.
151, 55, 61, 65, 67.
224.
I Class: 2, 4, 5, 11, 12, 13, 15, 17, 19, 21, 65, 71, 74, 77, 87, 92, 95, 99.
100, 5, 8, 13, 14, 16, 38, 54, 59, 69, 74, 77.
206, 8, 12, 20, 21, 22.
II Class: 1, 3, 6, 8, 9, 10, 20, 23, 25, 26, 57, 58, 59, 72, 73, 75, 76, 81, 83, 86, 90, 91, 93, 97.
101, 3, 4, 7, 19, 23, 26, 27, 30, 39, 40, 41, 46, 47, 53, 57, 58, 81, 82, 86.
203, 7, 13, 16, 19, 23.
III Class: 24, 27, 29, 30, 31, 32, 33, 34, 35, 39, 40, 45, 47, 48, 49, 51, 52, 53, 55, 64, 65, 68, 69, 79, 89, 96.
106, 11, 12, 15, 24, 28, 32, 33, 34, 36, 50, 60, 63, 66, 72, 80, 84, 85, 87, 91 to 99.
200, 1, 2, 4.

GITA—PRAVESH

Distinction: No. 34 only.
I Class: 15, 17 to 20, 24, 33.
148.
II Class: 2, 4, 5, 6, 8, 14, 16, 21, 23, 25, 32.
III Class: 1, 3, 27 to 30, 31.

90% of candidates have come out successful who appeared from 20 centres in the Gita Examinations.

ARTS & CRAFTS IN ANCIENT INDIA

U. Venkatakrishna Rao

BUDDHIST texts refer to 18 *'heenasippaani'* or inferior arts. Vatsyayana enumerates 64 fine arts; both seem to have known the difference between hobbies and fine arts which were practised merely for pleasure.

Many are the crafts described in our ancient texts, and kings are often surrounded by elephant-riders, cavalry, charioteers, archers, nine different grades of army-folk, slaves, cooks, musicians, barbers, bathroom attendants (sometimes referred to as *'yavanees'* or foreign female hostages as in *Sakuntala*), confectioners, garland-makers, washermen, shepherds, cowherds, weavers, basketmakers, potters, clerks, accountants and similar dependants.

Some of these worked on wood, being not only carpenters and cabinet makers but also wheelwrights. They built houses, ships and many vehicles like the *rathas* used in war and also for daily transport. Yet others worked on stone and metal, preparing iron implements, weapons for warfare, ploughs, axes, hoes, saws, knives etc. Needles of great sharpness and fine calibre, golden, silver or copper vessels for daily use were also manufactured, some of them artistically.

Stone cutters prepared flight of steps down to a big tank or underground mine or to the upper storeys of mansions. Carved pillars or bas-reliefs are preserved even today as for example in the Sakia Tope. Weavers are referred to in Kautilya, Vatsyayana and elsewhere. Fine Dacca muslins were highly valued in foreign countries like Rome and Greece; fine silk, rugs, blankets, coverlets, carpets in the beds are mentioned in Bhasa and other places. Footwear both wooden like the *paaduka* of Rama and leather ones called *upaanahas* and superior varieties of these are also found in the paintings of the times as for example in Ajanta.

Potters could prepare water-bowls, big or small, for domestic use. Magha refers to ivory workers preparing dainty decorations for his queens. Costly earrings and ornaments are also popular. Dyers could colour various kinds of sarees and prepare saffron-coloured clothes for the *Sannyasins* or anchorites.

Vatsyayana mentions, among his 64 *kalaas* or fine arts, fine jewellers and also artistic flower weavers. Bhasa refers to the artistic weaving of certain flowers to ensure long life for the wearer's husband. The artistic weaving of *Kunda* flowers was known only to Sita as per the testimony of Dingnaga. Fishing is also included, but adventurous folk venturing out into the sea is not encouraged. The *Mahabharata* already refers to a Dharmavyaadha or a just butcher; their shops and slaughter-houses are described by Bana. This latter also describes the way in which birds and animals were trapped and hunted in the forests with the help of singing birds and similar devices. The kings and the rich folks indulge in hunting often, though Manu condemns it on moral grounds. Cooks and confectioners, as for example, the disguised Bhima in the Virata capital, formed themselves into guilds. Barbers and shampooers also followed their professions by having guilds of their own. Sudraka refers to the way in which a shampooer (*samvaahaka*) in his palmy days learns the art as a hobby but had to fall back on it for his livelihood when he fell on evil days. Such people were always gambling.

Painters, sailors, brushworkers and basketweavers are some other professionals mentioned besides the usual tillers in the field. Criminals, of course, existed as in all times and climes; thieving was dignified into a fine art and even treatises seem to have existed thereon. The way in which they could bore holes through the walls exactly suffi-

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cient to push their bodies inside, how they carried insects which could put out the dimly burning lamps, how they could detect feigned sleep etc., are brilliantly described by Sudraka in his famous *Mricchakatika*.

Many of these professionalists carefully organised themselves into trading corporations or pooled their resources, thus multiplying their resources sometimes hundredfold or even more. Kautilya refers to the way in which such guilds were requisitioned by kings on important critical occasions to avert national calamities. The Jethakas or Pramukhas (Presidents) of such guilds wielded mighty influence on the affairs of the State, and Tamil writers like those of the *Silappadikaram* of about the early centuries of the Christian Era refer to the way in which such multimillionaire merchants of Kaveripattanam for example were even richer than the kings themselves and advanced heavy loans to the kings. The Mahaasetti (First Lord of the Treasury, in modern parlance) had unusual powers of arbitration even at international state level and such influential persons often made and even unmade the kings. They would usually invest their common surplus profits on national ventures like the building of tem-

ON STYLE

"Style takes its final shape more from attitudes of mind than from principles of composition, for as an elderly practitioner once remarked, 'writing is an act of faith, not a trick of grammar.' This moral observation would have no place in a rule book were it not that style *is* the writer, and therefore what a man is, rather than what he knows, will at last determine his style."

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"Then be one. But do not forget that what may seem like pioneering may be merely evasion, or laziness—the disinclination to submit to discipline. Writing good standard English is no cinch, and before you have managed it you will have encountered enough rough country to satisfy even the most adventurous spirit."

—E. B. White in
The Elements of Style.

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b) to supply individual titles of the said **Book University Series** to *bona fide* students at a reduced price of Rs. 1.20 nP. each, plus postage, as against the published price of Rs. 2/-, plus postage. If, however, the students order for three or more of these titles against this offer, they will be entitled to free postage also.

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(List of books given on page 7)

BHARATIYA VIDYABHAVAN

ples or hospitals or schools and colleges (like Nalanda) or even mighty irrigation projects. They carried their silks, muslins, finer cotton clothes, cutlery, armour, brocades, perfumery, embroidery, rugs, drugs, ivory designs, gold and silver jewellery, peacock feathers, musk, saffron, gorochana, diamonds and such other costly merchandise to foreign markets across the seas in their own ocean-going ships. Some of these merchant guilds even mint their own special coins which were even honoured in international markets.

The *Atharva Veda* had already referred to a number of such professions and had shown the way in which some members of one profession could manage to compete with others in the same, by using fair and even foul means as and if or when necessary. The four *upavedas* dealt with technical subjects like medicine (*Ayurveda*), archery (*Dhanurveda*), music (*Gandharvaveda*) and mechanics (*Sthaapatyaveda*). The Milinda Panha in the early centuries preceding Christ refers to extensive trade with China, and one of the Jataka tales refers to the sea-trading route to Babylon. Elsewhere these tales refer to the pearl extractions in Tambapannideepa which obviously is our modern Ceylon.

Kautilya refers to the way in which experts would teach their

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trade to the youngsters who apprenticed themselves to them on a contract basis and who learnt more—the actual practice rather than the theory. He even mentions that legislation was provided for awarding adequate punishment to such of those who would not reveal their trade secrets to faithful disciples after having entered into a contract to do so. Quack doctors were prohibited from dumping their ineffective drugs on the innocent masses and adulteration of foodstuffs was severely and effectively checked.

All aspects of labour economics—welfare state, social security measures, provident fund, pension for the dependants of the deceased if they died in harness, provision for workers in their sickness particularly if they were disabled in mines or elsewhere, guild labour, provision of proper wages and conditions of work—were carefully provided by state legislation. Shukracharya enjoins that payment of wages should not be stopped or postponed on any account. Happy relations always existed between the management and labour and no case of strike is reported in the Jataka tales.

Women were not allowed to work in public factories if they had to cook at home; maternity benefits were specially provided for them and also for the sick and the disabled. Kautilya protested against social inequity and also against child slavery. He insisted upon the reinstatement of the worker dismissed by capricious masters. Hydraulic engines known as *Oda-yantrikas* must have been used in the mines, as Kautilya refers to them. Money-lending, thieving and similar trades also flourished, these being cultivated as fine arts or hobbies. Efficiency bonus (one-eighth of their wages every year as reward) and similar other incentives were offered to the workers who lived as apprentices in the house of the experts as their own children.

Trade union activities like collective bargaining and concerted action against employers were not unknown, but harmonious relations between employers and the employed were always insisted upon even in the *Yajur Veda* III. 47. Shukracharya declares that the employee never deserted his master who, in his turn, carefully provided for all the needs of the wards under his charge.

QUESTION BOX

ANSWERS by K. M. Munshi

603

Sri T. K. Ramanujam, Mysore.

Q: *What is the object of celebrating festivals in temples?*

A: (1) Festivals are gatherings necessary for refreshing the spirit and enjoying life. Normally a man's life is filled with selfish or sordid activities; during festivals he rises above them and feels one with the crowd.

(2) When festivals are held in a temple the effect is more inspiring, for the joy is associated with worship; the vulgarities which flow from ordinary festivals like Holi cannot find a place. The company of devotees would also provide a group life of uplifted souls.

604

Sri V. Narayan, Tattamangalam.

Q: *Is there any Navy or Air Force College like Dehra Dun Military College? Please tell me about them.*

A: There are. Why don't you enquire from the Defence Ministry?

605

Sri M. E. Ramamurthi, Hyderabad (Dn.).

Q: *Does Karma mean doing one's own duty?*

A: Ordinarily it is used for 'action' or work. Where the sense of duty has to be conveyed, some other word is used e.g. *swakarma*, one's own act, or *Karyam Karma*, 'the act which ought to be done'. Sometimes it is also used for duty.

606

Sri J. Ramamoorthy, Devakottai.

Q: *What is the difference between Karma and Fate?*

A: Karma implies that what befalls you is the result of something you have done or omitted to do in past life. You can also by self-discipline, *tapas*, and surrender, *'Iswar pranidhan'*, get out of the circle of cause and effect.

Fate implies that whatever you do is pre-determined and is changeless.

607

Sri S. Raghavan, Srivalliputtur.

Q: *What is the difference between Itihasa and Kavya?*

A: Itihasa when used as Purana is a recital of ancient dynasties, their deeds and fortunes. When an episode of the Purana is made into an artistic creation, as in the cases of *Ramayana* and *Raghuvamsa*, it is a Kavya. The first is traditional history, the second is poetry.

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608

Sri K. Ramachandra Rao, Adoni.

Q: *Why should God make innocent children who commit no sin, suffer? Is it vicarious suffering for the parents as punishment for sins committed by them in their previous birth?*

A: Suffering is the result of Karma; of what one has done or omitted to do in past lives.

609

Sri Chander Mohan Chamoli, New Delhi.

Q: *Can you tell me whether the theory of transmigration of soul is real, or just an opinion?*

A: In my opinion it is real. Without it, you cannot make any sense out of what is life. And life *is* meaningful.

610

Sri N. V. Rangaiah, Bangalore.

Q: *Was Lord Ganesha married or not?*

A: According to some Puranas Ganesha is married to Siddhi and Buddhi. Possibly Southern tradition is different, but I am not sure.

611

Sri B. Bhima Rao, Bellary.

Q: *Is not the Gita Govinda of Jaideo an erotic and alle-*

gorical poem of imagination? Why is it spoken of highly?

A: It is not allegorical but erotic. It is a great piece of literature because of its style, lilt, imagery, and sentiment and lifts eroticisms into a thing of rare beauty.

612

Sri Audh Bihari Singh, Vishrampur (Bihar).

Q: *What is your authority that Bhagawan Parashuram had a wife and child, as described in your novel of that name?*

A: (1) There is no authority to that effect in any Puranas or *Mahabharata*. I was not writing a summary of Puranic episodes about Parashuram. I was writing a novel. And as a novelist, I had to supply the human link.

(2) Quite a few castes of Brahmans claim descent from Parashuram today; if the claim is correct, Parashuram must have had a wife.

(3) Do not forget that even ancient authors of Puranas supplied such human links.

613

Sri Kante Ranganayakulu, Atmakur.

Q: *You have mentioned in your letter describing Hongkong that Indian imitations of Americanism are hateful. Why don't Government ban them?*

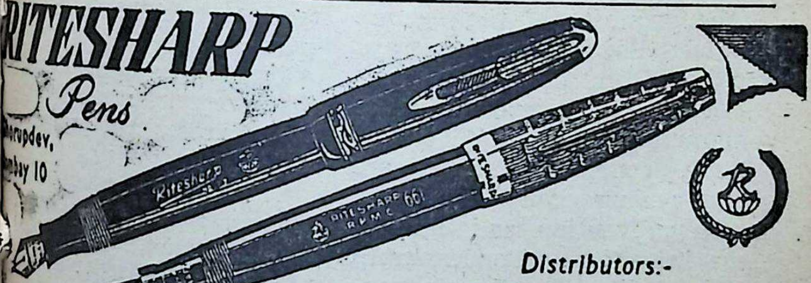
A: How can Government ban social habits or habits acquired by imitation? If Government started banning all such habits it would cease to be democratic, and people will cease to be free.

614

Sri D. S. Chouhan, Gorakhpur (U.P.).

Q: *I am a chewing addict and my teeth have decayed. My friends advise me to stop the habit but in trying to do so I fear I may become an addict to smoking. Is there any way of leaving the first habit without recourse to the second evil?*

A: Yes. Don't chew and don't smoke. Be firm, pray to God and even if you feel tempted refuse to budge from your resolution.



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Dr. P. A. Sorokin

[CONTINUED FROM LAST ISSUE]

Social and Cultural Effects of Sex Anarchy

SINCE a disorderly sexual life tends to undermine the physical and mental health, the morality, and the creativity of its devotees, it has a similar effect upon a society that is composed largely of profligates. And the greater the number of profligates, and the more debauched their behaviour, the graver are the consequences for the whole society. And if sexual anarchists compose any considerable proportion of its membership, they eventually destroy the society itself.

The impairment of societal health through the debauchery of the members of the group manifests itself in various ways and forms, according to the specific conditions prevalent in the community:

First, venereal diseases are spread among groups untrained in the prevention and cure of these infections. For example, among preliterate tribes in contact with western civilization, in many military and rural groups, among Europeans infected with syphilis soon after the discovery of America, not to mention among professional prostitutes and debauchees, the consequences of venereal infection have been devastating, not only for those contracting the disease through sexual contact, but also for their posterity.

Second, with the intemperate consumption of alcohol, the health of the profligate group is also undermined, this as a satellite of licentiousness.

Third, sexual over-indulgence of a large part of a population tends to debilitate the entire group.

Fourth, the mental health of the group is impaired through the neuroses and psychoses of the sex anarchists.

The group that tolerates sexual anarchy is slowly but surely debilitating itself, impairing its collective health and endangering its very survival.

The society may be effeted in a number of general ways. Being enfeebled, it becomes less and less able to defend itself against attacks of adverse natural forces like epidemics, floods, droughts, famines, etc.; it cannot withstand these hardships as successfully as it would in its full vigour. It also cannot repel attacks from human agencies, such as war, revolution, economic competition, and other forms of the struggle for existence. And the weaker it becomes, the more it invites further attack from its human adversaries. Through sexual contamination, the society thus passes from the stage of living history into the museum of fossils, and then into oblivion, long before the appointed time for its historical death in the course of normal events.

Another way in which the life-span of a profligate group may be shortened is that of a low birth-rate. As a rule, communities preoccupied by the hunt for promiscuous sex pleasure care little, if at all, about having children, for they are obstacles to the full enjoyment of libertinism. This viewpoint prompts sex devotees to resort to contraceptives, abortions, and other means for preventing childbirth. And now and then a baby born as the result of an illicit liaison is killed.

If the profligates of such a group wed, their marriages are usually childless, or produce only one or two offspring, not enough to maintain the existing size of the group. As a consequence, the population of the community first becomes stationary, and then decreases to the point where the group is incapable of satisfying its vital needs, maintaining its individuality and defending itself against its natural and human enemies.

This voluntary suicide is reinforced by the involuntary sterility which may be the consequence of debauchery. Venereal diseases, abortions, and other effects of a disorderly mode of living make many a debauchee incapable of conceiving and bearing children.

The combined effects of both voluntary and involuntary sterility, therefore, shorten the historical life-span of such a community. This suicide has played an important role in the social or biological extinction of many royal, aristocratic, wealthy, and other groups, as well as in the decay of several nations.

Thus, the percentage of sterile marriages among the German royal families from Charles the Great to the present time has fluctuated between 18 and 33. Not very different has been the situation among most other royal families of Europe. This rate of sterility has been largely due to sexual excesses; otherwise, for dynastic purposes royal families are vitally concerned with maintaining as high a birth-rate as possible. And when this sterility is combined with the rate of death by violence among the royal families (31.9 per cent is the average for death by violence among the total number of deaths for all the monarchs of the Roman Empire, Byzantium, Turkey, England, Austria, Prussia, the Holy Roman Empire, Russia, and Germany); and when one bears in mind that many of these deaths by violence were due to conflicts arising from sex affairs, then we understand why the historical life-span of many dynasties has been comparatively brief. Usually, it has fluctuated between one and a few generations, and has rarely exceeded 250 years.

These same factors explain the brief life-spans of many dynasties and aristocracies. The number of the Spartiats—the upper class in Sparta—decreased from 8,000 before the Persian war, to 100 in 244 B.C. In Ancient Rome, only 15 patrician families survived to the time of Caesar. The tidal wave of depopulation swept over Greece and Rome in the periods of conspicuous increase of their sexual anarchy. The notable families of various European countries rarely existed longer than one century. In France almost all of the aristocratic families became extinct within a 300-year period. In England, of 500 aristocratic families of the fifteenth century, hardly any have survived up to the present time; of 394 peers in 1837, 272 were created after 1760; that is, the titles of 272 extinct peers were conferred upon new families; of 1,527 baronetcies created between 1611 and 1819, only 635 survived to the beginning of the twentieth century. In Augsburg, of 51 senatorial families in 1368, only 8 survived to 1538; in Nuremberg, of 118 patrician families 63 died out between 1390 and 1490; in Sweden, of 1219 aristocratic families, 946 (77.6 per cent) died out within one century, and only one family survived a period of 300 years; in Russia, to the time of Czar Feodor Alexeevitch, almost all the old *boyar* families were extinct; and, so on, and so forth.

With the spread of sex freedom throughout the modern Western world, the birth-rate began to decline, mainly as a consequence of voluntary limitation of parenthood, but also in part of involuntary sterility. At the present time, most European countries are barely maintaining their existing populations, and a further decrease in the birth-rate, without a corresponding decrease in the death-rate, will usher in a period of depopulation with its dangerous consequences for historical leadership, creativity, and self-defence. We must always remember that the decay of other cultures, like the Greek and the Roman, occurred during such periods. Once started, depopulation becomes difficult to stop. Like an avalanche, it gathers momentum and runs its disastrous course.

It carries with it the vital roots of a society. If it does not crush the society, it causes serious internal injuries to it.

In these ways sexual anarchy, in co-operation with other factors, shortens the historical longevity of the societies infected with this "cancer".

One of the aftermaths of low birth-rate and low death-rate is a disproportionate increase of the old-age groups and decrease of the young-age groups. Whatever may be the virtues of age, they cannot compensate for the vitality, vigour, courage, daring, elasticity, and creativity of the young. A nation largely composed of middle-aged or elderly people enfeebles itself physically, mentally, and socially, and moves toward the end of its creative missions and leadership.

The population of the United States has notably "aged" during this century. The percentage of people fifty years of age and over is already significantly high. From this standpoint, they are no longer a young nation; as a matter of fact, they are a much more "aged" nation than almost all Asiatic countries, Russia, and many other lands. With a further increase of the old age groups in their population, dangerous symptoms are bound to appear.

The many-times repeated cycle of succession, of aged nations being replaced by younger societies, in creative leadership of human history, should serve as a warning to us. The stern process of social selection demotes the senile societies from the position of leadership in the great historical drama, and relegates them either to insignificant roles or to the museums of fossils. Their starring roles usually pass on to younger, more creative societies, whose strong and vigorous hands take from them the torch of leadership. Hegel's motto, *Die Weltgeschichte ist das Weltgericht*, seems to be correct.

[To be continued]

In the next issue—

SOCIAL AND CULTURAL EFFECTS OF SEX ANARCHY UPON MENTAL, EMOTIONAL, AND VOLITIONAL INTEGRITY

"Lost your shirt, Parameswar?"

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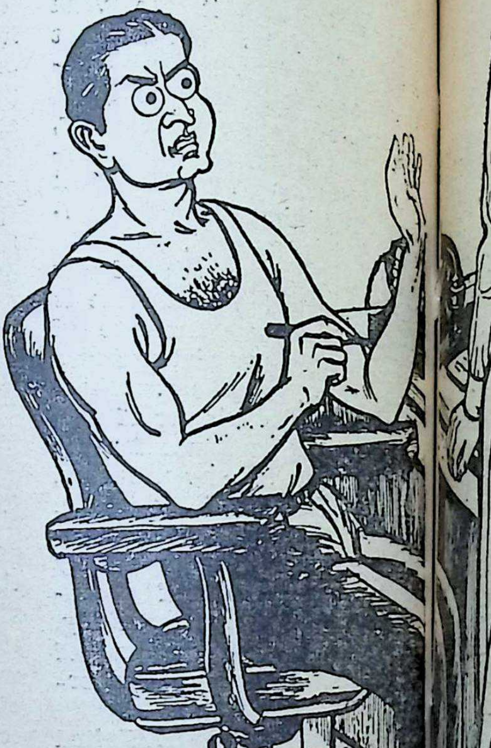

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Our Fortnightly Profile—118

LEE KUAN YEW

IN one of the boldest colonial experiments of the post-war era, Great Britain has conferred self-government on Singapore—the city of lions where there is no lion except in the zoo.

Barring defence and foreign affairs which Britain will continue to hold, the city-state will enjoy complete autonomy. The outgoing Governor Sir William Goode will be the head of State for the first six months, after which a Malayan will hold the post. Sir William concurrently becomes the Commissioner for Britain in that State.

In the elections which preceded the change-over, the People's Action Party romped home, capturing all but eight of the 51 seats in the Assembly. The composition of the new Assembly is 33 Chinese, 10 Malayans, 7 Indians and 1 Eurasian and its average age is 34½ years. While formerly the franchise was limited to British subjects, meaning English speaking Malayans, the new Constitution has thrown open the ballot to the entire adult population which is multi-racial and predominantly Chinese in character. English no longer enjoys the status of official language. Members can debate in all the three languages—Malay, Chinese and Tamil.

The strategy that won the landslide for the PAP was, in the main, anti-white demagogy, and the first hurdle thrown in by the PAP before accepting office was the demand of release of Party henchmen who had been put in gaol in 1955-56 for 'subversive' activities. But the British Governor immediately set them free in order to clear the way for smooth working of the new Constitution.

Since assuming office, the

PAP Secretary General and Prime Minister, Lee Kuan Yew, has shown a sense of realism. Presently, however, he is less concerned with keeping good relations with British Government than establishing closer links with the Malayan Government for reuniting Singapore with the latter which is the declared objective of the PAP.

Lawyer, demagogue and party-boss Lee comes in the direct line of Nehru and Nkrumah in that his is part of the familiar post-war picture of the man walking from the prison to the Premier's residence. Quite young, 36, he is a man of contradictions. A brilliant product of Cambridge taking a double first in law and winning a star of distinction in the Tripos, he champions the cause of those who do not speak English at all. Grandson of a shipping tycoon, he espouses the cause of the underfed underdog. A third generation Chinese, he wants Singapore merge with Malaya. He has taken the wind of the communist sail in his economic programme but is over-emphasis in claiming a non-communist label to his government.

Mr. Lee does not answer the description of a popular demagogue although his speech is [illegible]. There is a certain intellectual aloofness in his ways. A master of the English language and biting in his sarcasm, he can beat the English at their own game. He is extremely well-informed on world affairs and has no doctrinaire approach to matters. Rather quick tempered, he cannot suffer fools easily. Possibly he is an idealist.

His political career started in 1952 when, as counsel to trade unions, he made a name as a skilful lawyer and negotiator. He founded, along with eight others, the People's Action Party in 1954 confident that the unions would support it. He was right. In the elections that immediately followed, the PAP put up four candidates for the Assembly of whom three, including Mr. Lee, got elected with thumping majorities. This put courage into the party which made a bold bid in the last elections and succeeded phenomenally.

Mr. Lee is a successful lawyer and enjoys a comfortable hearth. He has few distractions. After working for 16 to 18 hours a day in his chambers and party-headquarters he comes home to spend his spare moments in the company of his wife who is an able professional partner, and his three children. Occasionally he plays golf. The open-necked shirt is his uniform.

The first Prime Minister of independent Singapore who is known to hate violence and respect democratic methods, Lee

(Continued on page 72)

The CLEVER MINISTER

KING BHADRABAHU of Magadha was a valiant king. He was accomplished not only in statecraft, but in the arts of riding, shooting and the liberal arts too. As a result he had a healthy mind in a healthy body.

Although past the prime of youth, he remained unmarried. His senior ministers and elderly advisers pressed him to marry, but he was postponing the event for some reason or other.

One day, the King called Mantragupta, one of his most trusted ministers, and said: "You must have guessed why I am not getting married?"

"Yes, to a certain extent, Your Majesty," replied he.

"It does not matter. I shall tell you the reason myself. I have set my heart on Princess Anangaleela, daughter of King Dharmagopa of Varanasi. Although I had conveyed my desire to her father through diplomatic channels several times, he has refused. I understand he is giddy with power. He has the divine elephant, Bhadradanta, which makes him invincible in war. But the thought of Anangaleela has become such an obsession with me that sleep has practically abandoned me. You know the result. My health is impairing. I called you now to find a way out of the dilemma", said the King.

"Your Majesty, now that you have confided the real reason, I think I can help you. With God's grace, your desire shall soon be fulfilled."

Saying this the Minister took leave.

* * *

Disguising himself as a Sadhu and taking a few trained servants as his *chelas*, Minister Mantragupta left for Varanasi the following day.

On reaching Varanasi, Sadhu Mantragupta selected a prominent locality for his stay. During day, he would sit in meditation and minister cures to people who came to him with all sorts of ailments, real and imaginary.

His *chelas* were so clever that in a very short time they tomtommed the news that their Guru had superhuman powers, with the result that larger and larger number of visitors started thronging to have *darshan* of the Sadhu for cures.

It became the custom of the Sadhu to lock himself up in a room during nights giving out that he was in *nishtha* and could not be disturbed, but leave by the backdoor in disguise and roam about the city gathering news of the divine elephant

Somadeva's KATHA SARIT SAGARA

(STORY)

where it was kept, who was its mahout and things of the kind.

It so happened that on one of his nocturnal perambulations, he saw a band of robbers carrying away a woman under gag who had a faint resemblance to the wife of the mahout in whose custody the divine elephant was. As he could not be sure, he followed the gang from a distance out of curiosity and made a note of the hideout where they took her.

In the morning, however, news spread that the mahout's house had been burgled and his wife decoyed! And unable to bear the grief the mahout had drunk poison.

At a signal from the Guru, the chelas of the Sadhu ran to the mahout's place and, finding him in a wretched state, told him: "My dear man! You have done a very unwise thing to drink poison. Come to our Guru. He has extraordinary powers. He will not only save you from this poison, but find out your wife also by his *mantra-shakti*. It will cost you nothing. He will do everything free of cost. Come with us!"

Whoever is not fond of life? And so the mahout allowed himself to be carried to the Guruji's presence. Learning of the nature of the poison he had swallowed, the Sadhu administered an emetic as a result of which the mahout started vomiting.

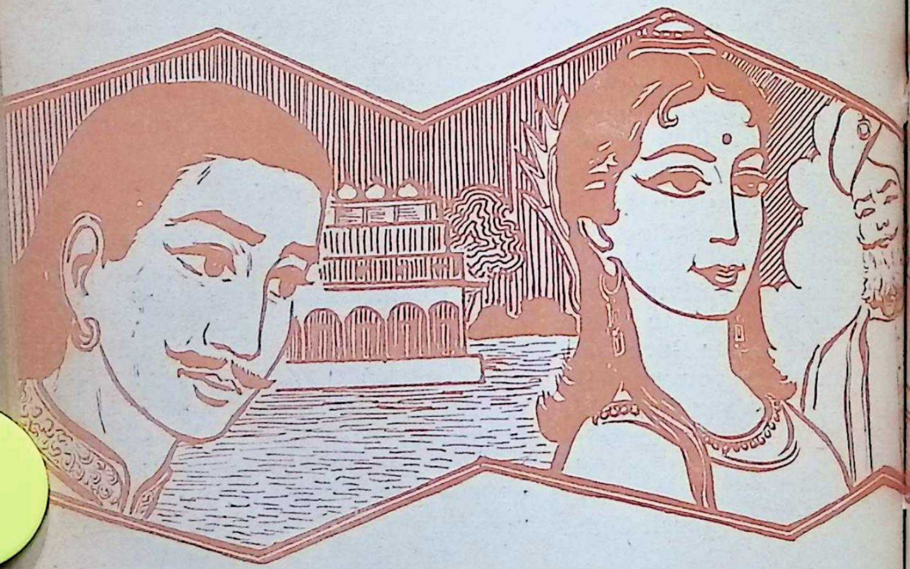
As soon as he was able to sit up, the Sadhu asked him: "Was there any quarrel in your home?"

"No, Maharaj! Not for years now!" cried he.

Pretending to meditate for a few minutes, the Sadhu opened his eyes and with a smiling face, said: "I have found out where your wife is now. She is quite safe. But she is in the custody of robbers who have put a heavy guard on her. I advise you to take the police people with you to the place I shall presently tell you, and you will, with their help, be able to recover your wife. May God bless you!"

So saying, the Sadhu described the hideout where he had seen the robbers carrying a gagged woman the previous night.

The mahout jumped to his feet, and mustering a strong police force, rushed and surrounded the hideout, and after a stiff resistance from the guards, he succeeded in finding out his wife confined in a cell. When he feverishly untied the knots that bound her, and removed the gag, she slung her face on his shoulder and wept for sheer joy. The entire gang was rounded up and taken to prison. The first thing the mahout couple did was to run to the Sadhu and fall at his feet.



From that time, the mahout became the fake Sadhu's foremost disciple. On several occasions he begged the Sadhu to partake food at his house, but the latter consistently refused, saying, "I do not, as a principle, take food in the homes of other people. If it were anywhere outside the home, I may."

Hearing this, the mahout asked: "If your objection is to dining at houses, Master, I can arrange it at my work-spot."

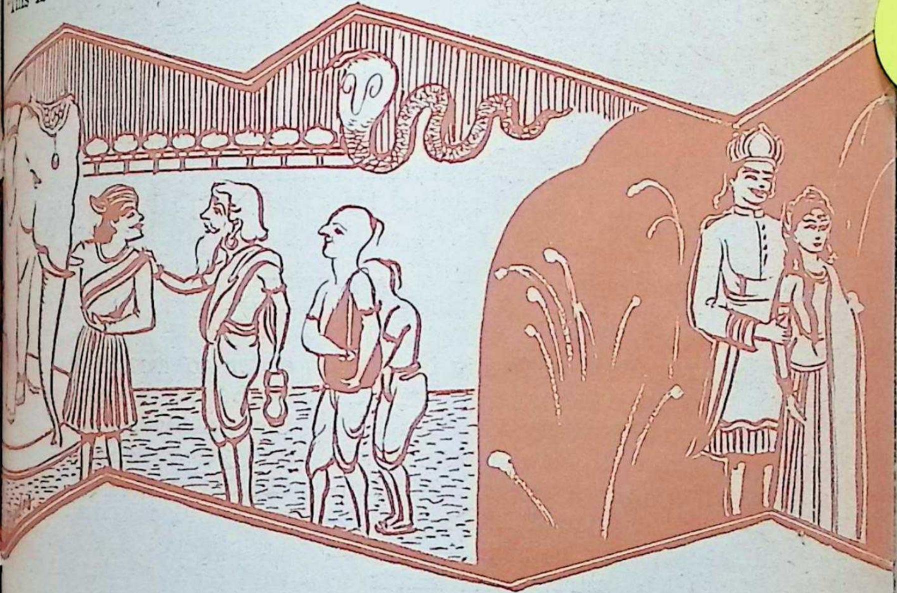
"Well, then, if you are so keen to play host to me, you may arrange the *atithya* there," replied the Sadhu smiling complacently.

Jumping with joy, the mahout made elaborate arrangements for holding the *atithya* inside the large enclosure of the yard where the elephants were herded.

When the Sadhu and his *chelas* arrived, the mahout received them with due honour. After washing their feet and giving them milk to drink, he took them round the place.

The Sadhu showed great interest in seeing the animals. Noticing it, the mahout proudly described the qualities, exploits, nature, etc., of the elephants in his charge.

When the party reached where the elephant Bhadradanta was tied, the mahout explained: "This is our most precious elephant. It has a divine origin. I may tell you that no one in the world can dream of vanquishing our King as long as we have this elephant."



The Sadhu smiled broadly and beckoning to his disciples, said: "Children, offer your salutations to Bhadradanta, the unconquerable!" They did.

When it was time for meals, the mahout conducted the Sadhu and his party to a decorated platform where the dishes had been tastefully spread. The Sadhu partook of the meals so devoutly offered. Blessing the mahout and his wife, he took leave of them and returned to his palace.

The following morning there was a furore in the palace and news went about that Bhadradanta, the divine elephant, had died, bitten by a cobra. But the army headquarters neither confirmed nor denied it.

* * *

When Minister Mantragupta

stood before King Bhadrabahu, the latter dissolved the cabinet meeting he was holding and entered into a *tete-a-tete with him.*

"You can now marry Anangaleela, my lord!" said Mantragupta like Hanuman of old on his first return from Lanka.

"How? How? Tell me in detail," urged the King.

"Bhadradanta is no longer alive!"

"Is it true? How did it happen?" asked the King.

"I managed to send a cobra into its ear and I am eye-witness as to how, bitten by it, it writhed with agony and rolled on the ground dead," replied the Minister.

"How did you gain access t it?" asked the King.

The Minister recounted th ruse by which he entered th yard and how one of his chel who had come with a fierc cobra bottled in a bamboo stic let it into the elephant's ea while every one was busy wi the dinner.

The King gave a resoundi smack on Mantragupta's ba and said, "Now, my friend, dr a letter to Dharmagopa askin for me the hand of his daughte and tell him that war will b the alternative".

King Dharmagopa of Varanas unlike on the previous occasion replied that he considered it a honour to have the alliance.

LEE KUAN YEW—*Contd.*

has not only a nation to lead but create it from the scratch. However, his pre-election closure threat to some of the newspapers smacks of totalitarianism. His responsibilities and obligations are, however, great. There are party hot-heads to appease, chauvinists to reconcile and right-wing forces to woo in order to consolidate his gain

Above all, he must prove t his practical economic polic and programmes that no citi of his State goes without square meal and a floor to sle In other words he must sh that he is a safer bet than co munists. In this task Ind good wishes are with him.

Performance of one's duty should be independent of public opinion.

—Mahatma Gandhi.

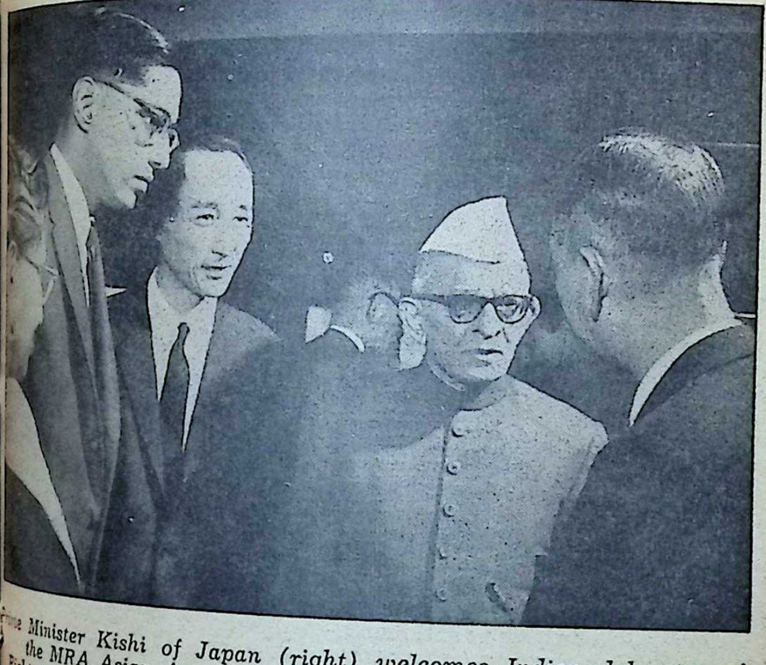
NEWS AND NOTES

KULAPATI ON MRA ASSEMBLY

SRI K. M. MUNSHI who attended the MRA Asian Assembly in Kyoto, Japan, addressed a gathering in Bombay on June 4 in honour of Dr. Frank Buchman's 81st birthday.

"The Kyoto Assembly marked a great advance in the creation of new understanding between Japan and her neighbours," said Sri Munshi. "The Pacific belt of Asian nations who suffered under Japan during the war, sent strong delegations. Their object was to forget and forgive, and to create a solid unity in Asia in face of the great need to preserve freedom."

Sri Munshi said how impressed he had been by the hospitality with which the delegates from 26 countries had been received by the Japanese. There was high-level Japanese support for the conference. The Prime Minister, Mr. Kishi, received the delegates at his official residence in Tokyo on his only free day between election tours. Such senior industrialists as Sumitomo, Mitsui and Shibusawa were present at the Assembly along with such



Prime Minister Kishi of Japan (right) welcomes Indian delegates of the MRA Asian Assembly, Kyoto, to his official residence. Right to left: Mr. Kishi, Sri K. M. Munshi, a Japanese interpreter, Rajmohan Gandhi, and Smt. Munshi.

Sri Navin Khandwalla, Hon. Secretary, Kala Kendra, was entertained at a Tea Party at the Bhavan on the eve of his European tour.

leading Socialists in the Diet as Mr. and Mrs. Kato, and shipyard workers and trade union officials from Osaka.

"These men are seriously trying to revise their whole policy and attitude," Sri Munshi said. "Thinking men in Japan have been taught by adversity to live Moral Re-Armament and to turn to God."

"There was a tremendous spirit of sacrifice," Sri Munshi continued. "The entire cost of the assembly—twelve million yen or more—was raised in Japan. Half of it was subscribed by the delegates at one of the sessions as people gave freely of all they had. They gave from sacrifice, of houses, jewellery, life-savings, just as the finances came when Gandhiji began."

"The issue today in the world," Sri Munshi declared, "is the sharp division between faith and materialism. It is a question of whether truth, honesty and purity will prevail, or whether they will be thrust aside by a few men who capture the machinery of power. The foundations of faith are being undermined. We need to restore moral standards in life. To deliver lectures is useless. Like MRA we must restore them in daily life."

Sri Munshi spoke of the large number of brilliant young men at Kyoto, some of them from India, who have realised that the world must be re-made on a moral basis. "The spirit of dedication and sacrifice I saw in these men is what we need. They are grains around which accumulates a large volume of opinion of the people who see that moral life can be led individually and collectively."

Stressing this point of commitment and dedication which had been the keynote of the Kyoto Assembly, Sri Munshi added, "I have known these principles all my life. At Kyoto I saw how they were being put into practice in a much cleaner and more honest way."

OUR BOOK SHELF

LIFE OF SRI RAMANUJA. By Swami Ramakrishnananda. Published by Sri Ramakrishna Math, Mylapore, Madras-4. pp. 274 + x. Price: Calico bound, Rs. 5; Board cover, Rs. 4.

It is very rarely that one comes across a biography of a great Saint written by another true seeker after the Ultimate Reality. The life of Sri Ramanuja written by Swami Ramakrishnananda is one of the few books belonging to this rare category. The writer as well as the subject on which he has written—both happen to be steadfast votaries of the highest and the most catholic Hindu Dharma. Because of this kinship of spirit between the biographer and the subject of the biography, everything in the book is marked by profound understanding, sympathy and insight.

Sri Ramanuja, known and respected in millions of homes in South India during the last 900 years, as Ilayavar, Emberumanaar and Ethiraj, is the founder of the famous Visishtadvaita Philosophy. He was a philosopher, a theologian, a preacher, a writer, a composer of hymns, and profoundly learned in Sanskrit and Tamil. Above all, he has been known, during the last nine centuries, as one of the most compassionate among the theological metaphysicians of all countries. So irresistibly powerful was the upsurge of the Compassion in the heart of Sri Ramanuja that on one historic occasion, he climbed up to the top of a temple tower and in a mighty voice gave the enormous gathering, who had assembled below, the mantra which was to give them "salvation" from the torments and afflictions of this world for ever. Men and women, young and old, irrespective of caste, had assembled there. Their joy knew no bounds. In the long and chequered history of the growth of Hindu philosophy and theology, seldom was there an experiment in true compassion comparable to what Sri Ramanuja achieved on that historic day.

To those who have rightly understood the teachings of the illustrious subject of this fine biography by Swami Ramakrishnananda, all polemics about *bhakti* and *gnana*, about the relative superiority and antiquity of Sanskrit and Tamil, about an irrefutably logical philosophy on the one hand and an unquestioningly ardent theism on the other hand—all these polemics and controversies fade away and a grand and satisfying synthesis emerges.

Swami Ramakrishnananda, who had the privilege of being a direct disciple of the immortal Sri Ramakrishna Paramahamsa Maharaj, has laid millions of Bengalis under a deep debt of gratitude to him by drawing their attention, for the first time, to the life and teachings of this great Saint from South India. Sri Ramakrishna Math of Madras has laid all mankind under obligation to them by publishing this fine biography in English, a language understood by more people in more countries of the world than perhaps any other language today.

It is futile and perhaps even harmful to try to assess the relative merits of the *Advaita* interpretation of the Vedas and Upanishads of Sankaracharya, of the *Visishtadvaita* interpretation of Sri Ramanuja and of the *Dvaita* interpretation of Sri Madhvacharya. Each has been, is, and will be recognised as brilliant from different points of view. The truly wise have always avoided comparisons in such matters. Actually Sri Ramakrishna Paramahamsa himself observed thus: "Sankara's non-dualistic explanation is true and so is the qualified non-dualistic interpretation of Sri Ramanuja."

In God's inscrutable will and superabundant grace, there is a divine purpose fulfilled by each sage and each philosopher, though they may *apparently* appear conflicting and contradictory. The dynamic Swami Vivekananda wrote thus in a paper, "Historical Evolution of India":

"The movement of Sankara forced its way through its high intellectuality, but it could be of little service to the masses, because of its adherence to strict caste laws, very small scope for ordinary emotion, and making Sanskrit the only vehicle of communication. Ramanuja, on the other hand, with a most practical philosophy, a great appeal to the emotions, and entire denial of birth-rights before spiritual attainments, and appeals through the popular tongues, completely succeeded in bringing the masses back to the Vedic religion."

Printed in bold type, with a useful glossary, containing explanations of Indian words which have special association of their own, with an exhaustive index, a list of Tamil equivalents of names in Sanskrit, and priced very cheaply at Rs. 4/-, this book is a "must" to all those who are interested in knowing the truth about one of the important aspects of Hindu philosophy and one of the greatest Saints of India.

—*Prof. T. V. Ramanujam*

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HOMAGE TO SANKARA. By Dr. T. M. P. Mahadevan. Published by Ganesh & Co. (Madras) Private Ltd., Madras-17. pp. 52 + viii. Price: Rs. 1.50.

WITHIN a space of 40 pages Dr. Mahadevan has given us the essential points in the biography of the great teacher Sankara and the unique features of his philosophy. The story of his life, with many interesting incidents, is given in a telling manner so as to keep the interest of the reader to the very end.

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The book ends with two hymns, each containing 8 verses, the first by Totakacharya in praise of his guru Sankara, and the other by Sri Sankara himself on the greatness of Guru in general.

—*Prof. R. Srinivasan*

STORIES AS TOLD BY SWAMI RAMDAS. Published by Anandashram, Anandashram P. O., via Kanhangad (S. India); also Allies Bookstall, Poona-4. pp. 188 + viii. Price: Rs. 2.

THIS book contains 103 short stories of the kind we have in *Panchatantra*, with a definite moral indicated in each case. Some of the stories are based on actual occurrences in the *ashrama*; there are also stories from *Bhaktavijayam*. The stories of Purandaradasa, Eknath, Damaji, Meera Bai, are interestingly narrated. Stories like 'Narada Enlightened', 'The Yogi Humbled', 'A True Miracle', 'The King and the Slave', 'Contentment', 'God does everything for the Best', are very instructive. At present, when our unique culture, which has survived so far in spite of many an onslaught, seems to be on the verge of a catastrophe, we would do well to insist that every Indian child is told such stories and so kept in touch with the spirit of our culture. In between the stories some beautiful and elevating thoughts are given in the form of short couplets. I would strongly recommend that every Indian should have a copy of this book with him or her.

—*Prof. R. Srinivasan*

ESSENCE OF RAMAYANA. By Swami Sivananda. Published by the Yoga-Vedanta Forest Academy, Sivananda Nagar, Rishikesh. pp. 302 + xxiv. Price: Rs. 3.

THE Publisher's Note claims that Swami Sivananda has given in this book the essence of Ramayana. The book contains not only a synopsis of the seven *Kandas* of Rama-

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yana, but also character sketches of the principal personages, Sri Rama's teachings, Ramanavami Messages of Swami Sivananda from 1944 to 1959, and a Divine Garland for Lord Rama. This Garland contains the following valuable items in Sanskrit scripts: *Sri Nama Ramayana, Sri Rama Ashtothara Shata Nama Stotra, Sri Rama Hridayam, Aditya Hridayam, Sri Rama Gita*, and *Sri Hanumant Krita Sita Rama Stotra.* I consider these Sanskrit pieces as the most valuable contribution to the book under review. Many devotees who know Sanskrit are enabled to chant these and enlarge their Bhakti by Rama Nama recitations.

The synopsis of the seven *Kandas* is written in simple English—most of the sentences in English are simple but lack variety. Those portions of the book dealing with characterisation are more in narrative form than portrayals of character. The aim of the author is to appeal to the people at large, whose knowledge of English is not profound. The author's approach offers a contrast to Sri C. Rajagopalachari's *Ramayana* in more respects than one.

—*Prof. P. G. Sahasranama Iyer*

TOWARDS A NEW SOCIETY. By Appa Patwardhan. Published by A. W. Sahasrabuddhey, Wardha. pp. 46. Price: 50 nP.

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THIS little booklet is perhaps intended to supply a rational basis for the Bhoodan Movement and also deals incidently with the benefits that accrue from its adoption. Though the author in all humility pleads ignorance in many matters his treatment is masterly and is characterised by sincerity and frankness.

In the opening pages he deals with the present-day malady and suggests five remedies for the same. The problems relating to ownership, usurpation, interest, rent, dividend, commerce, bargain, profits and so on are dealt with in a forthright manner. In dealing with currency the author has some very interesting things to say. 'Real wealth is the noun and money pronoun'. The theory of currency and gold reserves is also discussed. Then the author puts forth the claim that the Bhoodan Movement is the best solution for these problems, because it is "simple and easy, sound and logical, integrated and comprehensive, just and impartial, revolutionary but discriminating, radical but conservative, clear and specific."

In such matters it may not be possible to expect that there will be complete agreement on all sides. But I have no hesitation in saying that this is a highly thought-provoking book and will repay a close study.

—*Prof. R. Srinivasan*

THE PREHISTORIC BACKGROUND OF INDIAN CULTURE By D. H. Gordon. Published by M. D. Desai for Bhulabhai Memorial Institute, 89, Bhulabhai Desai

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Road, Bombay-26. (Sole Distributors: N. M. Tripathi Private Ltd., 164, Princess Street, Bombay-2). 1958. Price: Rs. 20.

THE volume before us contains 32 plates, 25 figures, a Bibliography and an Index; it traces the evolution of Indian culture till the threshold of History is reached. The first three chapters deal with the early stone industries, the recent stone cultures and the peasant potters of Makran, Baluchistan and Sindh. The Harappa Culture (Chapter IV) extended from Gujarat to Rupar and excelled in town-planning and building in brick; it flourished between 2500 and 1500 B.C. (p. 72). The other chapters discuss the invasions which swept away the Indus Valley Civilisation; rock paintings and engravings; the stone and copper culture; and the coming of iron. The author concludes: "The polity of the Mauryas, the art of the Sungas, the bid for supremacy of the Satavahanas and the foreign relations of the Dravidian kingdoms of the south no longer materialise suddenly from an insubstantial past, they take their place in an unbroken sequence of events." (p. 187). On p. 171 the word 'Pandyas' is misprinted; in the Index (p. 199) there is no reference to 'Toynbee,' mentioned on p. 60. We cordially welcome this scholarly, readable and stimulating book which distils out the quintessence of the prehistoric archæology of India in order to reveal the firm foundations of her culture and the uninterrupted progress of man in this country.

—*Prof. R. Sathianathaier*

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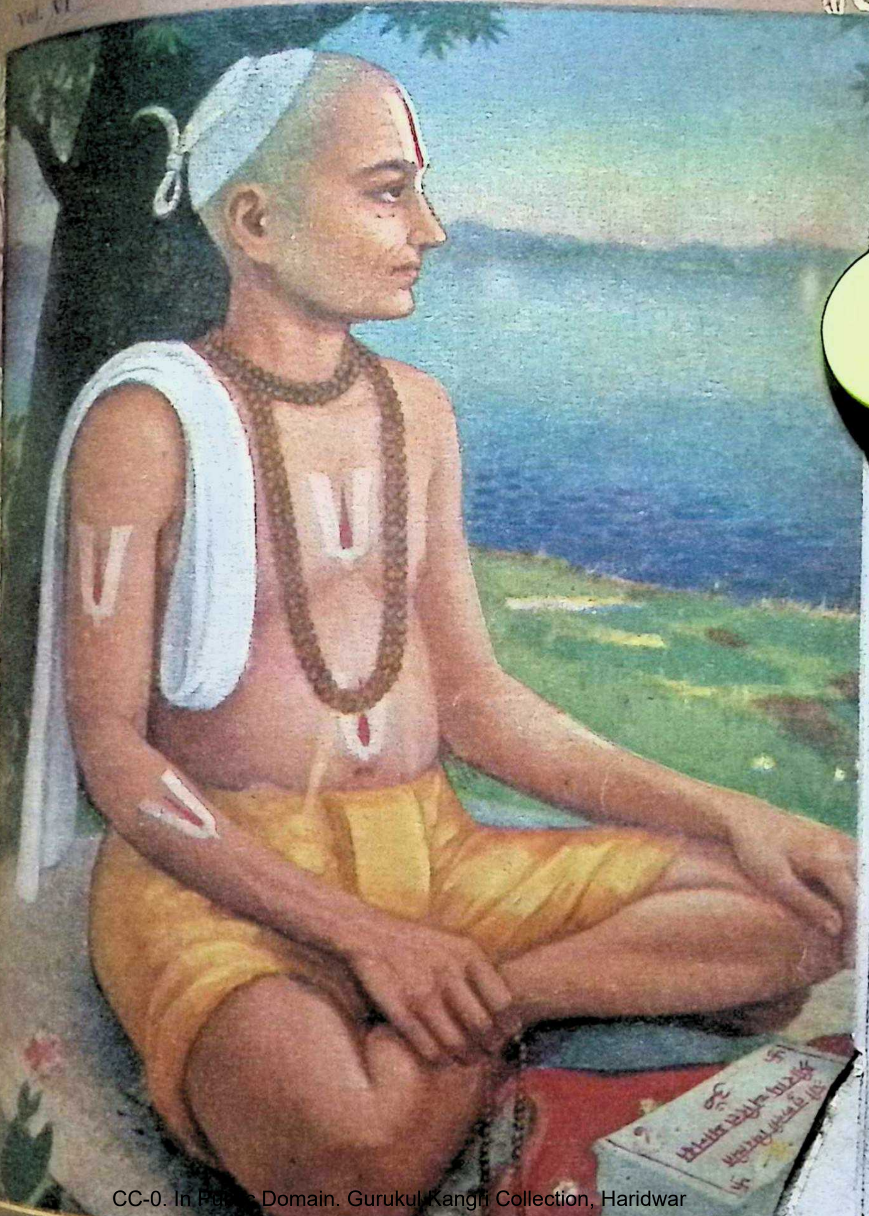

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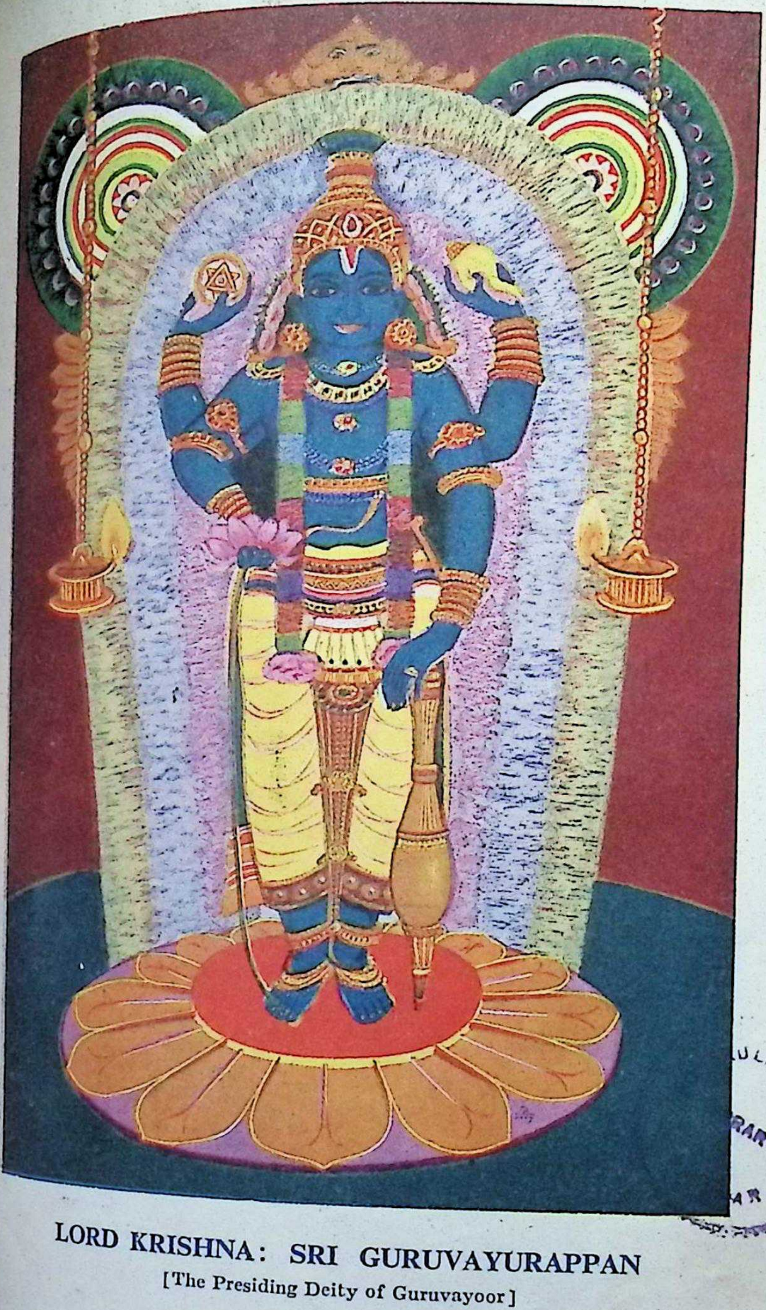

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CONTENTS

Page
Lord Karttikeya (Prayer) ... 17
Kulapati's Letter No. 185: Kerala Upheaval— Communist Strategy—Constitution in Danger 18
Path to Kaivalya —Sri Sankara Bhagavatpada... 28
Look Upon Your Duties as Service unto God—Sri Ramanuja 30
Hail Keshava!—Jayadeva ... 32
Ramacharitamanasa: Rama Bestows Sovereignty on Vibhishana 36
Turn-in Your Passions on God —Sri Ramakrishna Paramahamsa 40
The Chariot of Jagannath —Sri Aurobindo 42
The Great Search —Mahatma Gandhi 47
Ecstatic Vision of God —Dr. R. D. Ranade ... 50
Truth about the Hindu Religion —Dr. S. Radhakrishnan ... 56

Page
* The Variety and Unity of India —Sri Jawaharlal Nehru ... 60
* Vedanta is the Answer —Sri C. Rajagopalachari ... 64
* The Genius of Hindu Civilisation—Dr. C. P. Ramaswami Aiyar 76
* Forms of Truth —Sri R. R. Diwakar 83
* Krishnavatara: Putana 'Masi' Goes to Gokul —Sri K. M. Munshi 90
* Sandhyopasana —Panditaraj Acharya T. A. Venkateswara Dikshitar ... 107
* Divine Life for Children —Swami Sivananda 110
* Mannath Padmanabhan (Profile) 118
* Stories of King Madana Kama (Serial) 120
* News and Notes 127

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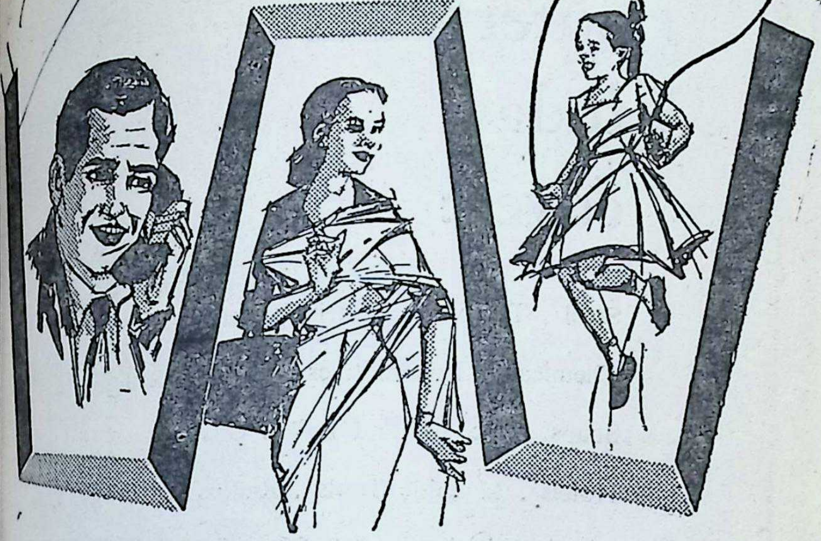

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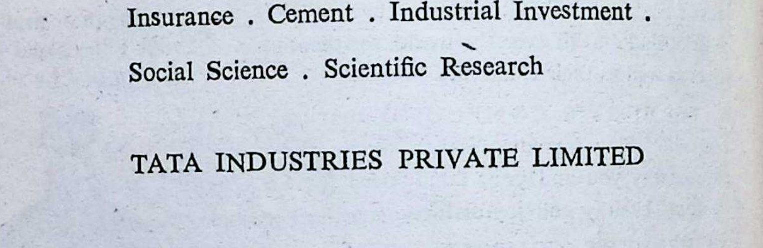

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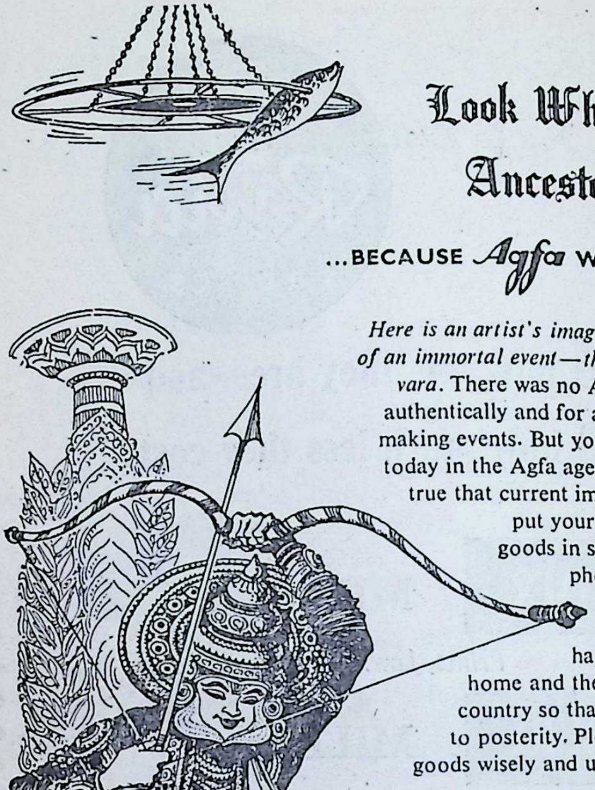

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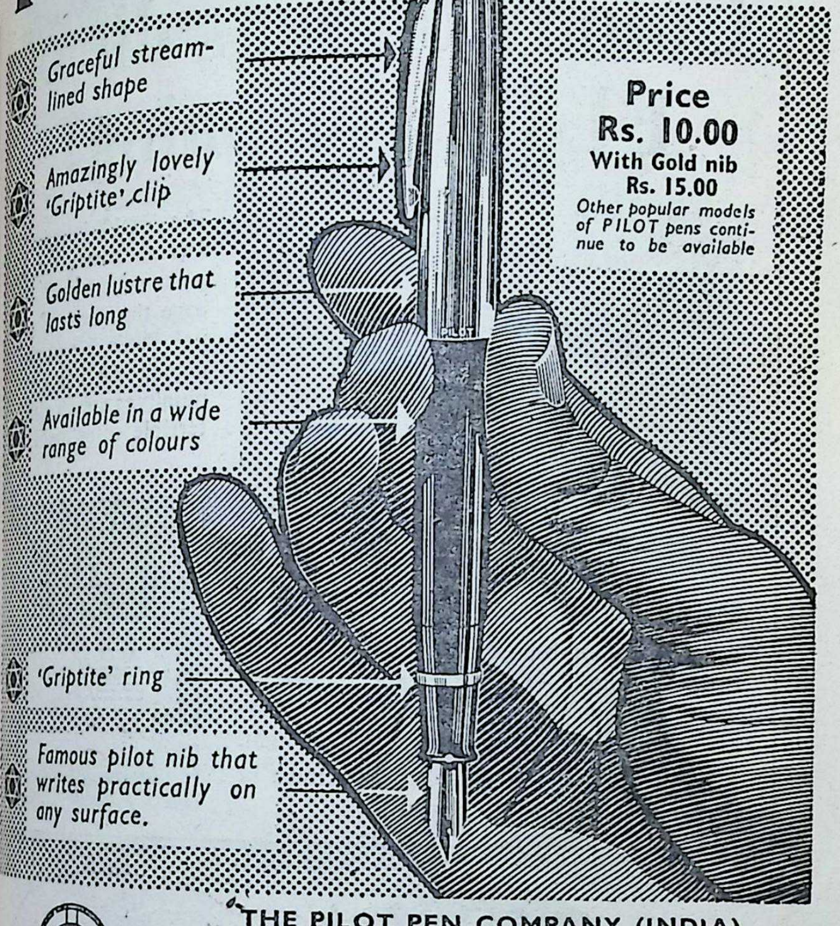
A new JEWEL of a pen by PILOT with chemi-gold cap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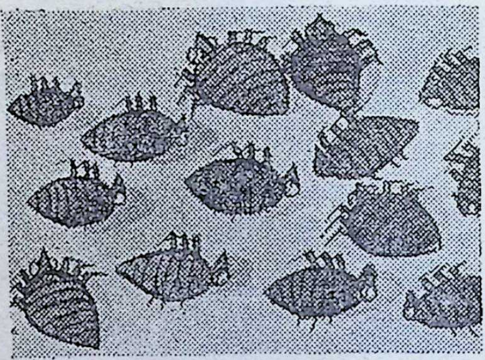
The Insect Journal

Colony of bugs die of FLIT poisoning!



The FLIT insecticide was so strong that a great majority did not have time even to get up! Panic has spread among the bug community as a result of this terrible catastrophe.

Panic among the bug community

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At the time of this great tragedy, most of the bugs were asleep in their beds.

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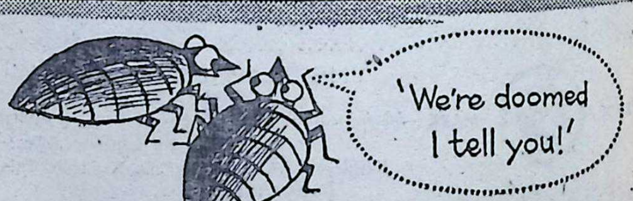
KILLS
ESSO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V. 8058

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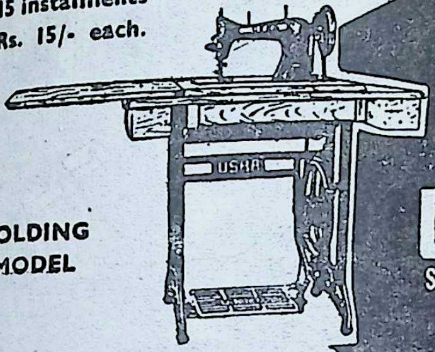

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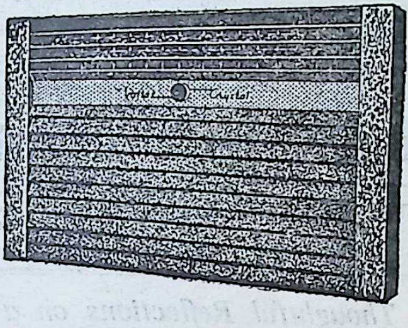

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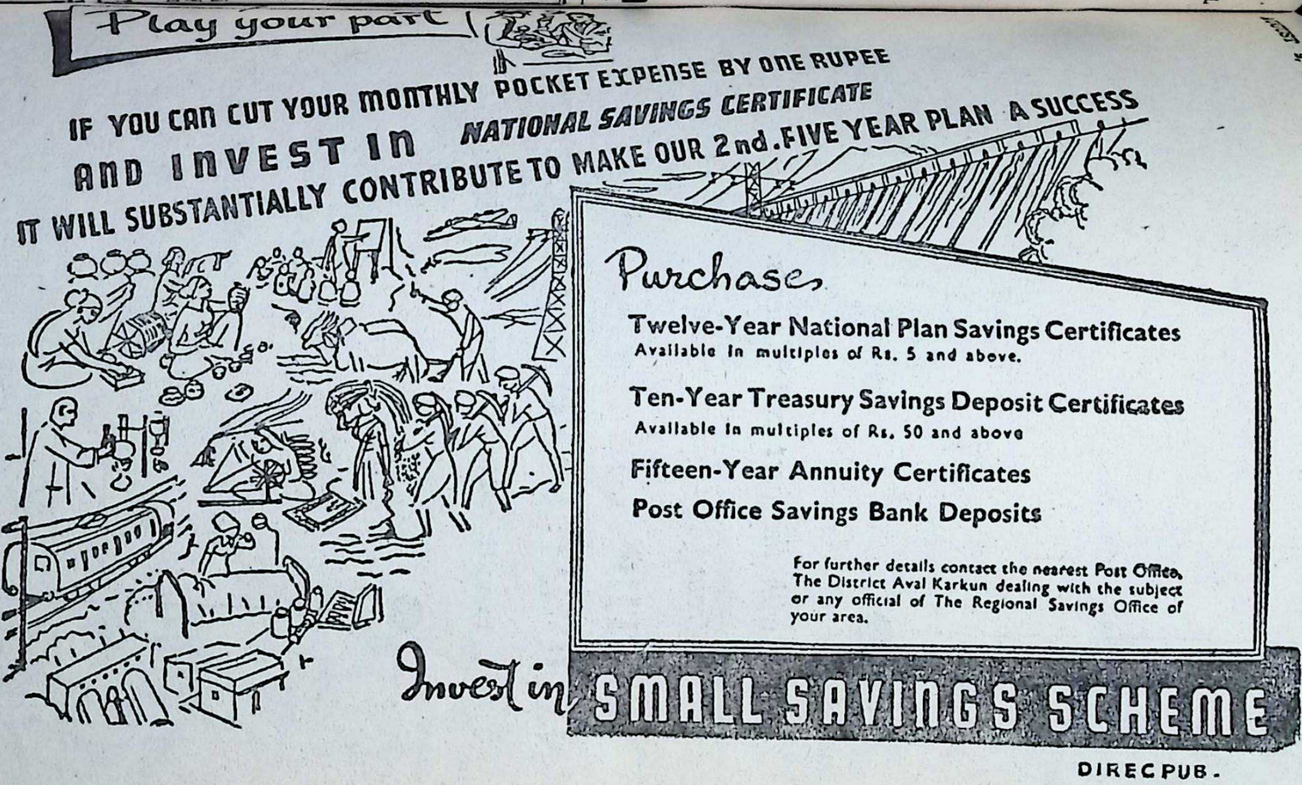

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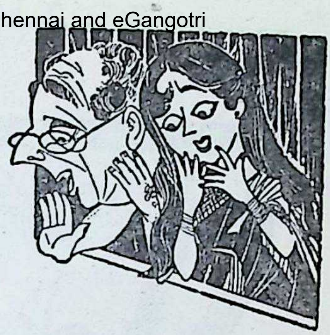
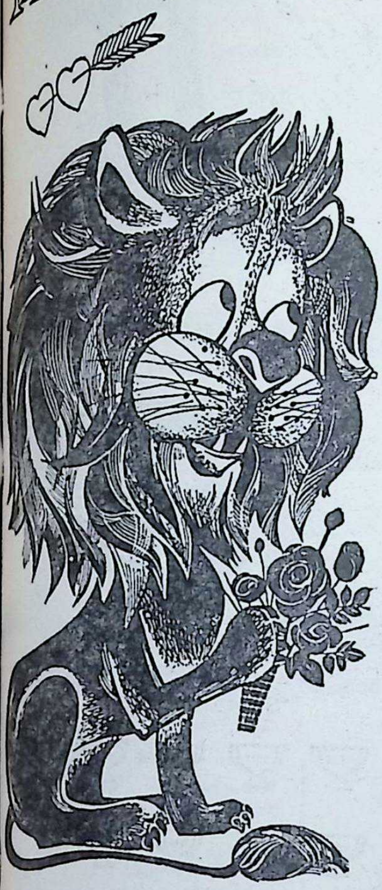
The Lion in Love





ONCE UPON A TIME......
a lion fell in love with a woodman's beautiful daughter, and wooed her with flowers. Her father, who was old and cunning, said to him "But, good Mr Lion, my daughter could not possibly live with a husband with such long claws and teeth."

So, the lion, who was very much in love, allowed the woodman to cut off his claws and pull out his teeth.

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"Foolish lion !" the daughter sighed; "if only he had brought me a tin of PARRY'S Sweets instead, I would have married him, teeth and claws and all."

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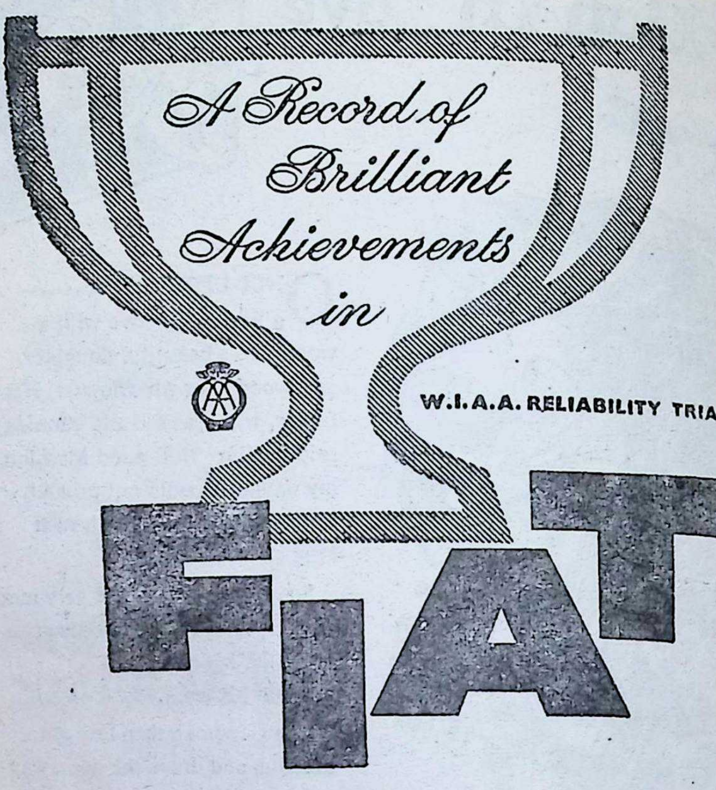
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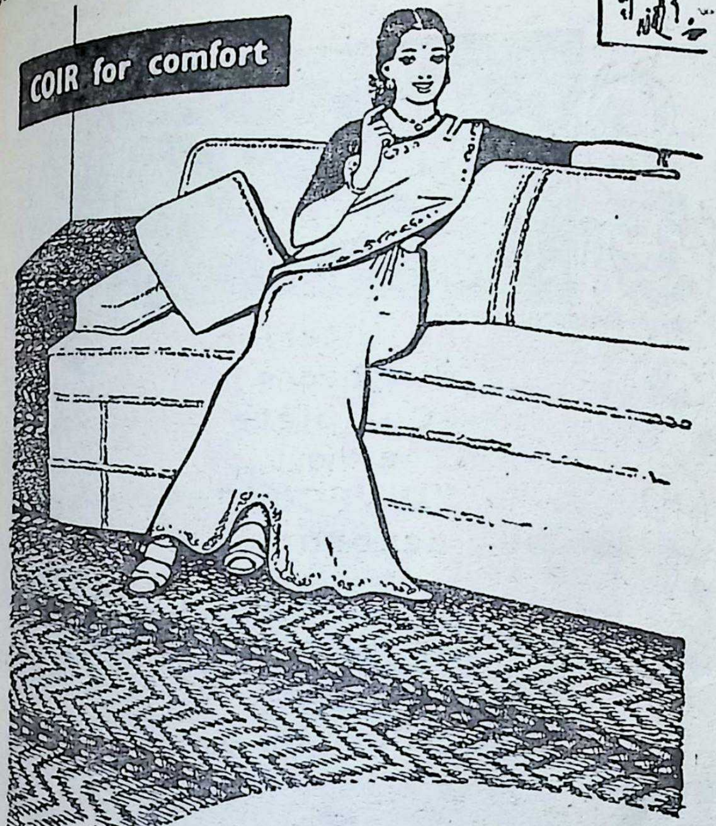

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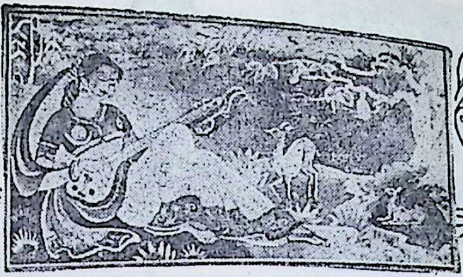

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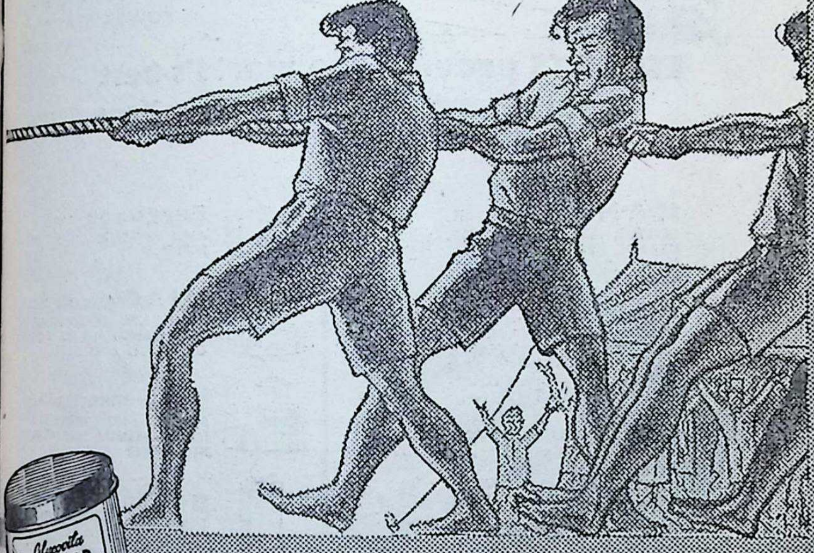

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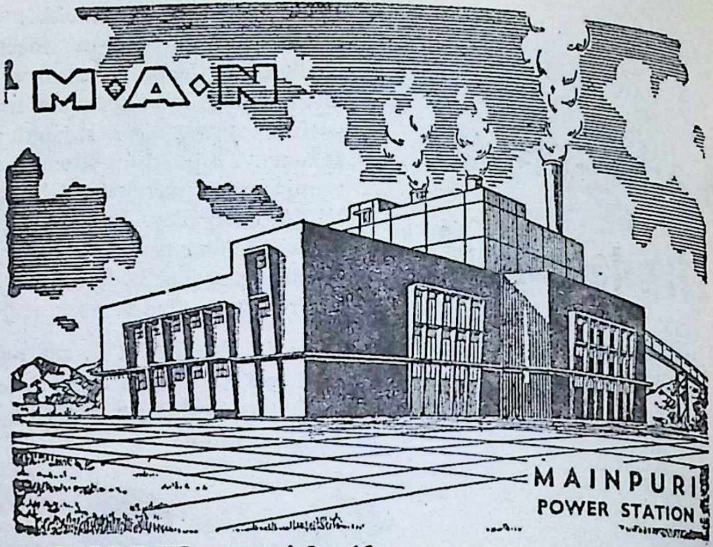

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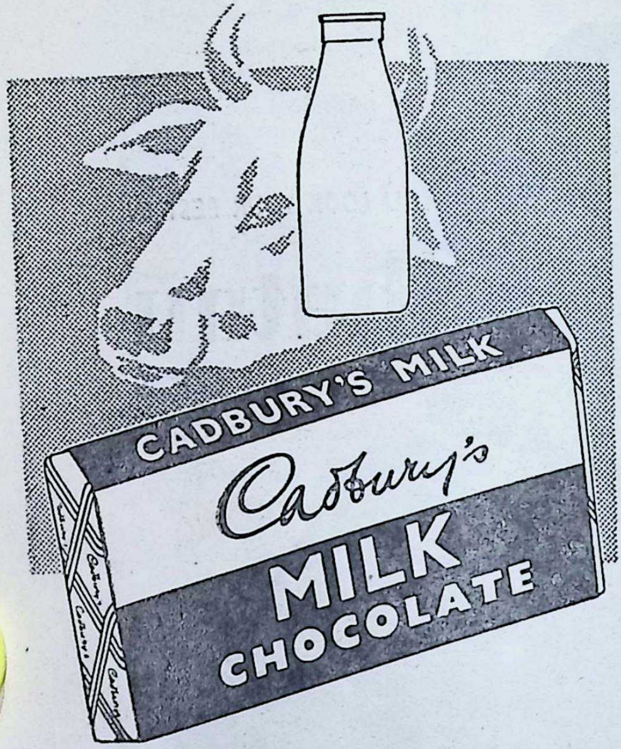
SISTA'S KMS-181

why is Cadbury's Chocolate good for you?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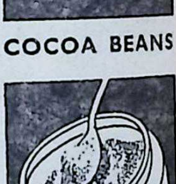
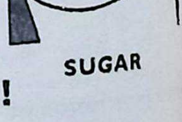


COCOA BEANS



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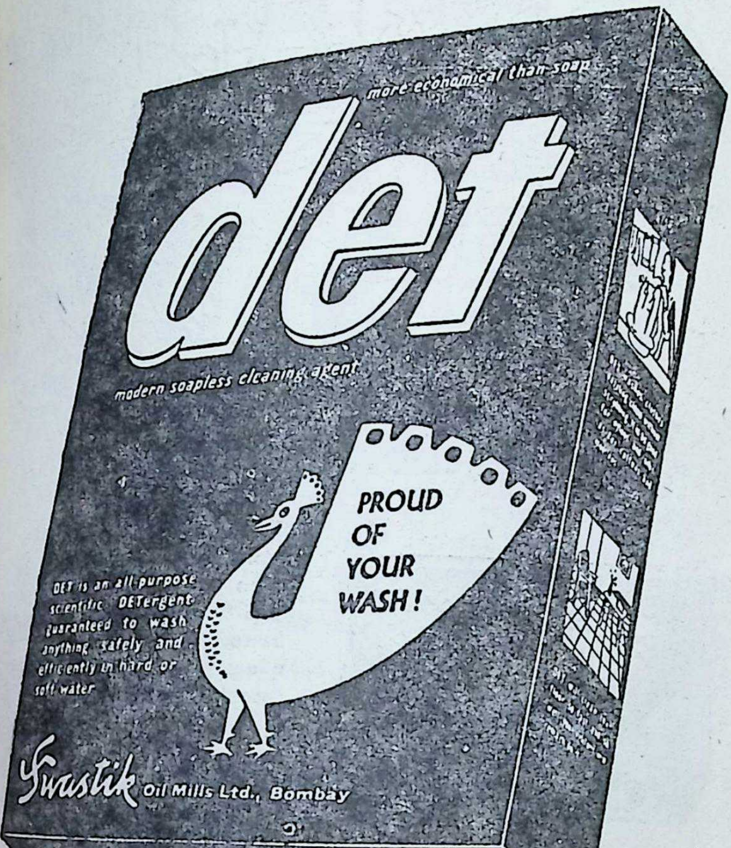

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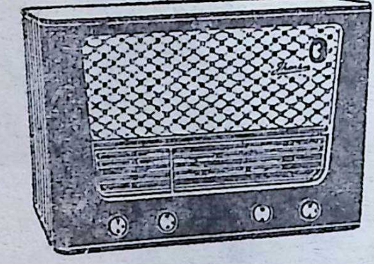

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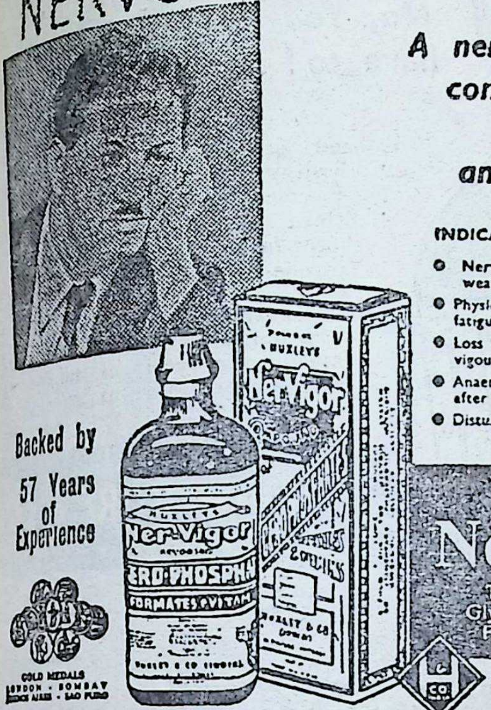

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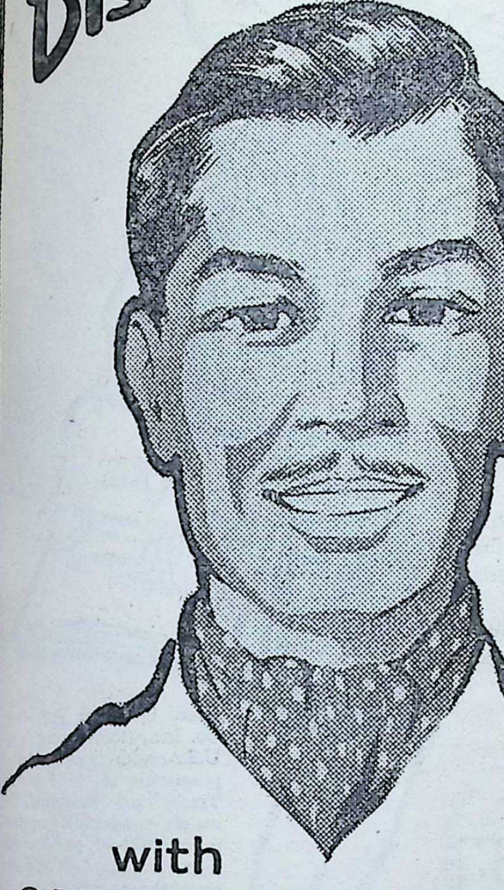

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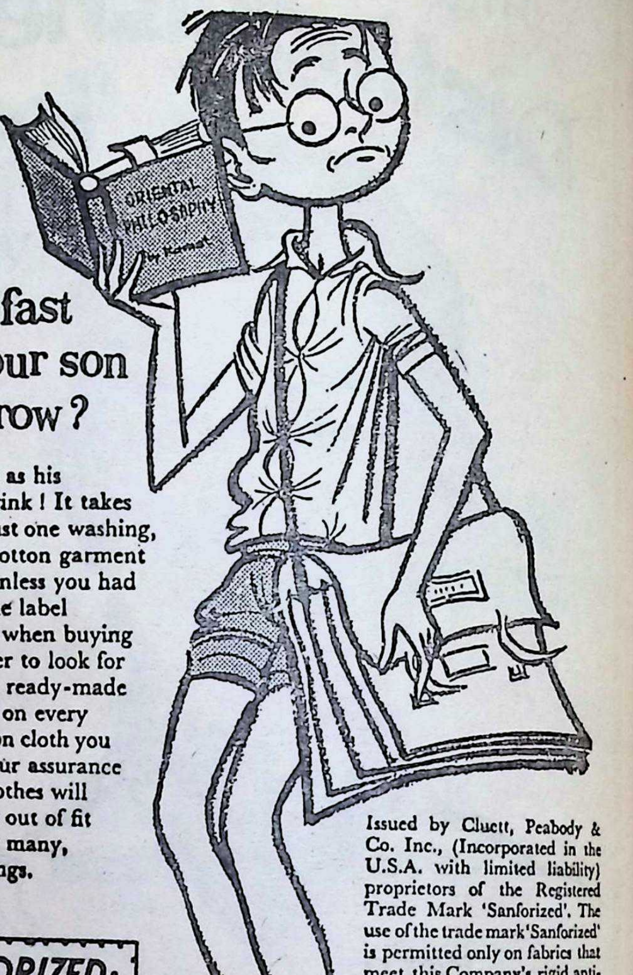

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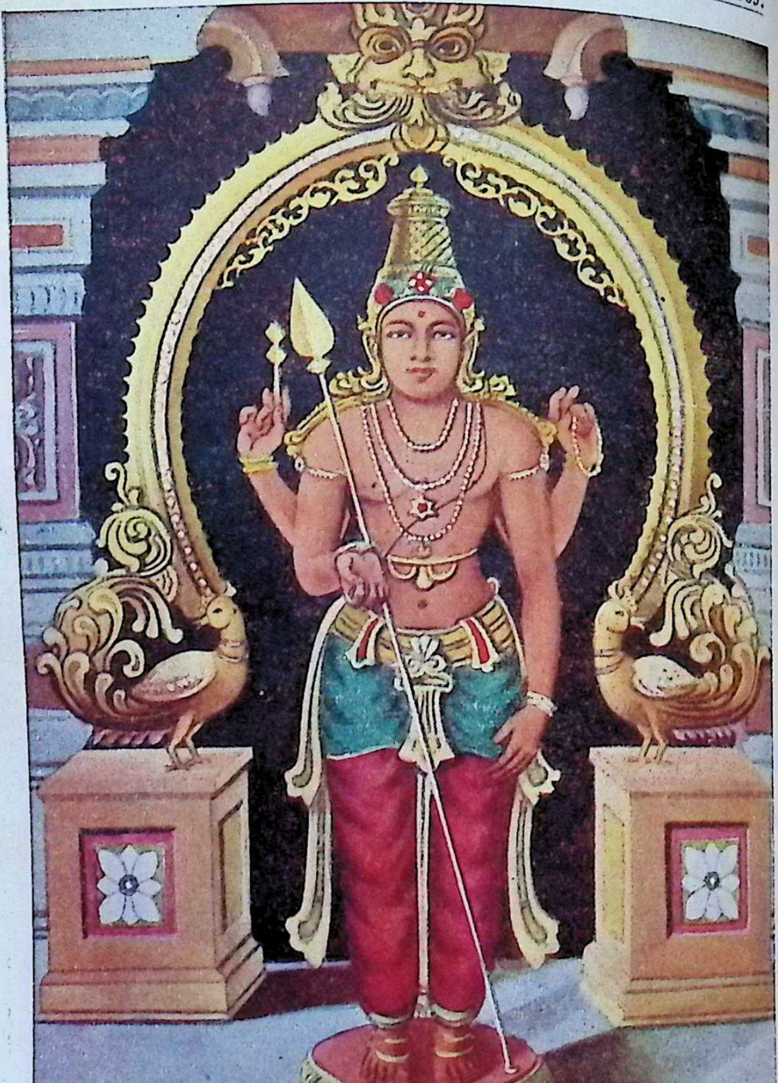

LORD KARTTIKEYA

[The Presiding Deity of Tiruchendur]

Courtesy: Hari-Kumari Arts, Cape Comorin

आ नो भद्राः क्रतवो यन्तु विश्वतः।

Let noble thoughts come to us from every side

—Rigveda, I-89-i

BHAVAN'S JOURNAL

Subscription including postage: Inland Rs. 6.50; Foreign 12sh. (Rs. 8.00), $2.00

Vol. VI AUGUST 9, 1959 No. 1

LORD KARTTIKEYA

ओन्नमः कार्तिकेयाय सच्चिदानन्दमूर्तये ।
मुञ्चमामाशु महतः पापाद्देहि ममेप्सितम् ।।
श्रियं देहि सुतं देहि मेधां देहि षडानन ।
त्वत्प्रसादात् महासेन भविष्यामि सुतार्थवान् ।।

Om! Prostrations unto Karttikeya, the embodiment of Existence-Knowledge-Bliss!
Release me from the manifold sins and grant me my desires.
Grant me, O Six-faced One, wealth, son and learning.
With Thy grace, O Powerful One, shall I become the possessor of sons and riches.

—*Kumara Tantra*

Kulapati's Letter

ON

LIFE, LITERATURE & CULTURE

No. 185

★ KERALA UPHEAVAL ★ COMMUNIST STRATEGY ★ CONSTITUTION IN DANGER

Bharatiya Vidya Bhavan,
Bombay.
AUGUST 9, 1959.

MY YOUNG FRIEND,

I decided to study the situation in Kerala for myself, for I sensed that the Constitution was passing through a crisis which might prove almost fatal.

I spent four days in Kerala. I discussed the situation with representatives of all sections of people excepting the Communists: Party Leaders, Publicmen, Ex-Judges, Lawyers of eminence, Clergymen, Trade-Unionists, Women Workers, Sarvodaya Workers, Ex-Officers and Students. I had hoped to see Sri E. M. S. Namboodiripad but he had left by the same plane by which I arrived in Trivandrum. However, I studied the Government case in the literature which the Kerala Government Public Relations Officer was good enough to furnish me.

I travelled through the countryside on a 180-mile road; met and discussed the situation with many leading men in the villages; saw volunteers picketing Government Offices—very peacefully and with great dignity; saw the picketers being arrested, cheered by very large crowds—peaceful and orderly, consisting mostly of villagers. I also saw processions and demonstrations totalling about 50,000 which included a former Ambassador and Member of Parliament, former Judges of the High Court and District Courts, leading Lawyers, Businessmen, Social Workers and others.

I also visited some villages where the Police had run amuck, saw the bullet marks and discussed the events with the villagers.

(See page 20)

KULAPATI'S MESSAGE

With this issue, the "Bhavan's Journal" enters its sixth year.

Within this short time, the Journal has endeared itself to the country because it carries the echo of the Time Spirit. At no time was the need to hear the message of God through the written words of the God-minded, greater.

In Kerala, Communism has grown powerful and has been trying to indoctrinate young children into godlessness. Outside Kerala, forces have been set in operation which threaten moral and spiritual values. Democracy has lost its sense of mission and has almost forgotten to stand for human dignity. Consciously or unconsciously, the Governments, constituted as they are, are discouraging ethical and religious education. It is only at this time that we must listen to the voice of those who lead a life dedicated to God.

India, with so much emphasis being laid on material advance and on a 'good-time' philosophy, is on the brink of a spiritual collapse. Nothing but a return to the fundamentals of a living faith can save her. Religion, if it is narrow and parochial, or divides man from man, is of little help. Religion, overshadowed by superstition, can generate no creative impulse. Science, divorced from God, has been reducing man to the measure of an insect. However, no age, which undermines faith in God in the name of the so-called scientific spirit, can be creative; it carries the germ of its own destruction within it. The rise and fall of empires are all witnesses to this phenomenon.

India has survived in history because of its faith in moral and spiritual values—its faith in God. And this faith, we are confident, is with us in spite of neglect by some.

Neither science nor politics, not even a search for material advance, can ever deprive India of her ageless message of *Satyam, Sivam, Sundaram*. This is our faith: the faith by which the Bhavan lives and for which it works.

We can, therefore, look forward to a future with undimmed faith and greater hope.

K M Munshi

KULAPATI'S LETTER—*Contd. from page 18*

The Prime Minister has rightly called it a "mass upsurge". I have never seen such a popular upheaval even when our struggle for independence was at its height. To say that it is inspired by vested interests or communal narrow-mindedness, I am constrained to say, is a deliberate propaganda lie. It is the Kerala Peoples' non-violent resistance, in the best Gandhian tradition, to misrule and tyranny.

The problem that I had set myself to study was whether the Government of Kerala can be carried on in accordance with the provisions of the Constitution as provided by Article 356. On the facts which I gathered and which, if given an opportunity, can be established, I am convinced, before any impartial tribunal that the present Kerala Government is not so carried on and cannot possibly be so carried on. For behind the facade of a Government under our Constitution, the Communist Party has established a State (barring the Judiciary), run by it for its own benefit and maintained by bribery, corruption and terror. All non-Communists in the State are, for all practical purposes, treated as instruments to be used if they are willing, hostiles to be terrorised into submission if unwilling.

This conclusion is drawn from the incidents I have seen and the facts I have gathered, some of which only I shall summarise in this letter.

Twenty-three out of the 28 Municipalities, a large majority out of the 894 Panchayats; 26 out of the 32 Daily Newspapers; all the Bar Associations; all the Political Parties and Trade Unions excepting those few which are set up by the Communist Party are behind the Liberation Movement.

In the hartal observed on the 29th June, over two lakhs workers, representing 90% of labour, participated. The trade union of the biggest industrial unit in the State—Fertilisers & Chemicals Ltd., which was Communist-controlled till eight years back supports the movement; in the recent elections to the co-operatives of the said factory, all Communist-supported candidates were ousted. The Dock Workers Union (Thuramukha Thozhilali Union) with a membership of 13,000 wholeheartedly supports the movement.

Out of the 43 College Unions, only one union has been captured by Communist students, on the strength of 700 votes, the remaining 1100 students having boycotted the union election. The bulk of the students are taking part in the movement.

Thousands of men and women are being arrested every day. The total number so far reported in the daily Malalam Press is 64,000. As the ils are packed full, Cashewnut ctories are converted into mporary Jails, one of which I visited. Women, some of hem of the highest families, re actively taking part in the vement. Over 7000 women ve already courted arrest so r, about 1000 having done so the 11th.*

As is well known, the Com- unist Ministry is supported in wer by a majority of two -Communists. They are ky ones who hold two Minis- rships. Comment is needless.

With the Chief Minister at the ad, the Party runs an effective tra-constitutional Communist ate machinery financed by vernment funds. The funds e channelled through mush- om labour co-operative socie- s of contract labour, toddy- pers, etc., all controlled by ive Communists and brought o existence solely for the rpose; through industrial s and subsidies under the e Year Plan given to indi- duals (even Ayurvedic phy- ians), newspapers and insti- tions manned or controlled by munists even before the emes are approved by the tral Government; through struction contracts given Communist labour contract operatives without tenders without permitting com- tion, the societies themselves getting the work done by private contractors; and through the sale of timber in reserve forests without auction and at low prices.

The affair of toddy-tapping contracts is an instance in point. Unknown to the public, the Government and the Communist Party decided that *abkari* contracts for toddy-tapping should be given to co-operative societies and gave contracts to co-operative societies promptly formed and got registered by the Communist Party without any competition or auction. When the proposals were publicised, the non-Communists had no chance to compete for the contracts because their registration was deliberately delayed on some pretext or the other. The profits from these societies form the source from which a large body of *goondas* are maintained and an election fund is built up by the Party.

New co-operative societies are generally registered only if formed and manned by Communists. In the case of co-operative societies which existed before the advent of the Ministry, "Rectification Committees" consisting of Communists are appointed in the exercise of arbitrary powers vested in the Registrar and thus the non-Communist societies are taken over by the Communists.

An interesting case came to my notice. In Adur rubber plantations, there are two workers' co-operative societies, one controlled by AITUC and the other by INTUC and both being equal in membership, the Officer concerned recommended that the new contract for planting 300 acres be equally divided between them. This recommendation was brushed aside by the Minister and the AITUC was awarded 250 acres and the INTUC 50 acres. The gross discrimination resulted in serious clashes between the members of the rival unions.

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*These figures are upto July 14.

Funds are being lavishly spent to form Communist Cells and to introduce them in the services and the police.

Communist Partymen are placed in charge of administration. The Party Cells are all-powerful. No Officer of any department can grant relief unless it is supported by the Cell Secretary. All investigation and inspection is done by Officers with their aid. Even government contract work given to Communist Unions is supervised by the Party workers and if any conscientious Officer ventures to find fault with it, he is promptly transferred, very often on telephonic suggestion by the Cell Secretaries.

Postings and transfers of Government Officers are often done for Party convenience; even such transfers are announced by the Party first.

Even in the field of organised labour, the Government and the Party are making it impossible for any other union to function. The machinery for settling industrial disputes moves promptly only at the behest of the Communist unions so that the non-Communist unions are displaced. Even the State Khadi Board has been practically taken over.

There are Communist Cell Courts which issue summons, impose punishments, extract penalties by terror in disputes between one citizen and another. Recently, however, these activities have been slowed down. The machinery of law is also exploited by instituting false cases against those who are opposed to the Communist Government.

Considerable trouble would have been avoided had the President withheld his approval to the Education Act, which evoked considerable resistance. In substance the new Act and Rules are intended to take over educational institutions from private hands, so that the Communist Party can indirectly control them.

What is termed as nationalisation of text-books is a step in Communist indoctrination. Some of the text-books look like text-books of Communism, the Communist countries being portrayed as paradise on earth. Mahatma Gandhi and the post-

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edom achievements of India ve been completely by-ssed. India has no place in e chapter on the Rise of Asia. Jesus Christ is only the son of a carpenter; Garuda, whom ndus venerate, is only a kite ting chicken; God himself ridiculed. The following ssage is a typical example: The temple does not check it; e Church does not check it; e Creator is now abroad."

Even the Committee appoint-by the Communist Govern-t referred to the omission lessons giving the lives of religious leaders and ies from sacred books and demned certain passages h tend to offend the religious sentiments of people.

Sri Namboodiripad's recent ment that only 700 out of schools are closed bears no tion to facts. The total ber of schools in Kerala is 4. The number of schools areas where the Government decided to have the ls opened is only 6000. of 3817 private-manage- schools in these areas, remain closed. Besides, the Government have been d to close down many of own schools for lack of dance and in the rest h are kept open the attend- ranges from 5% to 30%. Mattancherry Division, on authority of the President Municipality, Sri Raghavan, only two schools out of 83 are working. Government schools in districts like Kottayam and major parts of Ernakulam, Alleppey and Trichur still remain closed.

Law and Order machinery works only for the benefit of the Communists. The crimes recorded has shot up to double the usual number.

There have been more than twenty political assassinations during the twenty-seven months the Ministry has been in office.

Criminal Law is made to operate for the Communists and at the instance of the Cell Secretary. In one district, a leading criminal lawyer reported to me that if a cognisable offence is committed against a non-Communist, no F.I.R. is to be on file. An official frankly confessed to him that he has instructions not to take cognisance of any such offence, except in cases of death. In the same district, a Communist Party witness giving evidence in court stated to the effect: 'Under our Party instructions, if any offence is committed against a Communist, we immediately contact the D.S.P. directly and not the Station Officer; the D.S.P. will then contact the Communist Cell Secretary, both of them will then put their heads together and prepare the F.I.R.'

Communists guilty of cognisable offences go unpunished.

If by some chance they are tried, the prosecution is often withdrawn; if sentenced by Court, it is remitted by the Government. One lawyer was stabbed inside the District Court premises by a Communist Worker. The Communist Worker was released by the Police under higher orders; the lawyer is being prosecuted. Cognisable offences against Communists under the guise of being labour disputes are sent to Labour Officers for settlement.

Though the Judiciary is acting with independence, I came across numerous cases of the Communist Party interfering with the administration of justice. A few typical cases may be cited:—

(a) In Pathanamthitta a body of 18 Communists wrote to the Munsiff to the effect that he should decide a case before him in favour of the party who was a Communist. The Munsiff reported to the High Court which took action in contempt against them. They tendered apologies which were accepted;

(b) In Attingal there was a case of serious nature against certain Communists which came up before the City Magistrate, one Sri Paraman, with First Class powers. The Public Prosecutor, under instructions from Government moved for withdrawal of the case against the accused. The Magistrate refused the prayer, as a result his First Class powers were immediately taken away. The Magistrate, however, committed the case to the Sessions Court which while convicting the accused, imposed nominal fines in spite of the serious nature of the offence. At the instance of the Complainant, *not* of the Government, the matter is pending before the High Court for enhancement of the sentence;

(c) Sri Raghavan, a Communist and brother-in-law of Sri C. Achuta Menon, Home Minister, approached the First Class Magistrate at Trichur, Sri Korathu, to drop a case against a Communist. He refused the prayer and told him that he should not interfere with the course of justice. He was told on the spot by Sri Raghavan that he would be transferred if he did not accede to the wishes of Government. Next morning Sri Korathu was deprived of his magisterial powers and transferred as a Revenue

Official in some other town telegraphically.

The Police firings are intended not for the prevention of crime but to strike terror or inflict reprisals on non-Communists. Party agents travel with the Police in Police Vans to attack non-Communist villages, particularly those with predominant Christian population.

A typical case will illustrate the point. On the morning of [illegible] July, some women from the village of Cheriathura, about three miles from Trivandrum, went to picket the Trivandrum Collectorate Office. About midday, led by a Communist, the Police arrived in the village and ran amuck, shooting in all directions at whatever target was available in an area of one [illegible]ng square. Bullets hit the Church walls. The Police, apparently running in all directions, shot down a pregnant woman who was drawing water from a well; some fishermen who were near the sea distributing the fish-catch of the day. A newly married man who was sleeping in his hut was shot through the window. Another person who was sleeping inside his hut was dragged out and also shot.

Recently however a change has taken place in the technique of terrorism. Instead of taking the aid of the Police, which leads to adverse impressions in India, hired *goondas* of the Party are spreading terror in the villages. During the four days that I had been in Kerala, I learnt of incidents in the villages adjoining the road I travelled. Fighting has been raging for several days in Kallada, a village near Quilon. The Collector visited the place under heavy police escort and disappeared after a short exhortation to the people to be peaceful. In another village, several people have been stabbed, including a venerable old priest who happened to be in the village, and one of the victims died on the spot. In a third village, fighting is still going on. The situation has entered the stage of a miniature civil war between the Communist *goondas* and the rest of the people.

The non-Communist papers say that the 'Communist *goondas*' have been spreading terror and the Police do not interfere. I was told that in the local Communist papers, it is said that the 'Congress *goondas*' are harassing people and the Police do not take any notice. Both are agreed that the Police is taking no preventive action. And by far, the casualties of the dead and wounded are overwhelmingly from the ranks of the non-Communists.

However, the Police do resort to frequent lathi-charges. At one or two places, enquiries showed that men were pursued to long distances in order to belabour them. In Quilon, I came across the case of a volunteer who was given lathi blows after he was arrested and put in the police van.

The whole attempt is to terrorise the people into submission. The toddy-tappers, for instance, who are members of the Communist-controlled societies are the Party agents for terrorising the people. In some areas they go about brandishing their tapping choppers, hitting persons who show resistance; while, on the other hand, non-Communists are disarmed by the Police, even domestic knives being taken away from them.

Sri Namboodiripad recently stated with pride that Section 144 has been applied in Kerala only in two or three places. He is right; Section 144 is applied as preventive action and the Communists are not interested in prevention. The work of striking terror is now being left to the *goondas*.

Even the Liberation Movement leaders go about at considerable risk. Several of them, including some former Chief Ministers of the State, told me that often on their way from one place to the other, their cars are surrounded, sometimes they are stoned; they cannot move about without someone or other to protect them.

A large number of hooligans have enlisted themselves as members of the Communist Party and they belabour villagers, often robbing them for private motive with impunity. A lawyer travelling in car from one district to another was relieved of money by Communist workers. Even in the City of Ernakulam ladies complained that while going about on social work they are openly insulted by Communists.

One thing was clear to me: the issue in Kerala is whether democracy is to exist in Kerala or not and I was glad to find that amongst the vast majority of the people, from the highest to the lowest, there was a strong conviction that they are fighting to save democracy.

The Voters' lists in many cases have been inflated to absurd proportions. Besides, the non-Communists are under fear of, and subjected to, such terrorism that no free and fair elections are possible so long as the present Ministry continues in office, the paid anti-social elements are not eliminated and the extra-constitutional machinery of the Communist Party operating as administration is not broken up.

There is a universal feeling that non-Communists have no security in the State. Normal help of the Police is not available to non-Communist citizens; even leaders find it difficult to get it. Non-Communists are made to feel that they cannot exercise any right of citizenship; that they are given no right protection; that those who are not Communists have no place in the State. A former Minister put it succinctly: "I have lost my citizenship; I can only regain it if I take the Communist Party membership; the sole purpose of the Kerala Government is to build up the Communist Party of India."

Under these conditions, there can only be one answer to the question I had come to study: that the Government of the State cannot be carried on according to the provisions of the Constitution.

Yours sincerely,

K M Munshi

FOR ALL RACES

Let us wipe away the tears from the face of man.

Let us pray for the descent of the air of Life upon
this slaughter-stricken offspring of the sun.

Let us take thought for all races, let us raise strong
races to the level of gentleness towards races
that are weak.

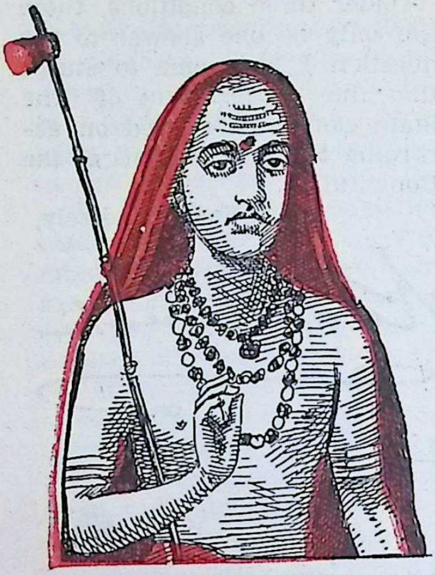
Let each race say to its God: "We will be Thy ambassadors
of Peace to those whom once we loved to hate
as 'enemies' ".

Let us wage war against War, let us smoke out the hornet's
nest of war-makers and chase them beyond the two
Poles of our planet.

Let us worship God with the psalms of peace—heroic conduct.

Let us invite the Ancient Builders to build a pyramid,
wherein for ever shall lie buried the mummied body
of the Pharaoh WAR.

—**Swami Ananda Acharya**



Sri Sankara Bhagavatpada

Among the innumerable works Sri Sankara has left for the guidance of posterity is one which, by its simplicity and directness, has vast appeal to the modern intellectual. It is Aparokshanubhuti consisting of 144 verses. It deals with the direct modes of self-realization.

In this article are collected together in free rendering such verses from this work as explain the inner significance of the steps commonly recommended for the practice of Rajayoga whose end is Kaivalya or self-realization.

PATH to KAIVALYA

YAMA, *niyama*, *tyaga*, *mouna*, *desa*, *kala*, *asana*, *mulabandha*, *deha-samya*, *drik-sthiti*, *pranayama*, *pratyahara*, *dharana*, *dhyana* and *samadhi*—these are the fifteen steps needed for *aparokshanubhuti* or direct realization through Rajayoga.

By *yama* is meant the control of all senses by the knowledge that all universe is Brahman and this step should be practised repeatedly.

By *niyama* is meant the incessant in-flow of all that relate to the Self and the disappearance of all that relate to the non-Self. By the assiduous practice of this step, the wise attain supreme bliss.

By *tyaga* is meant the complete elimination of phenomenal universe by the contemplation of *Chidatman* or Inner-Self. The great venerate this step as being capable of bringing about instantaneous liberation.

That from which word and thought, not being able to reach return (Brahman) is verily *mouna*. It is attainable by yogis. The wise man should always identify himself with That. Only the ignorant construe it as literal silence.

That solitary Place (*Chida-*

sa) is known as *desa* where individual existence is possible whether at the beginning, end or the middle—and by which the universe is filled at all times.

By *kala* is meant the Undivided Secondless Bliss, which manifests the entire creation from Brahma downwards in the twinkling of an eye.

By *asana* is meant that condition in which the Brahman is contemplated unceasingly with unmixed Bliss and not any other pose which destroys Bliss. *Siddhasana* for instance is that immutable condition which is the root of all created universe. All *siddhas* enter it.

That is *mulabandha* which forms the root of all existence and the key to the control of mind. It should always be operated and is eminently fit for Rajayogins.

By *deha-samya* is meant that equipoise obtained by dissolving oneself in Brahman. Without such osmosis there can be no equipoise. Taut limbs like dried-up trees do not constitute *deha-samya*.

By *drishti* is meant that vision which, endowed with knowledge, will see the universe as Brahman. In other words, this vision should cease all distinction between the seer, sight and the thing seen. This is the laudable vision and not the physical look directed towards the nose-tip.

That process is called *pranayama* which, by the adoption of Brahmic attitude towards all things such as mind etc., controls all life-forces. In it *rechaka* constitutes the giving up of all thoughts of universe and *puraka* constitutes the attitude of "I am Brahman itself," and making this attitude permanent constitutes *kumbhaka*. This, and not the alternate pressing of the nose, forms the *pranayama* for the wise.

The immersion of the mind in Brahman by seeing the Self in all sense-activities should be known as *pratyahara* and practised by all seekers of liberation.

Holding the mind at that level where all it sees are identified with Brahman is *dharana* in its noblest form.

That unqualified attitude of being in the wholesome condition of "I am Brahman itself" is known as *dhyana* and it is productive of the greatest Bliss.

That changeless state which, by seeping into Brahman, becomes completely oblivious of all activity is known as *samadhi*. It is also known as *gnana* or knowledge. One should practise this till it becomes spontaneous; one who perfects it becomes the greatest Yogi.

This is known as Rajayoga consisting of the above steps. To the mentally ripe, it is productive of *kaivalya*.

It is easily and speedily attainable by all those who have faith in the Guru and the Lord.

LOOK UPON YOUR DUTIES AS SERVICE UNTO GOD

SRI RAMANUJA after having lived on earth for a period of 120 years, out of which 60 years were spent in the holy island of Srirangam, one day approached the Lord Ranganatha and sought permission of Him to lay down the burden of the mortal body that he was bearing even beyond the allotted full span of human life. The Lord was at first silent but when Sri Ramanuja persisted in his request in an appealing manner, He granted his wish. Sri Ramanuja then went to his *math* and assembling all his disciples, announced his intention to depart from the world and exhorted them not to deviate from the path leading to salvation. The disciples gave vent to their feelings of unbearable sorrow, but the Guru consoled them and commanded them to gather together after taking their night meal. When they did so, Sri Ramanuja gave them the quintessence of his teachings thus:

"Worship Sri Vaishnavas exactly as you would do in the case of your spiritual preceptor. Have sincere faith in the teachings of the great Acharyas of yore. Never be slaves to your senses. Be not satisfied with the acquisition of worldly knowledge. Go on reading repeatedly the books dealing with the greatness of God and the wonders of His creation. If perchance you are favoured with scintillating wisdom by Guru's grace, then the attraction of the senses will cease for you. Learn to treat all your feelings with indifference. Enjoy the utterance of the names and glories of God's devotees with as much relish as the utterance of God's name and glories. Bear in mind that he who renders service to God's devotees attains God speedily; therefore unless you dedicate yourself to the service of God and His devotees, you will not be saved however wise you may be. Do not consider the life of a Vaishnava as a means for acquiring any selfish advantage. You must endeavour to realise the ideal.

"Devote a portion of the day, at least one hour, to the contemplation of the greatness of your spiritual preceptor and some time every day to the reading of the sacred writing of the Alvars or the Acharyas. Always seek the company of those that pursue the path of self-surrender to God and avoid the company of those that say, 'There are other paths leading to salvation'. Do not associate with people who are always in quest of filthy lucre and sense-enjoyments, but mingle with the devotees of God to the extent possible. Whoever looks upon the sacred images of God as mere stones, his own spiritual teacher as an ordinary human being, eminent devotees as high or low according to the caste of their birth, the holy water that has touched the feet of God and as a consequence has the power to purify and purge one of all sins as mere water, the sacred *mantras* as a collection of sounds, and the Supreme Lord of all the worlds as one not higher than the Devas, let him be considered as one fit to dwell in the infernal regions."

When Ramanuja finished this discourse, the disciples requested him to advise them as to how they should live in the world till life departed from the body. Thereupon the Acharya commanded them to abide by the following instructions:

"He who has truly surrendered himself at the feet of God should not bestow any thought on his future, which is entirely at His disposal; for the least anxiety felt in that connection betrays the hypocrisy in his self-surrender. His present life is entirely determined by his past *karmas;* so it is not proper to grieve over it. *Let not the performance of your duties be regarded as a means for achieving worldly ends, but consider it as service rendered to the Supreme Being.*

"Study the *Sribhashya* and teach it to others—this is a service most pleasing to God. If this be not possible, study the holy writings of Saint Satakopa and other great souls and teach them to qualified disciples. Failing this, spend your lives in service done to the Lord in the sacred places on earth. Else construct a hut at Yadavadri and live there in perfect peace. Or remain where you are and throwing all your burdens on God or your own Guru and being ever immersed in the contemplation of the *Dvaya Mantra.* If none of the above be possible, seek a Vaishnava who

(*Continued on page 39*)

Hail Keshava!

Jayadeva

Few poetical compositions have acquired that abiding place in the life of people which Gita Govinda has.

Matchless for its beauty and sweetness, choice of words and expressiveness, it has few equals, much less rivals in the kingdom of lyric poetry.

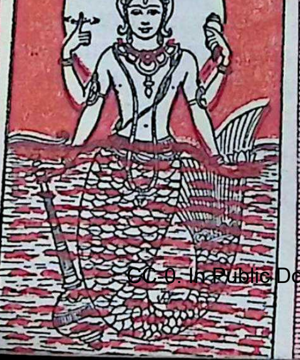
Whether at home or in the temple, no day passes without its being sung. It is not the fashion of a day or month. For centuries it has wielded its magic influence on devout souls and helped enrapture them.

This immortal poem describes the mystic love of Radha and Krishna. Although clothed in worldly imagery, it none the less has the spiritual substratum of the human soul yearning for merging with the Divine.

The fact that Krishna of this episode was below eight years of age is proof of the meaning. Radha was the embodiment of Prakriti and Krishna of the Purusha and in their union lay the realization of the Supreme.

Jayadeva, its author, lived in the 11th century. A God-intoxicated man, the immortal poem which he wrote in Puri had the distinction of being approved by Lord Jagannath Himself.

In this article is selected a popular passage from that lyric where the ten Avatars of Vishnu are described. Their English translation is by Sir Edwin Arnold.

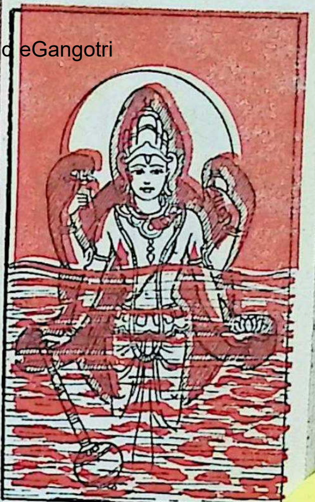


प्रलयपयोधिजले धृतवानसि वेदम्
विहितवहित्र चरित्रमखेदम्।
केशव धृतमीनशरीर
जय जगदीश हरे॥

O thou that held'st the blessed Veda dry
When all things else beneath the floods wa
hurle
Strong Fish-God! Ark of Men! Jai! Hari,
jai
Hail, Keshav, hail! thou Master of the wor

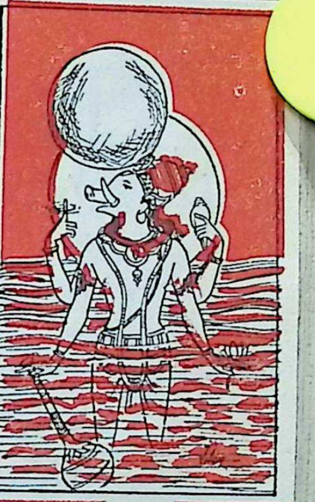
क्षितिरतिविपुलतरे तव तिष्ठति पृष्ठे
धरणिधरण किण चक्रगरिष्ठे ।
केशव धृतकच्छपरूप
जय जगदीश हरे ॥

The round world rested on thy spacious nape!
Upon thy neck, like a mere mole, it stood:
O thou that took'st for us the Tortoise-shape,
Hail, Keshav, hail! Ruler of wave and wood!



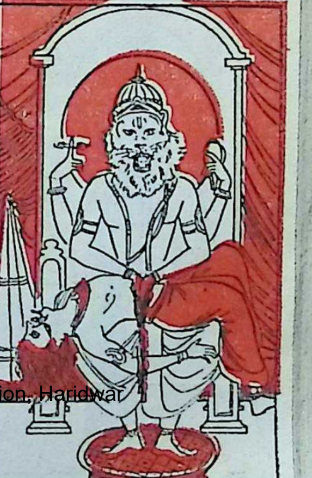
वसति दशन शिखरे धरणी तव लग्ना
शशिनि कलङ्ककलेव निमग्ना ।
केशव धृतसूकररूप
जय जगदीश हरे ॥

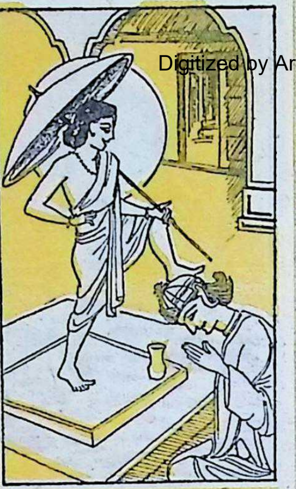
The world upon thy curving tusk sate sure,
Like the Moon's dark disc in her crescent pale:
O thou who didst for us assume the Boar,
Immortal Conqueror! hail, Keshav, hail!



तव करकमलवरे नखमद्भुतशृङ्गम्
दलितहिरण्यकशिपुतनुभृङ्गम् ।
केशव धृतनरहरिरूप
जय जगदीश हरे ॥

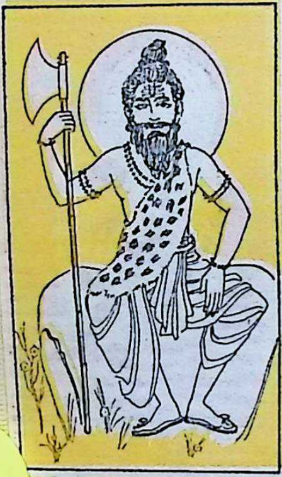
When thou thy Giant-Foe didst seize and rend,
Fierce, fearful, long, and sharp were fang and nail;
Thou who the Lion and the Man didst blend,
Lord of the Universe! hail, Narasinha, hail!





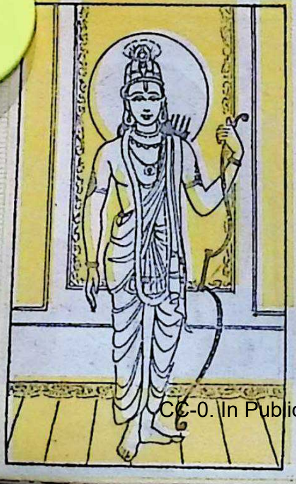
छलयसि विक्रमण बलिमद्भुतवामन
पदनखनीरजनितजनपावन।
केशव धृतवामनरूप
जय जगदीश हरे।।

Wonderful Dwarf!—who with a threefold stride
Cheated King Bali—where thy footsteps fall
Men's sins, O Vamana! are set aside:
O Keshav, hail! thou Help and Hope of all!



क्षत्रियरुधिरमये जगदपगतपापम्
स्नपयसि पयसि शमित भवतापम्।
केशव धृतभृगुपतिरूप
जय जगदीश हरे।।

The sins of this sad earth thou didst assail,
The anguish of its creatures thou didst heal;
Freed are we from all terrors by thy toil:
Hail, Parshuram, hail! Lord of the biting steel!

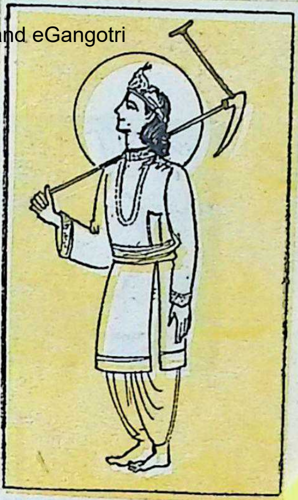


वितरसि दिक्षु रणे दिक्पतिकमनीयं
दशमुखमौलिबलिं रमणीयम्।
केशव धृतरामशरीर
जय जगदीश हरे।।

To thee the fell Ten-Headed yielded life,
Thou in dread battle laid'st the monster low!
Ah, Rama! dear to Gods and men that strife;
We praise thee, Master of the matchless bow!

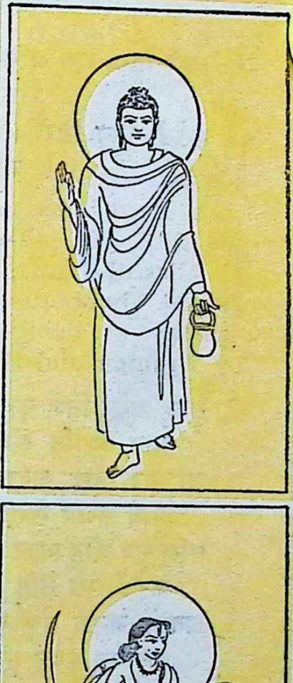
वहसि वपुषि विशदे वसनं जलदाभम्
हलहतिभीतिमिलितयमुनाभम्।
केशव धृतहलधररूप
जय जगदीश हरे॥

h clouds for garments glorious thou dost fare,
Veiling thy dazzling majesty and might,
when Yamuna saw thee with the share,
A peasant—yet the King of Day and Night.



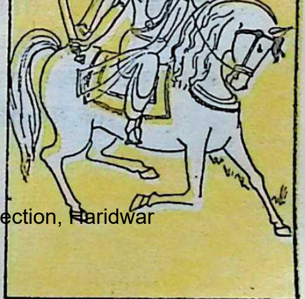
निन्दसि यज्ञविधेरहह श्रुतिजातम्
सदयहृदय दर्शितपशुघातम्।
केशव धृतबुद्धशरीर
जय जगदीश हरे॥

ciful-hearted! when thou camest as Boodh—
Albeit 'twas written in the Scriptures so—
u bad'st our altars be no more imbrued
With blood of victims: Keshav bending low—



म्लेच्छनिवहनिधने कलयसि करवालं
धूमकेतुमिव किमपि करालम्।
केशव धृतकल्किशरीर
जय जगदीश हरे॥

e praise thee, Wielder of the sweeping sword,
Brilliant as curving comets in the gloom,
ose edge shall smite the fierce barbarian horde;
Hail to thee, Keshav! hail, and hear, and come.



Sri Rama raised the prostrating Vibhishana and clasping him to His bosom addressed him as King of Lanka. Asked He: "How were you able to maintain piety in the midst of evil?" Vibhishana in grateful tones addressed the Lord:

Rama Bestows Sovereignty on Vibhis

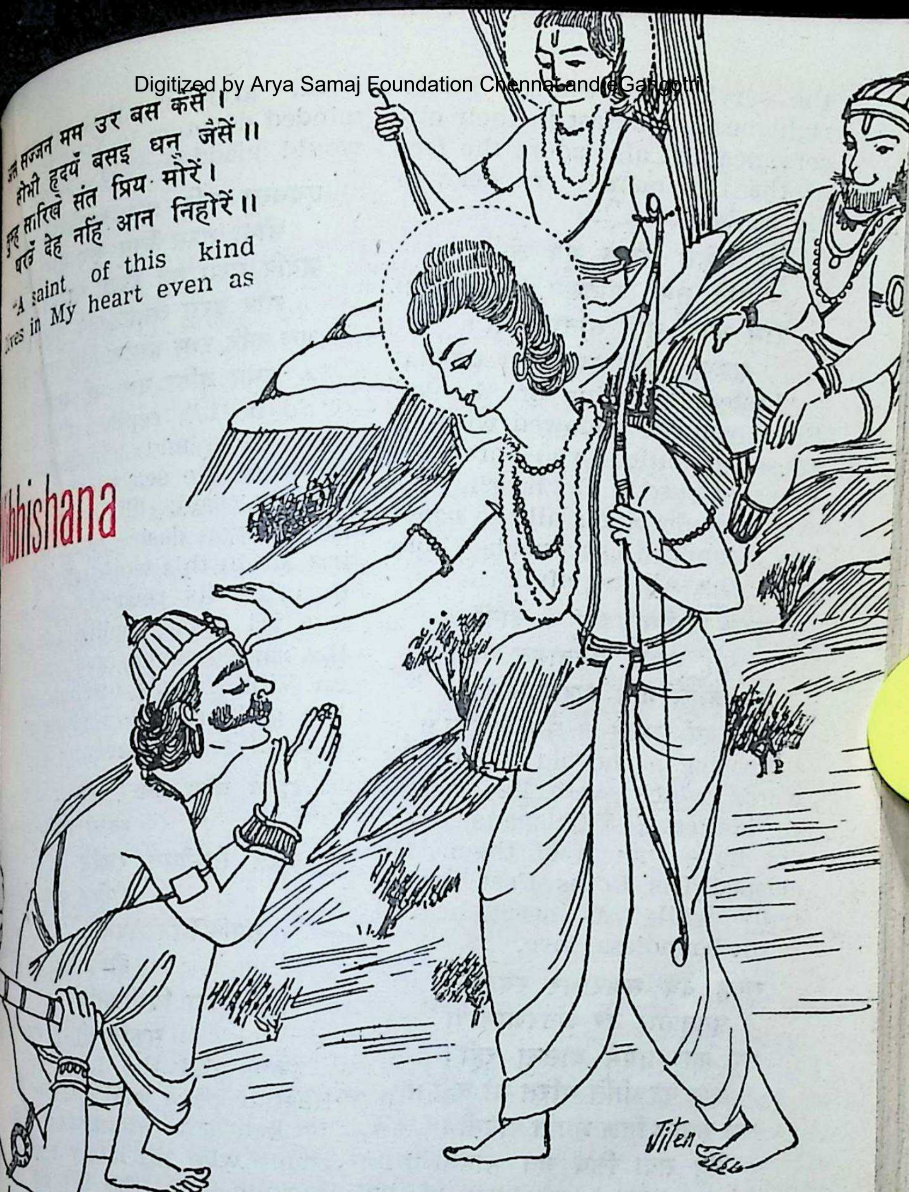
अहो भाग्य मम अमित अति
राम कृपा सुख पुंज।
देखेउँ नयन बिरंचि सिव
सेब्य जुगल पद कंज।।

"Blessed indeed am I, beyond measure, O all-gracious and all-blissful Rama, since I have beheld Thy Lotus Feet that are worthy of being adored even by Brahma and Siva."

सुनहु सखा निज कहउँ सुभाऊ।
जान भुसुंडि संभु गिरिजाऊ।।
जौं नर होइ चराचर द्रोही।
आवै सभय सरन तकि मोही।।
तजि मद मोह कपट छल नाना।
करउँ सद्य तेहि साधु समाना।।
जननी जनक बंधु सुत दारा।
तनु धनु भवन सुहृद परिवारा।।
सब कै ममता ताग बटोरी।
मम पद मनहि बाँध बरि डोरी।।
समदरसी इच्छा कछु नाहीं।
हरष सोक भय नहिं मन माहीं।।

In reply Sri Rama said: "Listen, My friend, while I tell you My nature, which is known to Bhusundi, Siva and Parvati too. That man who, even though he has been a foe of the entire creation, if he but comes to Me out of fright seeking My refuge discarding his vanity, infatuation, hypocrisy and his various trickeries, I immediately make him the equal of a Sadhu. The affection of a man to his mother, father, brother, son, wife, body, wealth, house, friends and relations are like different threads which a pious man gathers up and twists into a string wherewith he binds his soul to My feet! Nay, he looks upon all with the same eye. He has no desires and his mind is free from joy, grief and fear.

y on Vibhishana



अस सज्जन मम उर बस कैसें।
लोभी हृदयँ बसइ धनु जैसें॥
तुम्ह सारिखे संत प्रिय मोरें।
धरउँ देह नहिं आन निहोरें॥

"A saint of this kind lives in My heart even as thought of wealth resides in the heart of a greedy man. Only saintly persons of your calibre are the beloved of Me; for no one else but their's sake do I incarnate.

सगुन उपासक परहित
निरत नीति दृढ़ नेम।
ते नर प्रान समान मम
जिन्ह कें द्विज पद प्रेम॥

"Those who worship My embodied form, are dedicated to the service of others, fondly righteous, steadfast in their observance and also adore the feet of the Brahmanas, are dear to Me as My own life.

सुनु लंकेस सकल गुन तोरें।
तातें तुम्ह अतिसय प्रिय मोरें।।
राम बचन सुनि बानर जूथा।
सकल कहहिं जय कृपा बरूथा।।

"Listen, O King of Lanka! Since you are endowed with all these qualities you are My great beloved." On hearing the words of Sri Rama all the *vanaras* assembled exclaimed: "Glory unto the All-merciful!"

सुनत बिभीषनु प्रभु कै बानी।
नहिं अघात श्रवनामृत जानी।।
पद अंबुज गहि बारहिं बारा।
हृदयँ समात न प्रेमु अपारा।।

Hearing as he did the Lord's words which were like nectar to his ears, Vibhishana could not have enough of them. He clasped His Lotus Feet repeatedly while his heart heaved with boundless love.

सुनहु देव सचराचर स्वामी।
प्रनतपाल उर अंतरजामी।।
उर कछु प्रथम बासना रही।
प्रभु पद प्रीति सरित सो बही।।
अब कृपाल निज भगति पावनी।
देहु सदा सिव मन भावनी।।

"Listen, my Lord, Lord of the whole creation, animate and inanimate, Protector of the suppliant and knower of all hearts! I did have some desire left in my heart before; but even that has been swept away clean by the stream of devotion to the Lord's Feet. Now, gracious Lord, grant me that simple-minded devotion to Your feet as would gladden Siva's heart."

एवमस्तु कहि प्रभु रनधीरा।
माँगा तुरत सिंधु कर नीरा।।
जदपि सखा तव इच्छा नाहीं।
मोर दरसु अमोघ जग माहीं।।
अस कहि राम तिलक तेहि सारा।
सुमन बृष्टि नभ भई अपारा।।

"So be it", replied the Lord, the Victor, and asking for the water of the sea to be brought quickly, said: "Friend! Even though you desire nothing, seeing Me in this world rarely fails to bring its reward." So saying, Sri Rama applied the *tilak*, the sacred mark of sovereignty on Vibhishana's forehead when the gods rained a shower of flowers from heaven.

रावन क्रोध अनल निज
स्वास समीर प्रचंड।
जरत बिभीषनु राखेउ
दीन्हेउ राजु अखंड।।
जो संपति सिव रावनहि
दीन्हि दिएँ दस माथ।
सोइ संपदा बिभीषनहि
सकुचि दीन्हि रघुनाथ।।

Thus did the Lord of the Raghus save and bestow unbroken sovereignty on Vibhishana who till lately was being consumed by the fire of Ravana's wrath, fanned to fury by his (Vibhishana's) own breath (words). Nay, He conferred on Vibhishana with much misgiving the same fortune which Lord Siva had bestowed on Ravana when the latter offered his ten heads to Him in sacrifice.

is full of wisdom, devotion and desirelessness and move with him in such a way that he may be kind towards you; uprooting all your egoism, abide by the Vaishnava's words—this itself is a means for your salvation.

"In this life on earth, find out by careful discrimination your friends, enemies and the indifferent. Sri Vaishnavas are your friends; those who hate God are your enemies; the worldly are the indifferent ones. Let your heart rejoice at the sight of friends as though you have come across fine betel, flowers and scents. At the sight of your enemies let your heart tremble as though you have faced a snake, a tiger, fire and so forth. At the sight of the indifferent, do not mind them as you would not mind stocks and stones before you. Such should be the conduct of those who have taken refuge in God. Association with your friends, the Vaishnavas, will confer spiritual illumination on you. Shun the company of your enemies and the indifferent too, do not talk to them, never show respect to them in consideration of the worldly benefits thereby accruing to you, for such benefits are sure to make you soon an enemy of God. Remembering that the All-merciful Being is ready to supply you all that you pray for, never beg of your enemies."

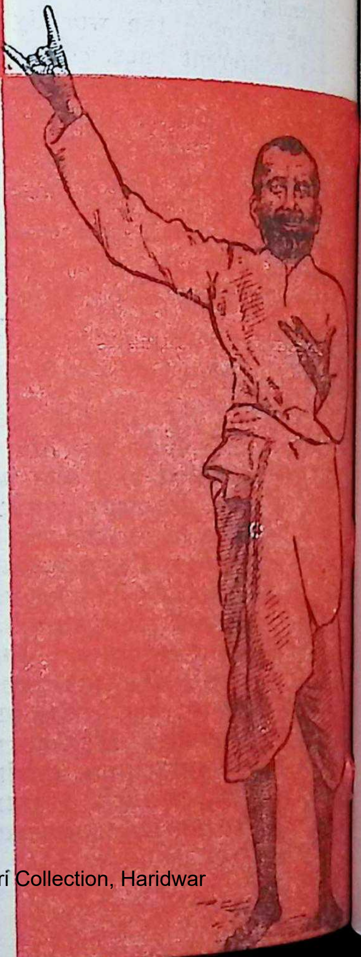
[From: *Life of Sri Ramanuja* by Swami Ramakrishnananda, published by Sri Ramakrishna Math, Mylapore, Madras-4.]

He is the real Vaishnava who feels other's sufferings as his own. He serves those who are afflicted and has no conceit. He bows before everyone, despises none; is steady in word, body and mind. Blessed is the mother of such a man. His outlook is always dispassionate; he has left all desires; he sees a mother in another man's wife. He never speaks an untruth, and touches no one's wealth. Ignorance does not overpower him; his mind knows stern detachment. He has experienced ecstasy in the worship of Rama; his body in itself possesses all places of pilgrimage. He has no avarice, he knows no fraud, he has outgrown desire and anger. Narsaiya says: To look at such a man is to earn merit enough to save seventy-one generations from hell.

—Narsi Mehta

TURN-IN YOUR PASSIONS ON GOD

Sri Ramakrishna Paramahamsa



THERE are a few men who cannot attain knowledge of God: men proud of their scholarship, proud of their education, or proud of their wealth.

If you speak to such people about a holy man and ask them to visit him, they make all kinds of excuses and will not go.

But in their heart of hearts they think: "Why, we are big people ourselves! Must we go and visit someone else?"

A characteristic of *tamas* is pride. Pride and delusion come from *tamas*.

It is said in the puranas that Ravana had an excess of *rajas*, Kumbhakarna of *tamas*, and Vibhishana of *sattva*. That is why Vibhishana was able to receive the grace of Rama.

Another characteristic of *tamas* is anger. Through anger one loses one's wits and cannot distinguish between right and wrong.

In a fit of anger Hanuman set the fire to Lanka, without thinking for a moment that the fire might also burn down the hut where Sita lived.

Still another feature of *tamas* is lust. Girindra Ghosh of Pathuriaghata once remarked, "Since you cannot get rid of your passions—your lust, your anger, and so on—give them a new direction. Instead of desiring worldly pleasures, desire God. Make love to Brahman."

If you cannot get rid of anger, then change its direction. Assume the *tamasic* attitude of *bhakti*, and say: "What? I have repeated the hallowed name of Durga, and shall I not be liberated? How can I be a sinner any more? How can I be bound any more?"

If you cannot get rid of temptation, direct it toward God. Be infatuated with God's beauty.

If you cannot get rid of pride, then be proud to say that you are the servant of God, you are the child of God.

Thus turn the six passions toward God.

A man need not fear anything if but once he receives the grace of God, if but once he obtains the vision of God, if but once he attains Self-Knowledge. Then the six passions cannot do him any harm.

SILENCE

Silence is of four kinds: Silence of speech, Silence of the eye, Silence of the ear, and Silence of the mind. Only the last is pure Silence and is the most important. The Commentary of Silence is the best commentary as illustrated in Lord Dakshinamurti. Only Silence is the Eternal Speech, the One Word, the Heart-to-Heart Talk.

Silence is like the even flow of electric current. Speech is like obstructing the current for lighting and other purposes. However much a Jnani might talk, he is still the Silent One. However much he might work, he is still the Quiet One. His voice is the incorporeal voice. His walk is not on the earth. It is like measuring the sky with the sky.

—*Sri Ramana Maharshi.*

the CHARIOT of JAGANNATH

Sri Aurobindo

THE ideal society is the vehicle of the indwelling Godhead of a human aggregate, the chariot for the journey of Jagannath.

Unity, Freedom, Knowledge and Power constitute the four wheels of this chariot.

The society, created by human intellect or by the play of the impure life-impulses of Nature, belongs to a different order: here it is not the chariot of God who directs the destiny of the collectivity, but a masquerading deity who deforms the divine intuition by covering up the God within; it is rather the vehicle of the collective ego.

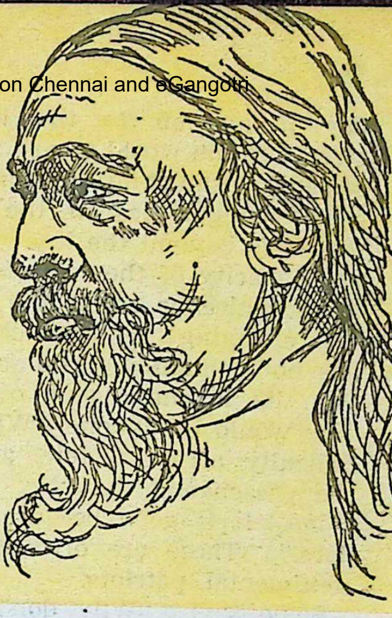
It wanders aimlessly along the path heaped with numerous pleasures, pulled by the immature and incomplete resolutions of the intellect, and the old and new dull urges of the lower nature.

As long as ego is the master, it is not possible to find the goal—even when the goal is seen it is not possible to drive the chariot straight in that direction.

The truth that the ego is an obstacle to the divine fullness applies not only to the individual but holds equally good in the case of the collectivity.

Three main divisions of the ordinary human society are noticeable. The first is the well-built chariot, polished, shining, clean and comfortable, fashioned by skilled artisans; drawn by strong well-trained horses, it goes forward cautiously at an easy pace without any haste along a good road. The *sattwic* ego is its owner-passenger. This chariot goes round the temple of God situated on a high region above it. Unable to go very close to the high ground, it circles it at a distance. If anyone wants to go up, the rule is to get down from the chariot and climb on foot. The ancient Aryan society which came after the Vedic age can be called a chariot of this type.

The second is the motor-car of the luxury-loving efficient worker. It rushes forward restless and tireless, at a breakneck speed, roaring through the storm of dust and shattering the street beneath it. Ears are deafened by the noise of its horn; it relentlessly pursues its way knocking down and crushing anybody that happens to be in its path. Danger to the life of the passengers is great; accidents are frequent; the car is often smashed and repaired with difficulty, yet proudly it continues. There is no fixed goal but whenever a new vista is seen not too far away, immediately the owner of the car, the *rajasic* ego, drives in that direction shouting, "This is the goal, this is the goal." One derives much pleasure and enjoyment in riding this car; yet peril is unavoidable, and to reach the Divine impossible. Modern society of the West is a car of this nature.



The third is the dirty, old, dilapidated bullock cart, slow as a tortoise, drawn by emaciated, starving and half-dead bullocks, and going on the narrow country roads; inside the cart is sitting a lazy, blind, pot-bellied, decrepit man in shabby clothes; smoking with great pleasure his mud-stained hukkah and listening to the harsh creaking of the cart, he is lost in the profusion of lazy and distorted memories of bygone days.

The name of the owner is *tamasic* ego and that of the cartman book-knowledge. He consults an almanac to fix the time and direction of his departure. His lips repeat the slogan, "All that is or has been is good and any attempt to introduce something new is bad." By this chariot there is a bright and early prospect of reaching, though not the Divine, at least the Void of Brahman.

The Bullock-cart of *tamasic* ego is safe as long as it rolls on the dusty unpaved village roads. We shudder to think what might happen to it if one day it got on to the broad streets of the world where fleets of rapid automobiles rush about.

The danger lies in the fact that it is beyond the knowledge and capacity of the *tamasic* ego to recognise or admit the time for changing the vehicle. It has no inclination to do so, for, then its business and ownership would be undone. When a difficulty arises, a few among the passengers say, "No, let it alone. It is good because it is ours." These are orthodox or sentimental patriots.

Some say: "Why don't you repair it here and there?" By this simple expedient, it seems the bullock-cart could be immediately transformed into a perfect and priceless limousine. Such patriots are known as reformers.

Others say, "Let us have once more our beautiful chariot of yore." At times, they even try to find ways and means of accomplishing this impossibility. There is no particular indication anywhere to warrant that their hopes would ever be fulfilled.

If we must choose one of these three vehicles, giving up still higher endeavours, then it is logical to construct a new chariot of the *sattwic* ego. But so long as the chariot of Jagannath is not built, the ideal society will also not take shape. That is the ideal and ultimate image, the manifestation of the highest and profoundest truth.

Impelled by the Universal Godhead, the human race is striving to create it, but owing to the ignorance of Prakriti, it only succeeds in creating a different image either deformed, crude and ugly or, if tolerably fair, incomplete in spite of its beauty. Instead of creating Shiva, it fashions either a dwarf or a demon or an inferior deity of the intermediate worlds.

Nobody knows the true form or design of the chariot of Jagannath, no artist of life is capable of drawing it. Hidden under many layers, this picture shines in the heart of the Universal Godhead. To manifest it, gradually through the effort of many divine *vibhutis*, seers and creators, and establish it in the material world is God's intention.

The real name of the chariot of Jagannath is not society but commune. Not a loose human association with diverse tendencies or merely a crowd but an unfettered indivisible organisation, the gnostic community created by delight and the unifying power of self-knowledge and divine knowledge.

Society (*samāj*) is the name given to the organisation, that device which allows a human collectivity to work together. By understanding the root of the word, we can also seize its meaning. The suffix *'sama'* means united, the root *'aj'* signities to go, to run, to fight. Thousands of people come together for the sake of work and to satisfy their desires. They pursue numerous aims in the same field—who can come first? who can get to the top?—and because of this there is struggle and competition, quarrel and fighting not only among themselves but with other societies as well. To bring about order into this chaos, obtain help and satisfy mental tendencies, various relations and ideals are established; the result is something temporary, incomplete and achieved with difficulty. This is the image of society, of the lower existence.

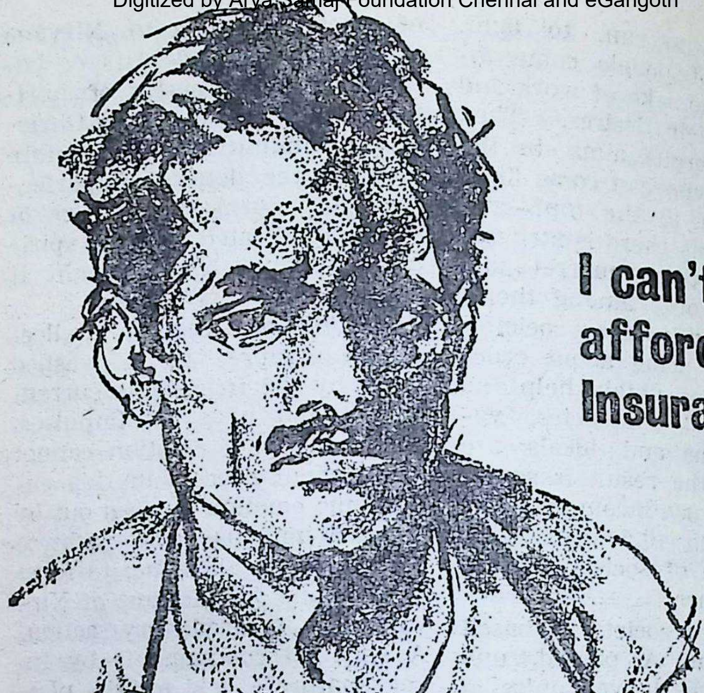
The inferior society is based upon division. A partial, uncertain and short-lived unity is constructed upon that division. The structure of the ideal society is entirely the opposite. Unity is the foundation; there is a play of differentiation, for the sake of multiform delight, not for division. In the society we find a hint of physical and mentally conceived unity arising from work; but unity based on the self is the soul of the spiritual commune.

There has been a number of partial and unsuccessful attempts to establish a commune in a limited field, whether inspired by the intellectual ideas of the West or in order to follow unhindered the discipline of inaction leading to Nirvana as among the Buddhists or because of the intensity of spiritual feeling like the early Christian communities. But before long all the defects, imperfections and normal tendencies of society infiltrated into the spiritual commune and brought it down to ordinary society.

The idea of a restless intellect cannot endure; it is washed away by the irresistible current of old and new life-impulses. An intensity of emotion cannot bring about success in this endeavour; emotion is worn out by its own impetus. One ought to seek Nirvana all alone; to form a commune for the love of Nirvana is a contradictory action. A spiritual commune is by its very nature a field for the play of work and mutuality.

The day the Self-born unity will come 'into being by the harmony and integration of knowledge, devotion and work, as impelled by the Will of the Virat Purusha, the Universal Person, on that day the chariot of Jagannath will come out on the avenues of the world, radiating its light in all directions. Satya Yuga, the Age of Truth, will descend upon earth; the world of mortal man will become the field for the play of the Divine, the temple-city of God, the metropolis of *Ananda*.

[*Translated by Niranjan from the Bengali of "Jagannather Rath".* Courtesy: *Aurobindo Ashram.*]



I can't afford Life Insurance

Would you say: *"Life Insurance is only for those who can save a lot of money."*?

You do not need a large income to insure your life. There are Life Insurance Policies which can be yours even if you can put by only a few rupees every month.

What is more, if you find it difficult to manage on a small income, will your family be able to manage on *nothing?* And that's just what will happen if they should lose you—their income-earner. The truth is you can't afford to stay uninsured.

LIFE INSURANCE

—the day you insure you're secure

the Great Search

Mahatma Gandhi

NO search is possible without some workable assumptions. If we grant thing, we find nothing.

Ever since its commencement, world, the wise and the lish included, has proceeded on the assumption that if we e, God is, and that, if God is t, we are not.

And since belief in God is co-istent with the humankind, istence of God is treated as a t more definite than the fact at the sun is.

This living faith has solved a ge number of puzzles of life. has alleviated our misery. It tains us in life, it is our one ce in death. The very rch for Truth becomes inter-ing and worthwhile, because f this belief.

But search for Truth is search r God. Truth is God. God is, because Truth is. We embark upon the search, because we believe that there is Truth and that it can be found by diligent search and meticulous observance of the well-known and well-tried rules of search.

There is no record in history of the failure of such search. Even the atheists who have pretended to disbelieve in God have believed in Truth. The trick they have performed is that of giving God another, not a new, name.

His names are legion. Truth is the crown of them all.

What is true of God is true, though in a less degree, of the assumption of the truth of some fundamental moralities. As a matter of fact, they are implied in the belief in God or Truth.

Departure from these has landed the truants in endless misery. Difficulty of practice should not be confused with disbelief.

A Himalayan expedition has also its prescribed conditions of success. Difficulty of fulfilling the conditions does not make the expedition impossible. It only adds interest and zest to the search. Well, this expedition in search of God or Truth is infinitely more than numberless Himalayan expeditions and, therefore, much more interesting.

If we have no zest for it, it is because of the weakness of our faith.

What we see with our physical eyes is more real to us than the only Reality. We know that the appearances are deceptive. And yet we treat trivialities as realities.

To see the trivialities as such is half the battle won. It constitutes more than half the search after Truth or God.

Unless we disengage ourselves from these trivialities, we have not even the leisure for the great search, or is it to be reserved for our leisure hours?

[*Courtesy:* Navajivan Trust.]

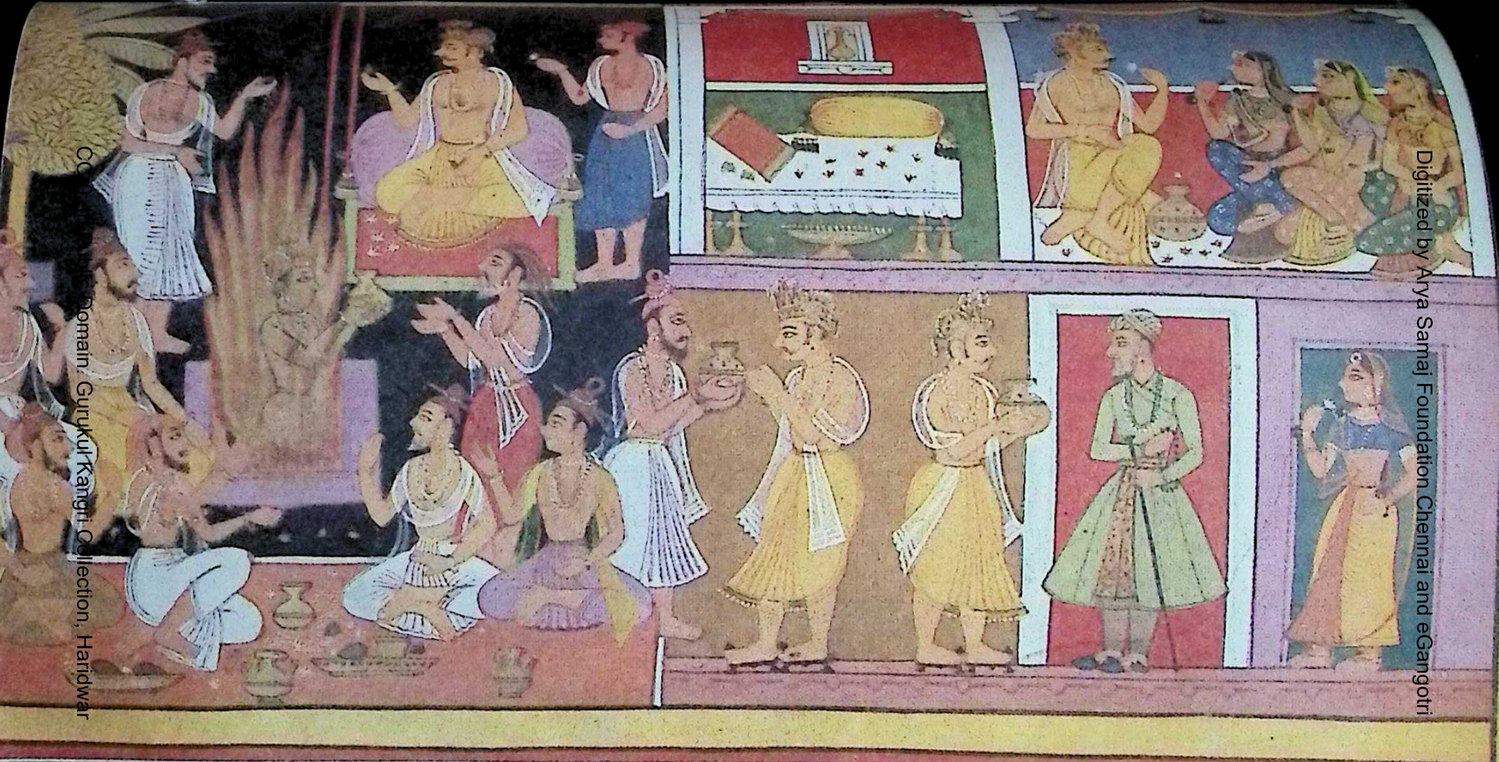
What is God? The Mind of the Universe. Where is He? All that you see and all that you don't see.

Apollonius

MY GOD

To me God is Truth and Love; God is ethics and morality; God is fearlessness. God is the source of Light and Life and yet He is above and beyond all these. God is conscience. He is even the atheism of the atheist.... He transcends speech and reason ....He is a personal God to those who need His personal presence. He is embodied to those who need His touch. He is the purest essence. He simply *is* to those who have faith. He is all things to all men. He is in us and yet above and beyond us.... He is long-suffering. He is patient but He is also terrible .... With Him ignorance is no excuse. And withal He is ever forgiving for He always gives us the chance to repent. He is the greatest democrat the world knows, for He leaves us 'unfettered' to make our own choice between evil and good. He is the greatest tyrant ever known, for He often dashes the cup from our lips and under the cover of free will leaves us a margin so wholly inadequate as to provide only mirth for Himself.... Therefore Hinduism calls it all His sport.

—Mahatma Gandhi



KING DASARATHA'S SACRIFICE

Courtesy: Trustees, Prince of Wales
Museum of Western India, Bombay.

Supplement to 'Bhavan's Journal'
Annual 1959

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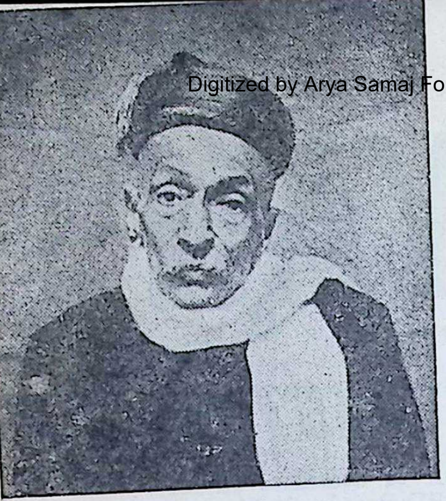

The vision of Atman by the Atman or the ecstatic vision of God is the ideal set by Seers for Realization. How one obtains that vision and what happens when this vision is obtained are outlined in this article from direct sources like the Upanishads, the Brahma Sutras, the Gita and the great Commentators like Sankara, Jnaneswar and others.

Ecstatic Vision of God

Dr. R. D. Ranade

THE utterances of the *Bhagavad Gita* in regard to the ecstatic vision of God are neither many nor explicit. In one cryptic passage the *Bhagavad Gita* tells us:

> यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
> यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥

This is the place where the *Bhagavad Gita* specially refers to the vision of the Atman by the Atman. Elsewhere it does speak briefly of the cosmic vision of God. It does speak explicitly of the personal relationship of Krishna to Arjuna; but rarely, as in this peculiar passage, it describes the ecstatic vision of the Self by the Self. One does not know whether there is any value in being so chary of describing mystical experience; and yet this is what the *Bhagavad Gita* does.

In fact, it is just here that the *Bhagavad Gita* speaks of the vision of Atman, following what the *Yoga Sutras* of Patanjali have set as an ideal for our realisation, तदा द्रष्टुः स्वरूपेऽवस्थानम्. In that state the seer lives in his own form. Patanjali also does not exfoliate the full meaning of this utterance.

In the *Badarayana Sutra* particularly there is a famous passage, संपद्याविर्भावः स्वेन शब्दात् । (IV 4.1), which gives the quintessence of the vision of the Self by the spiritual aspirant. The words there might be noted: द्य, आविर्भव: and स्वेन. All these words refer to a famous passage in the *Maitri Upanishad*, as we shall see very soon, where the author describes the way in which God appears to the mystic's vision in a flood of illumination.

It is unfortunate that this peculiar Sutra of Badarayana has not been properly interpreted by any great Vedantic writer except Sankaracharya. It is only he who understood the full meaning of the Sutra, and there he quotes the *Maitri Upanishad* अस्माच्छरीरात्समुत्थाय ज्योतिरुपसंपद्य स्वेनरूपेणाभिनिष्पद्यत एष आत्मा। to which the Sutra may be said to refer. In fact, this might be regarded as the great achievement of Sankaracharya, so far as the interpretation of that Sutra is concerned. Other Vedantic commentators have failed here for the simple reason that they did not understand the inner meaning of this mystic vision.

The greatest commentator on the *Bhagavad Gita* that ever lived, namely, Jnanesvara, has elucidated the above verse from the *Bhagavad Gita* in his own exquisitely poetic and allegorical way. We can do nothing better than quote the passage from his *Jnanesvari* in order to bring out the full meaning of the utterance of the *Gita* itself. So far as the present writer is aware, there has been no other writer except Jnanesvara who draws out the secret meaning of this verse of the *Gita* in such an excellent manner. Jnanesvara tells us what happens when this vision of the Atman is attained:

> When the tree of unreality has been cut down by the sword of Self-knowledge, then....one is able to see one's own form, one's own Self. This is, however, not to be compared to the vision of the reflection in a mirror; for, the reflection in a mirror is simply an 'other' of the seeing man. The vision of the individual Self is as a Spring which may exist in its own fullness even when it does not come up into a well. When water dries up, the image goes back to its prototype; when the pitcher is broken, space mixes with space; when fuel is burnt, fire returns unto itself; in a similar way is the vision of the Self by the Self... One must see without seeing. One must know without knowing. That is the primary Being from which everything comes... It is for seeing this original Being that seekers have gone by the path of Yoga, after having become disgusted with life, and with the firm determination that they would not return again... They have given over their egoism, and have reached their Original Home. That is this Existence, which exists in itself and for itself... after reaching which, there is no return.
>
> (*Jnā.* XV. 266-283).

We have seen hitherto how the fundamental idea in the *Bhagavad Gita* about the vision of God is paralleled by similar conceptions in Patanjali, Badarayana and Jnanesvara. But we shall now go to the fundamental source (the Upanishads) of the experience of Atman which has been the eternal spring of such an experience in India and has been paralleled by similar experiences almost everywhere in the world.

We cannot think of better passages than the following ten which we have selected in order to point out the real nature of the experience of Atman as given by the seers of the Upanishads.

As is well known, the doctrines of the *Bhagavad Gita* are merely a microcosmic representation of the teachings of the Upanishads and in the case of God-vision particularly, we might even say that they are even ultra-microcosmic. Let us, however, give to the passage from the *Bhagavad Gita* quoted at the beginning the benefit of a full exposition in terms of what the Upanishads have taught us, so far as the experience of Atman is concerned. This will stand as an eternal pattern not merely for students of Indian mystic thought but for parallel considerations to students of any mystic thought whatsoever.

We shall divide the ten utterances of the Upanishads into five groups of two each. In the first group, we are told how the vision of Atman takes place inside us. In the next two, we are shown how the vision of God is to be had in the external world. Then thirdly, we are told about the activity or no-activity of the Atman, his motion and no-motion, his joy and no-joy. In the fourth group, we have two utterances which bring the mystic into moral and axiological relationship with the Atman. And finally, we have two utterances in which the post-ecstatic monologues of two Upanishadic seers have been preserved for us as a perpetual treasure.

(*a*) *Vision of God in Internal Consciousness.* Coming to the first group we are told:

अथय एष सम्प्रसादोऽस्माच्छरीरात् समुत्थाय परं ज्योतिरूपसंपद्य स्वेन रूपेणाभिनिष्पद्यत इत्येष आत्मेति होवाच। एतदमृतमभयमेतद् ब्रह्मेति।

That luminous reality which comes out of us in the ecstatic state of consciousness and appears to our vision in our own form, is what we might call the Atman, says the Upanishad. This passage is from the *Maitri Upanishad.* In the same manner the *Katha Upanishad* also tells us that the aspiring mystic must extract very courageously the form of the Atman out of his own body, as a blade of grass might be extracted from its sheath. तं स्वाच्छरीरात्प्रवृहेन्मुञ्जादिवेषीकां धैर्येण।

The Saint of Nimbargi has told us in the same strain the significance of the extraction of the Self from the human body:

> हीगे ई जन्म इरुवदरोलगे आत्मनन्नु इद्दो तेगेदुकोंडु नोडिदरे आ मनुष्यनु मरलि जन्मक्के बरुवदिल्ल।

So these passages speak of the presentation, to the vision of an aspiring mystic, of the Form of God standing alone by itself without reference to the body.

(b) *Vision of God in the External World.* While the first group of extracts refers to our vision of God in ecstacy, in the second there is a reference to our vision of God in the external world.

> य एषोऽन्तरादित्ये हिरण्मयः पुरुषो दृश्यते
> हिरण्यश्मश्रुर्हिरण्यकेश आ प्रणखात् सर्व एव सुवर्णः।

The mystic is able to see on the Sun, for example, the full Form of God, clothed in golden radiance, with golden moustaches, with golden hair and up to the tip of his nails full of golden appearance. This passage is from the *Chandogya Upanishad*, which is supported by another passage in the *Isa Upanishad*, which tells us that this golden person, whom one is able to see on the Sun, is the same being as our own self योऽसावसौ पुरुषः सोऽहमस्मि। (*Isa Up.* 16) Here the mystic feels the identity of the person within himself with the person outside, whom he is able to see projected, for example, on the Sun.

(c) *Reconciliation of Contradictions in God-experience.* In the next group, we are told of the motion or no-motion of God:

> तदेजति तन्नैजति तद्दूरे तद्वन्तिके
> तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः।
> *Isa Up.* 5.

God moves and does not move; He lives inside and outside; He is both far and near. Such contradictions exist in God.

Similarly, in another famous passage the *Katha Upanishad* tells us:

> आसीनो दूरं व्रजति शयानो याति सर्वतः।
> कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति।
> I.2.21.

Sitting, the Atman is able to move far off, and lying, he is able to travel the whole universe. Who save myself is there in this world, asks the poet, who has been able to know this God, who is intoxicated and not intoxicated or who is intoxicated with his own rejoicings?

This passage has had analogues in the teachings of almost every mystical literature. Tukaram has told us:

निजल्यानें गातां उभा नारायण।
बैसल्या कीर्तन करितां डोले॥
उभा राहोनियां मुखीं नाम वदे।
नाचे हा गोविंद नाना छंदे॥

We have utterances of the same kind in two great Kannada saints, Purandaradasa and Jagannathadasa:

मलगि पाडिदरे कुलितु केलुव।
कुलितु पाडिदरे नितु केलुव।
नितरे नलिव, नलिदरे ओलिव निमगेंब।

So these visions of God, which have been experienced in all ages and lands by the Upanishadic seers, Tukaram, Purandaradasa, Jagannathadasa and others, cannot be lightly set aside by saying that they are only imaginative conjurations. There is in fact a certain universality in their statements, which confers an objective validity upon them. So far about the seeming contradictions of experience in God.

(*d*) *Moral and Axiological Relationship with God.* Now let us see in another group the way in which the mystic comes to be morally and axiologically linked up with the Atman whom he has realised:

आत्मानं चेद् विजानीयादयमस्मीति
पूरुषः।
किमिच्छन् कस्य कामाय शरीरमनु-
संज्वरेत्॥

(*Br. Up.* IV. 4.12)

Why should such a man enter upon any feverish bodily or mental activity when once he has realised that the Atman whom he has seen is really himself? The vision of the Self would put an end altogether to any such feverish activity. If such a mystic finds himself in extraordinarily difficult circumstances from which there is no escape except by praying to God, then the *Chandogya Upanishad* tells us that he should approach God in an unperturbed state of mind remembering the end he has in view. Immediately will the end be fulfilled for him if it has not been already fulfilled.

आत्मानमन्तत उपसृत्य स्तुवीत कामं
ध्यायन्नप्रमत्तोऽभ्याशो हयदस्मै
स कामः समृध्येत यत्कामः सुवीतेति।

(*Chan. Up.* I. 3.12)

In this way, we know from the Upanishads how God may come to the rescue of the aspiring devotee and quickly fulfil his aims.

(*e*) *Post-ecstatic Ejaculations.* Finally, let us make a mention of the monologues of the two realised Upanishadic saints:

अहं वृक्षस्य रेरिवा। कीर्तिः पृष्ठं
गिरेरिव।
ऊर्ध्वंपवित्रो वाजिनीव स्वमृतमस्मि॥

(*Tai. Up.* I. 10)

"I am the mover of the tree, namely, the tree of the body or the tree of the world. My fame is like the top of a mountain, lofty and super-eminent. My source lies in the holy original Being. I live immortally like the luminous Being in the Sun." This is one post-ecstatic monologue. There is another still more famous:

एतत्साम गायन्नास्ते ।
हा ३वु, हा ३वु, हा ३वु ।
अहमस्मि प्रथमजा ऋता ३स्य ।
पूर्वं देवेभ्योऽमृतस्य ना ३भायि ।
यो मा ददाति स इदेव मा३वाः ।
अहमन्नमन्नमदन्तमा ३द्मि ।
अहं विश्वं भुवनमभ्यभवा ३म् ।
सुवर्नं ज्योतीः ॥

(*Tai. Up.* III. 10. 5-6)

in which we are told that such a mystic sits in ecstatic contemplation singing the song of universal unity. "How wonderful! How wonderful! How wonderful! I am the first born of the Law. I have lived before the Gods. I am the source of immortality. He who gives me keeps me. I devour as food the devourer of all food, which is as much as to say that both the objective and the subjective worlds are resolved in me." Finally, the same mystic tells us "I fill the whole universe with splendour as of the Sun."

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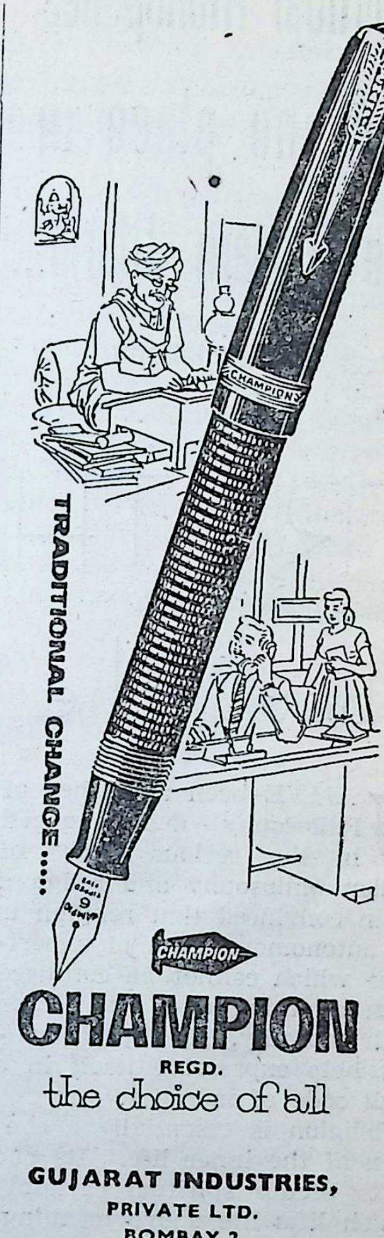
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Dr. S. Radhakrishnan on

TRUTH about the HINDU

I HAVE been a teacher of Philosophy and engaged in the serious study of Indian philosophy and religion. I am convinced that religion is an autonomous form of experience which cannot be confused with anything else, not even with morality, though it cannot help expressing itself in a high code of morality.

Religion is essentially a concern of the inner life. Its end is to secure spiritual certainty which lifts life above meaningless existence or dull despair. It must be judged by its own standard, whether it gives security to values, meaning to life, confidence to adventure. Its roots lie in the spirit of man deeper than feeling, will or intellect.

The deepest depths of the soul reflect the divine, when they are kept undimmed. "God has put eternity into the heart of man," says the Preacher. The sense of the infinite is the basis of religion. This sense is not satisfied with what the eyes see or the ears hear. When cultivated, it introduces us into a higher world than the material.

A man may be highly moral,

> ....Hinduism is a progressive historical movement still in the making. Its adherents are not custodians of a deposit, but runners carrying a lighted torch....

RELIGION

ctise virtue scrupulously, but faith and hope in the spiri- al direction of the universe not there, he is not a reli- us man. Religion is that owledge of the essential na- e of reality, that insight or ntration which satisfies not y a more or less powerful ellectual impulse in us, but t which it needs for its vital wer, for the realization of its e dignity, for its saving.

To this end intense spiritual ur and moral activity are eded. To have a vision of d requires a pure heart. To w the truth, not learning the heart of a child is need- . The ethical has a promi- t place in the process of the ification of the mind by h communion with God is ght about. When the goal reached, the spirit shines ugh and illuminates the e life, filling it with ethical acter and vital energy.

hatever may be the Hindu ctice, Hindu religion cannot regarded as unworldly or er-worldly. According to it, the aim of religion is to attain a knowledge or a vision of God and the aim of ethics is to remake human life into the mould of the unseen. The two are bound up with each other. The consciousness of the infinite spirit is the impulse to the ideal. It expresses itself in a burning passion for righteousness and purity. The sense of the spiritual and the longing for righteousness go together.

A verse in the *Mahabharata* says that the mark of the Aryan is not learning, not religion, but conduct alone. Philosophy in India is not an abstract study remote from the life of man. It is intimately woven into the texture of human existence. The civilization of India is an effort to embody philosophical wisdom in social life.

Spiritual values are realized on earth through the empiric means of family love, of love and friendship, of loyalty and reverence. To the truly religious, all life is a sacrament.

Modern attempts to improve the general condition of the

> ....Hinduism insists on the upward striving, not only in the sphere of morals, but in that of intellect.... when we mechanically follow impulses of the past, we are not exercising our freedom. But we are free when our personal subject becomes the ruling centre...

community, to transform society so that hope and happiness might be brought within the reach of the needy and the downtrodden, are not inconsistent with the Hindu religion but are demanded by it.

It is urged often that belief in the illusory character of the world associated with the Hindu religion conflicts with ethical seriousness. It is wrong to interpret the meaning of the doctrine of *maya* in a way that affects the urgency of the ethical demand. The doctrine of *maya* declares that the world is dependent on and derived from the ultimate reality. It has the character of perpetual passing away, while the real is exempt from change. It has therefore a lower status than the supreme itself. In no case is its existence to be confused with illusory being or non-existence.

Even Sankara, who advocates the theory of *maya*, carefully distinguishes the phenomenal existence of the world from the being of Brahman and the non-being of dreams, illusions, etc. Besides, many other interpreters of the Vedanta repudiate the doctrine of *maya* even in this limited sense.

Hinduism is a progressive historical movement still in the making. Its adherents are not custodians of a deposit, but runners carrying a lighted torch. The weaknesses of the Hindu faith which have drawn the institution into disgrace and are to-day blocking the way for social advance are due to a confusion between tradition and truth. We must preserve the spirit of truth which will guide us into all truth.

God does not say, "I am Tradition," but he says "I am Truth." Truth is greater than its greatest teachers. We must realize that the history of the race is strewn with customs and institutions which were invaluable at first and deadly afterwards. Gross abuses which still survive require to be cut off with an unsparing hand.

Hinduism insists on the upward striving, not only in the sphere of morals but in that of intellect. It is not to be regarded as either pessimistic or fatalistic. The law of *karma* affirms the implicit presence of the past in the present. When we unconsciously or mechanically follow the impulses of the past, we are not exercising our freedom. But we are free when

....No formula can confine God....The conception of a unique revelation, of a chosen people is contrary to the love and Justice of God. It is a pet fancy of the pious....

r personal subject becomes e ruling centre.

The end of religion is an es- ntial knowledge of God. Doc- ines about God are only guides the seekers who have not ached the end. They repre- nt God under certain images, s possessing certain attributes nd not as He is in Himself. r example, in Christendom, d the Father gave place to d the Mother in the Middle ges as in Mariolatry when she as said to be "Queen of Hea- n, who can do all that she lls."

o formula can confine God. sides, the knowledge we are pable of receiving depends on e stage of our development. great truth cannot be impart- d to one who possesses a nar- wer one answering to the easure of his capacity. If the e is deepened, the imperfect uth gives place to the more rfect one. The true teacher helps us to deepen our insight, not alter our view. He gives us a better access to our own scriptures for "the path men take from every side is Mine."

The different religions are not rival or competing forces, but fellow labourers in the same great task. God has not left Himself without witness among any people. Serious students of comparative religion are impressed by the general revelation of God. All truth about God has its source in God. The conception of a unique revelation, of a chosen people is contrary to the love and justice of God. It is a pet fancy of the pious that their own religion is the flower of the development of religion, its final end into which all others converge.

In the new world order such a view of spiritual monopolies has no place.

[Excerpts from *My Search for Truth.*]

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. . . India stretches from the tropics right up to the temperate regions, from near the equator to the cold heart of Asia . . . .

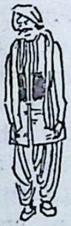
Jawaharlal Nehru

THE VARIETY AND UNITY OF INDIA

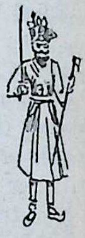
THE diversity of India is tremendous; it is obvious; it lies on the surface and anybody can see it.

It concerns itself with physical appearances as well as with certain mental habits and traits.

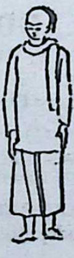
There is little in common, to outward seeming, between the Pathan of the North-West and the Tamil in the far South. Their racial stocks are not the same, though there may be common strands running through them; they differ in face and figure, food and clothing, and, of course, language.



In the North-Western Frontier Province there is already the breath of Central Asia, and many a custom there, as in Kashmir, reminds one of the countries on the other side of the Himalayas. Pathan popular dances are singularly like Russian Cossack dancing.

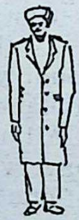


Yet with all these differences, there is no mistaking the impress of India on the Pathan, as this is obvious on the Tamil. This is not surprising, for these border lands, and indeed Afghanistan also, were united with India for thousands of years.



The old Turkish and other races who inhabited Afghanistan and parts of Central Asia before the advent of Islam were

largely Buddhists, and earlier still, during the period of the Epics, Hindus. The frontier area was one of the principal centres of old Indian culture and it abounds still with ruins of monuments and monasteries and, especially, of the great university of Taxila, which was at the height of its fame two thousand years ago, attracting students from all over India as well as different parts of Asia. Changes of religion made a difference but could not change entirely the mental backgrounds which the people of those areas had developed.



The Pathan and the Tamil are two extreme examples; the others lie somewhere in between. All of them have their distinctive features, all of them have still more the distinguishing mark of India. It is fascinating to find how the Bengalees, the Marathas, the Gujaratis, the Tamils, the Andhras, the Oriyas, the Assamese, the Canarese, the Malayalis, the Sindhis, the Punjabis, the Pathans, the Kashmiris, the Rajputs and the great central block comprising the Hindustani speaking people have retained their peculiar characteristics for hundreds of years, have still more or less the same virtues and failings of which old tradition or record tells us, and yet have been throughout these ages distinctively Indian, with the same national heritage and the same set of moral and mental qualities.

There was something living and dynamic about this heritage which showed itself in ways of living and a philosophical attitude to life and its problems.

Ancient India, like ancient China, was a world in itself, a culture and a civilization which gave shape to all things. Foreign influences poured in and often influenced that culture and were absorbed. Disruptive tendencies gave rise immediately to an attempt to find a synthesis. Some kind of a dream of unity has occupied the mind of India since the dawn of civilization. That unity was not conceived as something imposed from outside, a standardization of externals or even of beliefs. It was some-

thing deeper and, within its fold, the widest tolerance of belief and custom was practised and every variety acknowledged and even encouraged.

Differences, big or small, can always be noticed even within a national group, however closely bound together it may be. The essential unity of that group becomes apparent when it is compared to another national group, though often the differences between two adjoining groups fade out or intermingle near the frontiers, and modern developments are tending to produce a certain uniformity everywhere.

In ancient and medieval times, the idea of modern nation was non-existent, and feudal, religious, racial or cultural bonds had more importance. Yet I think that at almost any time in recorded history an Indian would have felt more or less at home in any part of India, and would have felt as a stranger and alien in any other country. He would certainly have felt less of a stranger in countries which had partly adopted his culture or religion.

Those who professed a religion of non-Indian origin and coming to India settled down there, became distinctively Indian in the course of a few generations, such as Christians, Jews, Parsees, Moslems. Indian converts to some of these religions never ceased to be Indians in spite of a change of faith. All these were looked upon in other countries as Indians and foreigners, even though there might have been a community of faith between them.

To-day, when the conception of nationalism has developed much more, Indians in foreign countries inevitably form a national group and hang together for various purposes, in spite of their internal differences. An Indian Christian is looked upon as an Indian wherever he may go. An Indian Moslem is considered an Indian in Turkey or Arabia or Iran or any other country where Islam is the dominant religion.

All of us, I suppose, have varying pictures of our native land and no two persons will think exactly alike. When I think of India, I think of many ings: of broad fields dotted with innumerable small villages; of towns and cities I have visited; of the magic of the rainy season which pours life into the dry parched-up land and converts it suddenly into a glistening expanse of beauty and greenery, of great rivers and flowing water; of the Khyber Pass in all its bleak surroundings; of the southern tip of India; of people individually and in the mass; and, above all, of the Himalayas, snow-capped, or some mountain valley in Kashmir in the spring, covered with new flowers, and with a brook bubbling and gurgling through it. We make and preserve the pictures of our choice, and so I have chosen this mountain background rather than the more normal picture of a hot, sub-tropical country.

Both pictures would be correct, for India stretches from the tropics right up to the temperate regions, from near the equator to the cold heart of Asia.

[From *The Discovery of India*]

VANDE MATARAM!

I bow to thee, Mother,
Richly watered, richly fruited,
Cool with the winds of the south,
Dark with the crops of the harvests
The Mother!
Her nights rejoicing in the glory of the moonlight,
Her lands clothed beautifully with her trees in flowering bloom,
Sweet of laughter, sweet of speech,
The Mother, giver of boons, giver of bliss!

—Bankim Chandra Chatterjee

[Translated by Sri Aurobindo]

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C. Rajagopalachari

VEDANTA

IN the olden days the contradiction between science and religion was not so great as it is at present. The very backwardness of science was a factor that reduced the difference. As a result, in those days fervent adherence to religion and philosophy not only did not cause serious disharmony but on the contrary spiritualized research and led men to great achievement. This was possible because they did not try to believe in contrary things.

There are numerous instances in the pages of ancient history as well as in the early history of modern times of great pioneers in science being devout men of God who regarded research as the service divinely ordained for them. But science has now grown and has an immensely wider circle of followers than ever before. As a

CAN WE OFFER TO THE WORLD A RELIGION WHICH IS NOT CONTRARY TO SCIENCE?

IS THE ANSWER

result, the maladjustment is at present much more serious and the mischief tremendous.

As for the contradictions between religion and that class of worldly activities of intelligent men called politics, the divergence is even greater than that between science and religion. It is indeed a miracle that earnest Christians preserve both their faith and their psychological health under the conditions of current national and international activities. The State permits, aids and abets the wholesale infringement of what is daily read and formally taught as the word of Christ. Yet, almost all the citizens of the State profess religion and believe themselves to be Christians. They duly celebrate Christian rites and festivals. The reign of relentless private competition, the right to make maximum private profit at the expense of others and the exploration of every advantage got by accident or acquired by enterprise, so that the differences between man and man may grow in geometric progression, are all plain denials of Christ. For the execution of deep-laid plans based on the so-called fundamental right to private competition, gigantic corporations equal in respectability to the Church and far richer, grander and more awe-inspiring than the Church's most impressive manifestations are established under the authority and protection of democratic States. Yet, almost every citizen of those States is a Christian or belongs to some other faith equally opposed to inequality and exploitation. The anti-spiritual significance of the hypocrisy generated by such contradictions is tremendous. Civilization must crumble corroded by this contradiction if nothing were done to avert the catastrophe.

It may be argued that this is an exaggeration, that there are many individuals who are faithful to professions and who continually protest against the misuse of wealth and power. A great deal of dissent is no doubt honestly and bravely expressed in every country against the neglect of religious principles. Even war in just causes is opposed and the volume of pacifist literature may be considered as standing proof of the validity of this plea. But this dissent of individuals is allowed to be expressed only because it does not materially interfere with the existing order. It even serves in its own way as an ally of the dominant hypocrisy, for by providing a vent and an escape for guilty conscience, it relieves the pressure and allows the crime to continue.

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The question may be asked, all this being accepted, what then? Is not the contradiction inevitable? It is true that religion or philosophy contrary to modern science is bound to become sham and hypocrisy, but is there any possibility of removing the maladjustment or averting the mischief? Can we offer to the world a religion which is not contrary to science? While it may be true and may be accepted that to secure a firm basis for progress all disharmony between science and religion and between religion and statecraft must be removed, and an integrated and well-adjusted body of thought and feeling must be established, is there any hope, it may be asked, of finding a solution in that direction? Are we not leading to the position that religion must be given up altogether? Is it not obvious that the contradiction pointed out can only be removed by the total abandonment of religion? Is it possible, at this stage of human history, to build a religious fabric around scientific truth as it has evolved and is still evolving?

Vedanta is the answer. It is not necessary to build a new religion. In India, we *have* a religion, and a philosophy attached to it, as old as civilization itself which is remarkably consistent with science as well as politics.

The claim may to outsiders seem strange, especially to those whose knowledge of Hinduism has been derived from the information supplied by the Christian missionaries of an older generation. As we are not, however, living in the times of the proselytizing Christian missions whose one function was to show that Hinduism was good for nothing, it may be hoped that the claim made here will receive a fair examination at the hands of sincere thinkers. In any event, readers in India would stand to benefit by a reassessment of their own heritage in the light of modern conditions and requirements.

Put in precise words the claim is that a code of ethics and a system of values were evolved by Hindu philosophers out of the religious philosophy known as Vedanta, which is not only consistent with science, but is admirably suited to be a spiritual basis for the more just and stable social organization that good people all over the world desire and are working for.

The attempt everywhere has been to bring about economic and social reorganization on the strength only of State authority. It imposes a terrible strain on that authority and is subject to inevitable.. flaws in execution. It has also this defect of all repressive State actions, that it is irksome to the citizen and creates a mental state unfavourable to co-operation, whereas the furnishing of a code of spiritual values through religious faith and practice would reduce the strain, minimize the flaws in execution and produce a happier integration of thought and action which by itself would be a priceless gain and a source of strength.

It goes without saying that spiritual values proposed as the basis of a sounder social organization must not be an improvisation or an invention of expediency designed to further material interest by cloaking it with sanctity. A spurious scheme of so-called spiritual values to serve a sordid purpose would be a delusion if self-imposed, an imposture if offered for acceptance. Honesty is the best policy; but it is not as policy that honest conduct was made part or continues to be part of every religion. Similarly, Vedanta is bound to help regulated economy but it is not for that reason that it was conceived or should be accepted as a faith. It claims to be accepted on its intrinsic appeal and worth. If accepted, it will serve also the other purpose. Truth, it may be repeated, is one and indivisible. Politics, religion and science cannot rest on mutually contrary axioms nor can the mere expediency of any one of them enable it to pass for truth, unless it is true in the sense at least of its presenting no vulnerable point for attack by reason of inconsistency with established truths.

The Upanishads and the *Bhagavad Gita* are the source-books of Vedanta. It is a remarkable achievement of intellectual imagination—it would not be incorrect to call it inspiration—that the rule of law in science was anticipated in the ancient Hindu scriptures. The God of Vedanta is not an anthropomorphic creation with human capriciousness and desire for power—a conception against which the veriest tyro in modern science can launch a successful attack. Divine sovereignty is explained in the *Bhagavad Gita* in language which anticipates and meets the difficulties that modern science raises against religious cosmology. According to the *Bhagavad Gita,* the sovereignty of God is exercised in and through the unchangeable law of cause and effect, that is, through what we call the laws of nature:

> All this world is pervaded by Me in form unmanifest; all things abide in Me, but I stand apart from them. And yet beings are not rooted in Me. Behold the scheme of My sovereignty! Myself the origin and the support of beings, yet standing apart from them. Using nature which is Mine own, I create again and again all this multitude of beings, keeping them dependent on nature. In the scheme of My sovereignty, nature brings forth the moving and the unmoving, and in consequence of this the world evolves.[1]

A study of the Upanishads will show that Vedanta postulates that the universe is the result of a gradual unfolding of the creative power inherent in the primordial substance. In fact it may be said that the philosophy of Hinduism anticipated the basic theories of biology and physics. The very approach to things in the Upanishads, the insistence on adherence to truth and on tireless investigation is remarkably in the nature of an anticipation of the methods of science.[2]

Just as Vedanta appears to have anticipated science and prepared the ground for meeting the contradictions that were to appear between science and religion, so also the code of conduct and the spiritual values that were developed by Hindu seers on the basis of Vedantic philosophy seem to have fully anticipated the socio-economic problems that civilization has had subsequently to face.

The profit-motive and the civic right of private competition were definitely discarded in what was laid down as the Vedantin's way of life. This, as clearly set out in the *Bhagavad Gita,* is that men must fulfil social duty and work according to capacity and not for profit. We are now told by social and economic reformers that the State should see to it that men and women work without aiming at personal gain and with an eye only to the welfare of the community. And this is just what the *Bhagavad Gita* laid down.

The way of life taught in this living spring of Hindu ethics is based expressly on the equal dignity and sacredness of every form of labour that falls to one's

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[1] *Gita,* IX, 4 to 10.

[2] *Mundakopanishad,* III(5)(6).

t. All work, it reiterates with solemn emphasis, should be done honestly and disinterestedly for *lokasangraha*—welfare of the community—and not for the satisfaction of personal desires. Indeed, the *Gita* lays down in a unique manner the whole socialist doctrine by characterizing work as a religious offering in the truest sense. The performance of one's allotted task is specifically described in the *Gita* as an authorized and accepted form of worship:

> If a man is devoted to his particular duties and performs them, he attains beatitude; when a man performs his proper duty, he worships Him from whom the world has issued and by whom all that we see is pervaded and thereby he attains beatitude. It is better for one to do even imperfectly the duties that fall to one's lot, than to do those of others perfectly. If a man does the work that comes to him by birth, no blemish will attach to it, whatever kind of work it may be. One should not abandon one's natural duty, even if evils attach thereto; every human activity involves some evil as fire carries smoke. He whose mind is in every way detached, whose self is conquered, who has freed himself from selfish longings attains by dint of that detachment the attributes attached to worklessness.

The very specific terms in which the doctrine is enunciated that the proper performance of one's allotted task is an act of worship in the most religious sense of the term are worthy of note.[3]

Everywhere now in the civilized world, men want a wise allotment of work to individuals as well as groups in accordance with the demands of common interest in place of personal choice or caprice. They feel they have had enough of *laissez faire* and of the 'divine' right of making unlimited private profit. If it is essential that individual efforts should be regulated and controlled in the interest of society, this vital duty cannot be left entirely to the spy and the policeman employed to keep watch over citizens. We must build up a social conscience and a cultural incentive to co-operate from within and create a spiritual yearning which makes a joy of restraint and strenuous discharge of duty.

The terrors and risks and the very guilt and savagery of a violent revolution might by a natural reaction bring into being a fanaticism that serves to back a new economic order that was brought into existence at such supreme cost and sacrifice. This fanaticism may function as a kind of spiritual incentive. But

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[3] Yet, these very texts have lent themselves in the hands of prejudiced critics to the interpretation that these verses are an apology for the preservation of the privileges of the higher castes! Perversity and prejudice can convert elixir into poison.

the same cannot happen when the revolution is attained by a mere Act of Parliament. The spiritual value of things depends on the price paid for them in suffering and sacrifice. An easily achieved revolution has not the same psychological virtue as one paid for in blood and tears. Where there is no backing of revolutionary fanaticism or its after-effects, there must be found something else to operate as motive power. The only thing that can do this effectively is a faith that operates as a law from within and co-operates with State-imposed restraints. In Vedanta, we have a teaching rooted in immemorial tradition and associated with the sacred names and memories of a long line of seers, which can serve as the spiritual and cultural basis for a new and more just economy of life, if not all over the world, at least in India itself.

All culture in India has been rooted in Vedanta. Whatever courage, heroism, self-sacrifice or greatness is to be found in our history or seen in the lives of our people has sprung from Vedanta which is in our blood and tradition. For Vedanta is undoubtedly a living philosophy of life in India, a part of the mental structure of our people. The people of India get it not from a study of books but from tradition. It is in the air, so to say, of India and Asia. The foreigner has to get it from books and he necessarily sees so much subtlety in it that he may well swear that it is impossible that such a doctrine could ever be the actual cultural basis or living spiritual principle of the daily life of any people of modern times. Yet this is the fact in India.

The greatness of Gandhiji and the strength of his movement were entirely derived from and rooted in Vedanta. However much foreign civilization and new aspirations might have affected the people of India, this spiritual nutriment has not dried up or decayed or changed.

The lives of the rich as well as of the poor, of the leisured classes as of the peasants and labourers, of the illiterate and not only of the learned, are in varying measure sweetened by the pervasive fragrance of this Indian philosophy. Paradoxical as it may seem, even communities born to avocations deemed dishonest and disreputable have evolved a code of honour of their own, and are Vedantins to the extent of sincerely respecting it. This curious moral enclave in sinful lives touches the heart, and makes a great pity of what is doubtless just a matter for sheer reprobation.

The Upanishads are quite large in number, but about twelve may be called the principal Upanishads and they are now available in collected book-form with fairly accurate translations. It would be a mistake to expect ancient works to be like the books of our own time. The principal Upanishads were written thousands of years ago —scholars are not certain about the exact time.

In India as in the rest of the world, the environment and the lives and habits of men were all very different then from what they are today. We may not forget or overlook this difference in attempting to understand and interpret the Upanishads or for that matter any book of ancient times. To interpret and judge things written more than three thousand years ago in the light of today and bring to bear on them modern doubts, discoveries and controversies would be utterly stupid. We should remember that what is now doubted or disputed was not then the subject of question or controversy. Any literature, sacred or secular, must be juxtaposed to the real life of the place and period before it can be rightly understood. We should throw our minds back thousands of years, and try to recreate by an effort of imagination the world of the Upanishadic period—the way in which men lived and thought, and the way they disciplined themselves so that we may understand and appreciate what was said by the rishis or seers.

The principal teaching of all the Upanishads is this: Man cannot achieve happiness through mere physical enjoyment obtained through wealth or the goods of the world or even through the pleasures attainable by elevation to the happy realms above through the performance of sacrifices prescribed in the Vedas. The potency of these sacrifices was a matter of implicit belief in those times. Yet, the attainment of these worlds of pleasures through Vedic sacrifices is not the object of the Upanishadic teaching. In fact pleasures in super-terrestrial worlds were regarded as hardly higher in real value than sensual enjoyment on earth. The *Mundakopanishad*, after a glowing description of the welcome accorded in *swarga* to the performer of sacrifices—how he is borne there on the rays of the sun and told in loving terms that he has earned the pleasures he is going to enjoy--goes on to say:

> Perishable and transient are the results achieved by sacrifices. The person of small wisdom who having won them congratulates himself on having eternal bliss is caught up again in decay and death. He only enjoys the fruits of his deeds in a distinguished place in *swarga*, and when they are exhausted he returns either to this world or enters a lower one.

The only happiness worth a wise man's seeking is perma-

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...demand the full attention of a small boy. He has little or no time to worry about other things—but his parents do. They are concerned about his health and cleanliness, about the food he eats, about all the million and one things that go to make a happy home. Soaps for washing children and their clothes, scourers for keeping the home clean, cooking fats as an aid to a healthy diet, powders, snows, creams and toiletries for good living. All these things do so much to make a home a happy place to grow up in. By making these everyday products of high quality that everybody can rely on, and by distributing them throughout the length and breadth of India at most economical prices...

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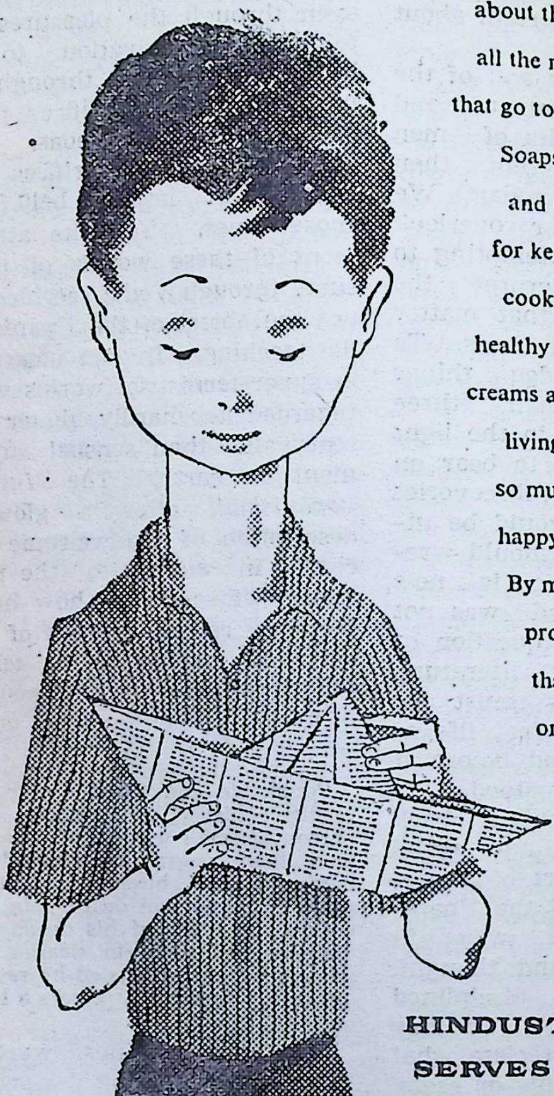

ment happiness as distinguished from fleeting pleasures that are exhausted by enjoyment like a credit account in a bank either here or in the world beyond. Absolute happiness can result only from liberation and it follows therefore that spiritual enlightenment alone, which frees the soul from all illusion, can liberate the soul by breaking the bond of *karma*, the unending chain of work and results, and unite it again to the Supreme Being, which is *moksha* (liberation).

It is necessary to point out that enlightenment does not mean learning, much or little. Indeed, enlightenment (*jnana*) is not an intellectual state, but a state of spiritual awakening which comes through moral rebuilding. Purity of life and a mind free from selfish desires are essential for enlightenment. Without full moral self-control, no enlightenment is possible.

The path of enlightenment therefore runs through stages in which the self gets more and more purified, more and more truly freed from the longings that often seem to disappear or hide themselves only to reappear in other forms. The *mantras* or verses of the Upanishads may appear in some places to conflict with one another, but these contradictions disappear when it is remembered that the whole is a process of teaching by stages.

All education was through oral teaching in those days. The disciple lived in intimate companionship with the teacher and the scripture was little more than a mnemonic guide to the teacher and not a text-book to be kept in the students' library. To the teacher as well as to the pupil, it was a help to memory, not a comprehensive treatise. The system of education when the Upanishads were composed was a highly evolved process but the medium was not, as now, the reading of books bought at bookshops or taken out of libraries. This made a great difference as to the content of books and what was left for oral guidance.

Separate cults based on the worship of Siva or of Vishnu are of no consequence in Vedanta. Whatever may be the significance of the later controversies as to who is the Supreme Being, Siva or Vishnu, these controversies do not find a place in the Upanishads. Vedanta has indeed no place for such disputes. Vedanta is not mere philosophy. It is both philosophy and religion. Yet there is no controversy in it about forms of worship.

Vedanta is the common heritage of the people of India in whatever denomination they may happen to have been brought up. In his treatises, Sankara, the great Vedantin, uses the word Narayana to indicate the Supreme Being. Others in their books give to the Supreme Being the name of Siva. Names and images, whether mental or sculptured, even the sacred and mystic syllable "OM" itself, are but crutches to help the faltering feet of infirm faith on the way to realization—mere aids to concentration, and protection against doubts and distractions.

The Saiva-Siddhanta philosophy wherein Siva is the Supreme Being is not different from the Vedanta taught by Ramanuja who treats Hari as the Supreme Being. The worshipper of Siva or Hari may emphatically say that either the one or the other is the Supreme Spirit and every other God is but His manifestation for the time being and for the particular function, but names do not matter. Indeed, Jehovah, Allah and the God of the New Testament may well be made the central name-piece of the teaching of the Upanishads, and the sense of it would remain unaltered.

Pious men of all religions should indeed study the Upanishads and the *Gita* in that very manner, to whatever faith they may belong, only substituting their accustomed name wherever the Supreme Being is referred to. This really means that the Upanishads contain the quintessence of all faiths in which the divine thirst of the soul for the nectar of immortality has found expression. They contain the answer to the yearning appeal—

> From appearance lead me to
> Reality.
> From darkness lead me to Light.
> From death lead me to
> Immortality.[4]

The tradition in Hinduism is that it is not open to any Hindu, whatever be the name and mental image of the Supreme Being he uses for his devotional exercises, to deny the existence of the God that others worship. He can raise the name of his choice to that of the highest but he cannot deny the divinity or the truth of the God of other denominations. The fervour of his own piety just gives predominance to the name and form he keeps for his own worship and contemplation, and he treats the others as Gods deriving divinity therefrom. This reduces all controversy to a devotional technique of concentration on a particular name and mental form or concrete symbol as representing the Supreme Being. It makes no difference in the content of Vedanta to which all devotees equally subscribe.

> Devotees of other Gods who
> worship them
> With true sincerity really worship
> Me,
> Though not in the regular way.
> —*Bhagavad Gita.*

> Just as all water raining from
> the skies goes to the ocean,
> Worship of all
> Gods goes to Kesava.
> —*Mahabharata.*

[From *Hinduism: Doctrine and Way of Life*, Bhavan's Book University.]

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[4] *Brihadaranyaka Upanishad.*

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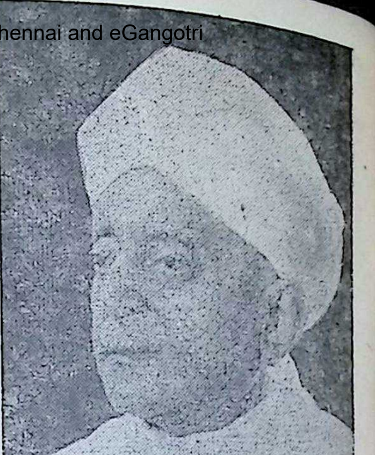

the genius of Hindu Civilization

Dr. C. P. Ramaswami Aiyar

INDIA has often been described as a Continent in itself. Surrounded by rocky seas and by a continuous and lofty range comprising the highest mountains in the world, with only a few difficult passes, no large-scale or simultaneous series of invasions were feasible until quite recent inventions annihilated distances and resulted in modern aircraft and jet-propelled missiles.

In the past, therefore, the incursion or irruption of migrants could only be by the process of sporadic attacks or gradual and protracted infiltration. In effect, it may be stated that the earlier batches of immigrants or invaders were assimilated before other groups entered the Peninsula.

Even prior to the earliest recorded invasion generally attributed to the Aryans, several ethnical elements must have been introduced in India from the days of the palaeolithic man of whom many traces exist in the South. Remains have been found in the Bellary District of a specific civilisation and, in fact, the site of an ancient factory has been discovered with tools and pottery in every stage of manufacture.

Later still, along the course of the Tamraparni river, in Tinnevelly District, tools have been unearthed as well as ancient sites of pearl and conch-shell fishing operations.

It has been affirmed of this period that the coincidence of megalithic monuments of Europe and Asia cannot be attributed merely to accident or chance; and there is reason to surmise that the graves in Tinnevelly as well as the remains of gold-mining in Hyderabad were due either to invasions of a pre-historic race or to the spread over Europe and South Asia of a colonising or conquering tribe or tribes.

It has been asserted that a study of pre-historic craniology has revealed that the Mohenjo-Daro remains are related to those from Adichanallur in South India and those of the modern Veddas of Ceylon; and one archaeologist has gone to the extent of declaring that the Adichanallur skull cannot be distinguished from the early Egyptian type. It must not be forgotten in this connection that there was a feasible land route in the ancient days from Egypt and Mesopotamia, through Baluchistan, to the Indus region. It would, thus, be correct to say that the unity in diversity which is characteristic of India, stems from a mixture of races and civilisations from the earliest period. The superficial diversity from the physical and ethnological points of view is, in truth, less significant than the resultant unity. That unity is rightly to be ascribed to the circumstance that the variegated peoples of India have, in the course of the ages, developed a culture and civilisation that may be rightly characterised as a marvellous amalgam. Pre-historic forms of worship and peculiar social practices like matriarchy survive, being vestiges of the earlier race which is usually termed Dravidian. This Dravidian civilisation was, in all probability, co-eval with, or perhaps even older than, the Indo-Aryan culture.

Several hypotheses have been evolved regarding the Negroid or Polynesian origin of the primitive people of India of whom the Veddas of Ceylon, the Irulas and the Todas of the Nilgiris, the Paniyars of the Wynad are the existing survivors.

The discoveries dating from 1922 in Harappa and Mohenjo-Daro and the quite recent excavations in Saurashtra of a highly evolved civil culture, have brought to light the worship of the Mother-Goddess whose cult was spread over the Tigris-Euphrates region and South-Eastern Europe as well as ancient India. The horned Goddess associated with the pepul tree and the three-faced prototype of Siva-Mahadeva sitting in Yogic posture and the representation of the Phallus or Lingam, were also associated with this earlier civilisation, and it seems to be obvious that these features were gradually assimilated by the Aryans whose earliest literary monument or scripture, the *Rig Veda*, does not either mention or pay special importance to these aspects.

Two facts may be deduced

from what has been stated: (1) that there were close contacts between the races and civilisations of Asia Minor (South-East Europe) and pre-historic India; and (2) that the spirit of assimilation was manifested from the earliest recorded times.

The Indus Valley culture which was advanced enough to develop an underground drainage system for houses and public baths as well as several varieties of artistic sculpture and seals came to an apparently sudden end perhaps by reason of the desiccation of the soil or owing to an alteration of the bed of the Indus and also by reason of the fact that the Indus Valley civilisation was essentially pacific and became the easy victim of marauding invaders.

The so-called Aryan invasion which partly assimilated and partly destroyed this earlier culture comprised several successive streams and was not confined to one period or one group of peoples. The Aryans themselves developed two separate sources of literary production and the main sources of our information are the hymns of the *Rig Samhita* with which should be compared the *Gathas* of the *Zendavesta.* From these taken together, we get glimpses of the Indian Devas and the Asuras who were to become the opposite numbers of the Daevas and Ahuras of the *Zendavesta.*

The ancient Aryans, before they invaded India, were hunters who cooked and ate entire animals and they used the fermented Soma juice on a large-scale. Later, they developed domesticated animals and resorted to agriculture. The systems of sacrifice described in the Vedas partake of the indicia of the pastoral stages of the civilisation as well as the later agricultural stage.

Comparative philology proves that the languages in which Zoroaster preached and that in which the Rishis sang were almost identical; and indeed, the idiom of the *Rig Samhita* has been stated to be a modern version of the *Zendavesta-Gathas.* The Vedic metres, the *Gayatri* and Asuri are reproduced in Zendic metres. Evidently, two groups of Aryans separated after a violent quarrel. The Vedic deities Indra or Vindra, Sarva and Nasatya became the Zend evil spirits but Mitra, Aryama, Bhaga, Vritraghna and Vayu are divine in both the systems.

It is, thus, apparent that after a period of unity, a civil war ensued as between Ahura Mazd and the Asuras who fought against the Devas, the fight being typified by the struggle between Twashtri (the father of Visvarupa or Trisiras) and Indra. The Vedic Aryans asked their Gods to lead them to new pastures whereas the

Persians clung to their old estates.

The *Avesta* speaks of the general abhorrence of war whereas the Vedic Aryans were essentially war-like in character. It may be the case that Vedic Aryans were protestants or reformers and the Zendavesta group, conservatives in character.

These early vestiges are symptomatic of the successive developments in the Aryan and Indian civilisations which, from time to time, produced protestant and reformist tendencies adhering to some fundamental unities of thought but also practising the arts of assimilation and later, of tolerance. When the separation between the Persians and the Hindus took place, it is clear that there had arisen a definite conflict both of aims and of ideas. At a time when the two races lived together, Asura was a term of honour and worship and the Supreme Divinity in the religion of Zoroaster (Zarathushtra) is Ahura Mazd (Asura Mahat, the great Asura).

In early Sanskrit as well as in the *Avesta*, the word Asura was a term of great honour. In fact, the *Rig Veda* (iii, 55, 11 and 15) speaks of the wonderful Asura-like qualities of the Divinities (Devas). Varuna and Mitra and various other deities in the earlier Vedas were called Asuras. Later, when differences arose between the two communities, Asura became a synonym for a demon or a spirit of evil and the term 'Sura' was coined to signify the good spirits.

From the Vedic hymns, it is clear that the Aryans marched *en masse* with their families and servants guided by a leader who was often a poet. They came into contact with the Dasas and the Dasyus; but the point to be noticed about the progress of the Aryans is the very speedy fusion of the Aryans and the non-Aryans.

This process demonstrated three phases: (1) The elevation of the non-Aryans and Aboriginals by inter-marriages between the Aryans and the non-Aryans; (2) The incorporation into Aryan society in various ways of non-Aryans; and (3) Social reactions by which forms of life and modes of thought of the two groups underwent a species of osmosis which became most pronounced as a result of the Buddhist protestant reformation.

It must be remembered **that** what may justly be regarded **as** an universalist attitude was **in** evidence in the earliest of **the** Vedas. The *Rig Veda* **(viii-51-9)** sings:

> **The Lord God of Glory is He to Whom both Arya and Dasa belong.**

In the same Veda **(v-87-9)** there is a prayer for the forgiveness of sins **committed** against the foreigner. The *Atharva Veda* (iv-16-8) goes to the extent of saying:

God is of the foreigner (Videshya) as much as of our own land (Samdeshya).

The *Aitareya Brahmana* gives an example of the manner in which progressive leaders of the Aryans facilitated assimilation of other communities. A Rishi was performing a sacrifice on the banks of the Sarasvati and to the sacrifice was admitted one Kesava Ailusha, a Sudra, whose learning is stated to have put all the Brahmins to shame.

Although the *Vijasaneya Samhita* condemned mixed marriages, it is however narrated in that very *Samhita* (vide, ch. 23, 30 and 31) that a Sudra was the lover of an Aryan woman; and by the time of the Mahabharata, such great personages as Vyasa and Vidura were described as the offsprings of the connection of the Aryas with the other groups.

The story of Santanu and Satyavati, the vow of Bhishma as well as the story of Ambika and Ambalika and the birth of Vidura are illustrative of the above process. Again, in the *Mahabharata*, it is narrated that Bhima married Hidumbi, an Asura woman, and Arjuna, a Naga girl called Ulupi.

In fact, a new class of Aryans came into existence called *Upakrishta* who were admitted to the privileges of sacrifice according to the *Katyayana Sutra*. By the time of the *Satapatha Brahmana*, Sudras became incorporated in the polity and a conspicuous instance is afforded by the Nishadas. It is a curious fact (vide, *Panini's Grammar*, ch. VI, 62, 58) that there were groups styled Arya Brahmanas implying thereby that there were non-Arya Brahmanas also.

[To be concluded in the next issue.]

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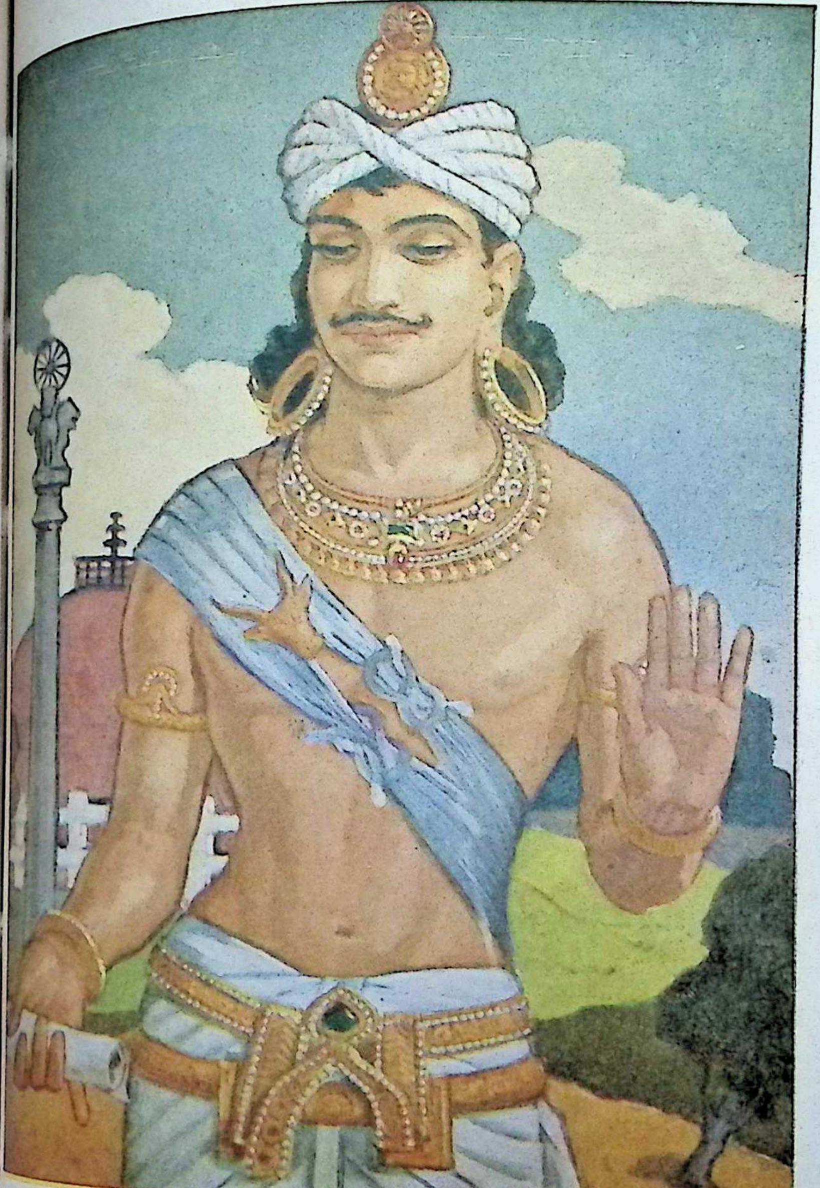
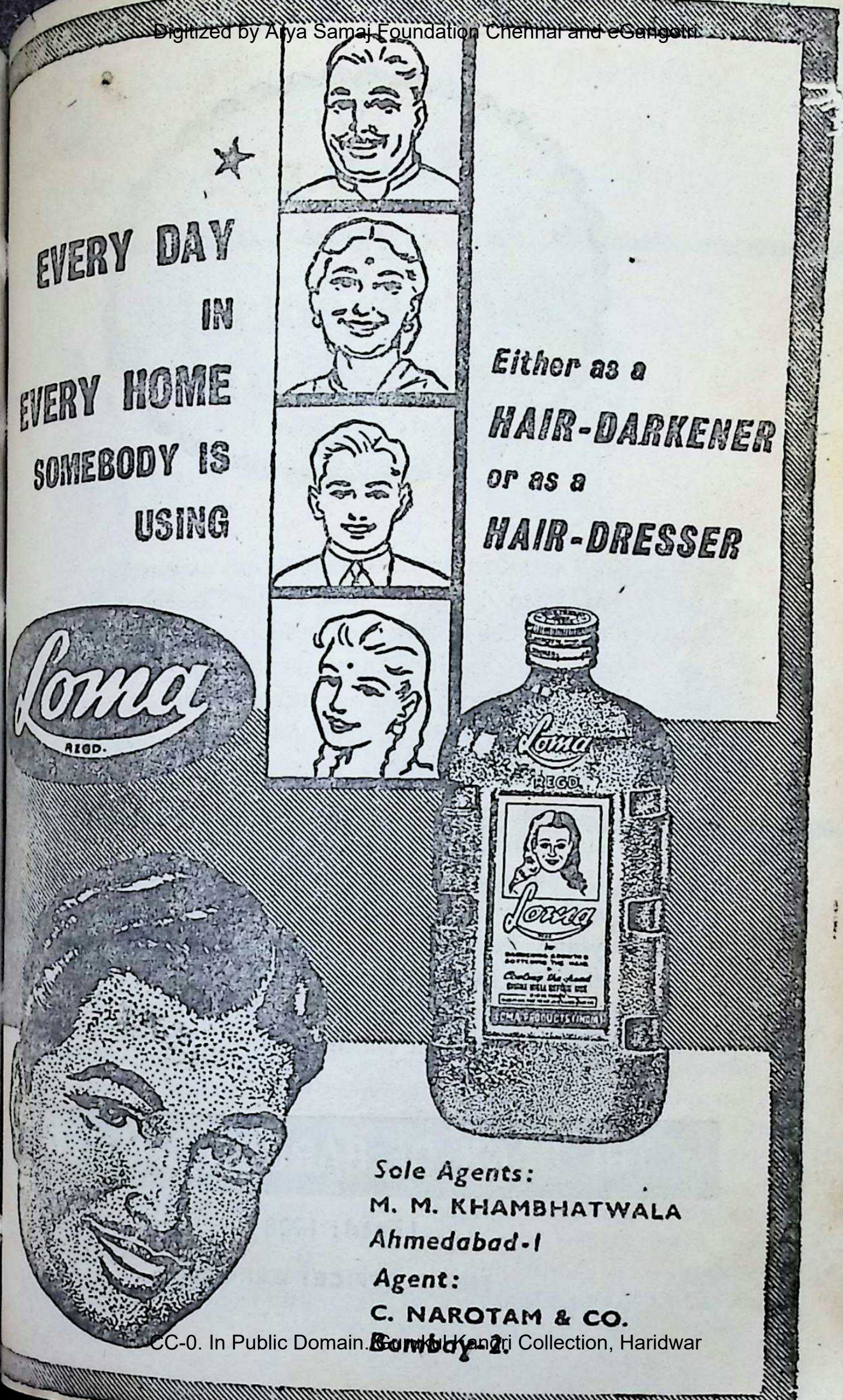


SAMRAT ASOKA

Courtesy : Sri R. D. Birla



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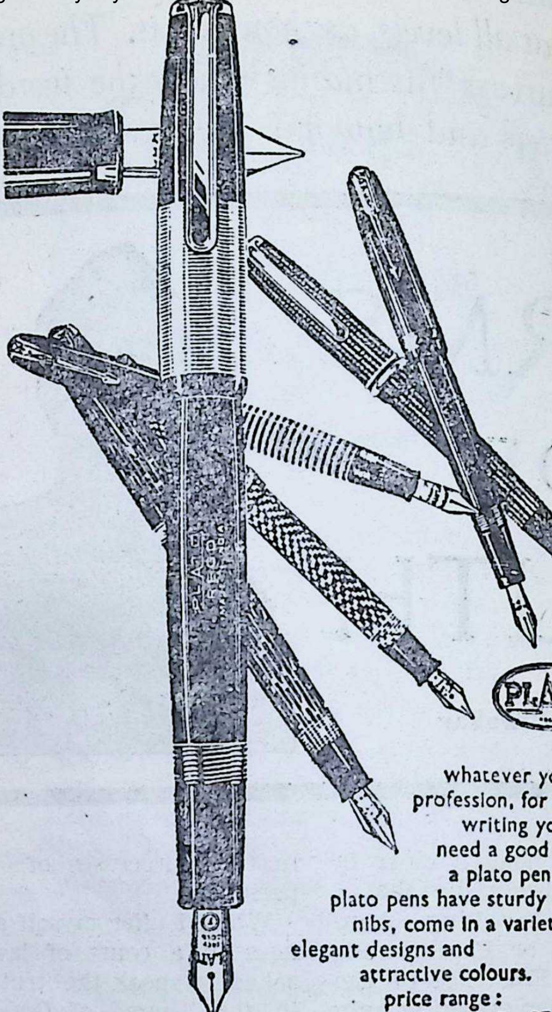
...Can truth be absolute at any stage? And yet we talk, at all levels, as though it is. The present article surveys fascinatingly how the word has many facets and how it is invariably coloured.

FORMS OF TRUTH

R. R. Diwakar

I WISH to make it clear in the very beginning that I am not speaking here about Reality or Parabrahma, the totality of Existence or the total Truth. I am speaking only about the full implications of the word 'truth' as we commonly use it. We use that word to connote a certain exactness of correspondence between the thing connoted and our perception and conception of it. I am presently speaking about the many forms this 'truth' assumes in the processes of our experience.

When I offer myself as a witness in a court of law, I am asked to speak the 'truth' either in the name of God or on solemn affirmation. I am supposed to speak the 'truth', only the 'truth' and nothing but the 'truth'. When a child is suspected of having told a lie about its stealing a mango from the cupboard, the parent says, tell the 'truth' which is supposed to correspond exactly to the fact



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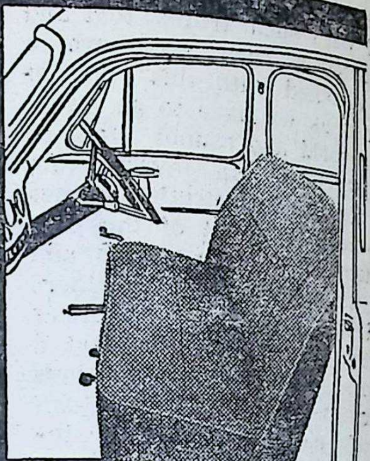
s it has happened. For all ractical purposes, we are satisfied with such 'truths' told and ccepted as such. We have to e satisfied with this state of hings as we have to go on in his world and cannot afford to e stuck up in investigating e forms which 'truth' assumes etween the point of the perception of it by a person and s communication to others nd their acceptance of it as uth'. But I thought that a eneral idea of the various rms which, what we call uth' assumes would be interesting and that is why I am dulging in this pastime of ying to see what these forms e.

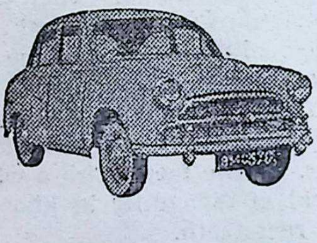
t is said that Jesus Christ clared before the Roman gistrate who tried him, that e was but stating the 'truth'. t the Jesting Pilate is said have remarked, 'What is uth?' and would not wait for answer! After reading what have written here about uth', one might be inclined repeat what the Roman gistrate said. But it would wrong to do so, so far as nary life is concerned, in as h as we have to try to know e truth and act upon it whatr its subtleties and its almost thomable intricacies.

e is tempted to say that wing 'truth' and speaking s as complicated an affair as problem of Reality itself. They are of a piece and that is why microcosm and macrocosm offer the same difficulties when one sets out on a serious journey to know, understand and realise them. 'Truth' in daily life plays as many tricks with us and eludes us as Reality does in the world of philosophy and metaphysics.

I shall take the simplest instance. I saw an orange yesterday and today I tell my friends that I saw an orange and I know what it is. This passes as 'truth' in the sense that my communication is taken to be in exact correspondence with the fact of my having seen and known an orange. This 'truth' is enough for our usual purposes. But if we examine this whole process and probe into it from the point of view of our subtler or higher consciousness, we are faced with a whole world of difficulties in knowing the real truth.

In the first place, I do not and cannot know at all what an orange exactly is in substance, content, purpose and so on. I only know that it is a fruit and edible at that. It is essentially as unknowable as the 'thing-in-itself' of Kant or Parabrahma of Vedanta. Even as I see it with my own eyes and recognise it as an orange, innumerable changes have been taking place both in the orange. in my eyes and in myself. So, it is not the same thing at any





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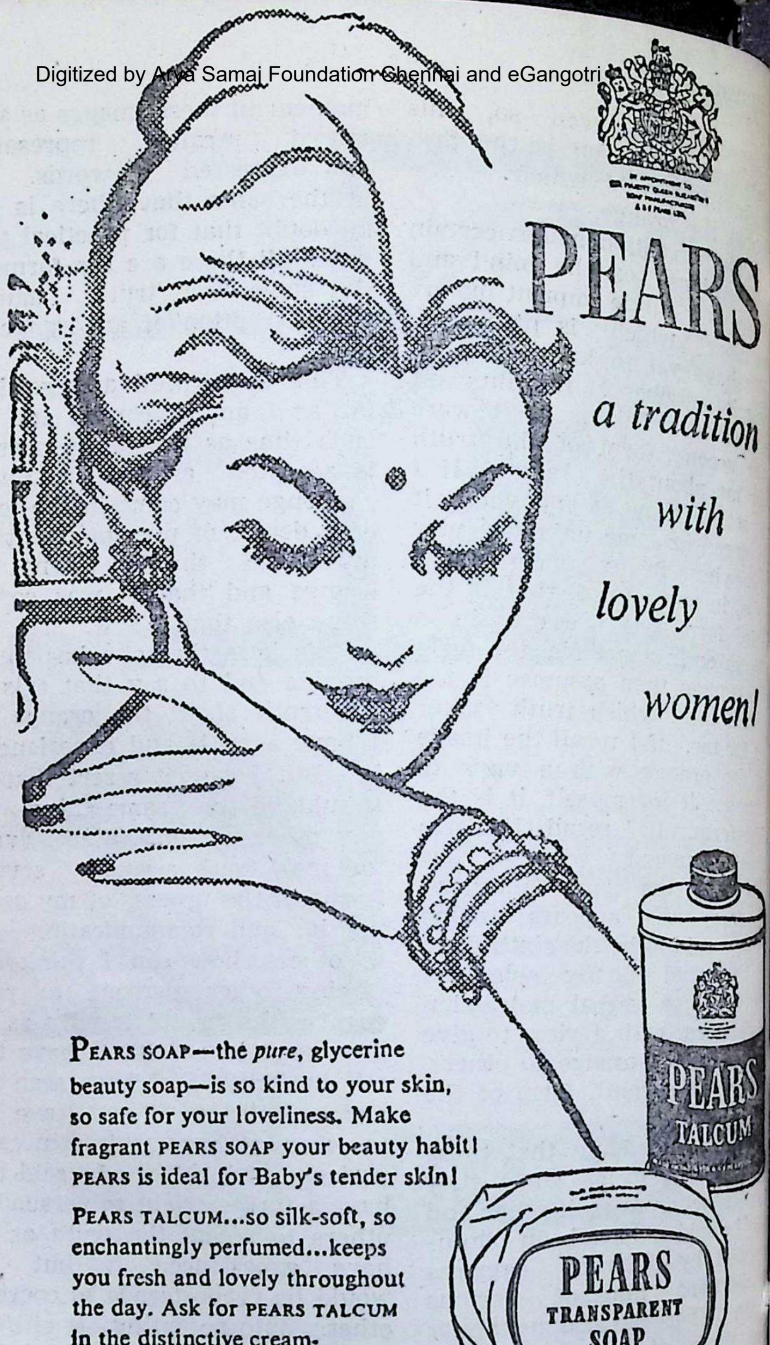
ment. But even so, this ysical perception is the first m of 'truth' which I see out the orange.

This perception makes certain pressions on the mind and re is a subtle imprint on my mory which is preserved. have yet to know how an ite number of imprints are served. This is as it were second form of the truth me about the orange. If I et all about it and yet if it stored in some unknown way where in my subconscious-s, in some form, that is the d form. If I see it in a m or in a reverie, the form orange then assumes is the th one which truth takes r me. If I recall the image the orange with a view to lise it for myself, it is the form. If I recall the form my memory with a view nvey the same to others, form that appears to me be said to be the sixth form it. And finally when I lly give verbal expression form with a view to give ea of the orange to others, is the seventh form of the truth.

ere is no doubt that these different forms since they istinct from each other and be said to have been photo-ed by different cameras ifferent films of various s. There is also no doubt there is change every moment in these images as seen, stored, recalled, represented and expressed in words. But at the same time, there is also no doubt that for practical purposes all these are the forms of the same first 'truth', namely the perception of an orange by me.

This is all well and good so far as I am concerned and till such time as the fact I narrate is accepted as 'truth'. But a challenge may come in the form of a denial of my statement by my friend that it is not an orange and that it was something else that I saw.

It is here that one has to be humble and to say that this is the truth about the orange as I have seen it and experienced it. But I cannot assert that it should be the same thing to any other person. Since, even for me truth assumes seven forms in the process of my seeing it and communicating it to others, how can I think of forcing other persons to recognise the 'truth' exactly as I have experienced it? I have to tell the truth as I have seen it and experienced it and leave it to others to have their own experience of it. I can be said to have a further right to persuade others to accept the truth as I have experienced it but it would be preposterous to coerce others into accepting it either through physical force or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nd parcel of the other person's
eing.

One may well say that this
nd of analysis is of no value
o far as our physical life is
ncerned. But man is not
ving only on the physical
ne. Man is more a psyche
an a body. What matters to
n is his conscious being; his
dy is but the abode and vehi-
e of his evolved conscious-
ss. Apart from the question
s to which is prior, conscious-
ss or the physical body, once
re is consciousness in the
y and there is a conscious
rsonality, what is important
the experience of that per-
ality. The experiences of a
son have to be founded on
th and in this field truth-
ss assume an added impor-
ce. Moreover, the forms of
th and the perception and
conception of them is likely
be coloured by one's ap-
ach and attitude to the sub-
one's moods, one's motiva-
n and so on. Thus this
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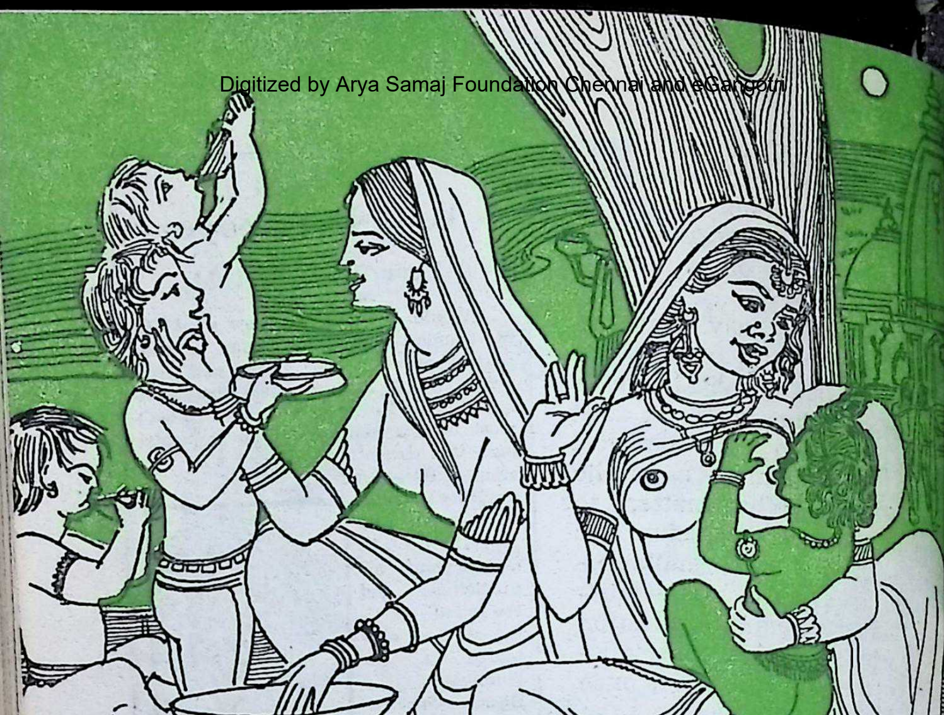


KRISHNAVATARA

THE DESCENT OF THE LORD

K. M. Munshi

13. Putana *masi* goes to Gokul

KAMSA was angry with Putana. She had undertaken to find out all the children who were born in the month of Shravan and to see that they were killed or poisoned. Two years had gone since she had undertaken the task, and all she had reported was that only nine babies had been

rn in that month in Mathura l all of them had been either soned or stolen and killed. Kamsa was constantly haunt- by the fear that some child ght have been overlooked by tana and might be growing in some obscure home. He ld not believe that only nine s had been born in one th in his capital.

gain and again Kamsa in- ed upon Putana and the rds to tell him the story of Devaki was delivered of daughter in the presence of tana herself, to assure him- f that that was a fact and fiction. At the same time, could not get over the weird perience of the new-born l slipping out of his hands flying away through the dow with that terrible iek which rang in his ears ht after night. He could ll the meaning of the shriek: his assassin-to-be was born elsewhere.

However, Putana was at her wit's end. No one ever told her, nor could she find out that any boy other than the nine she had disposed of had been born in that month. Now it was impossible for her to do more. Whenever she passed through the streets, people closed their doors against her. None would let her see their children. Many women with small children had left Mathura.

Kamsa toyed with the idea of massacring all the one-year-old male babies in Mathura. But he knew that some of his trusted adherents had one-year-old boys. Two of his wives had borne sons during that year. He simply could not embark upon that venture.

Then Kamsa heard that the wife of Nanda, the chief of Gokul, though she was past middle age, had given birth to a boy about two years ago. A few days ago Nanda, with a few kinsmen, had come to Mathura to pay tribute. Kamsa's spies had picked up stories of how the birth of the child to their chief had been hailed by the Shooras; how Nanda, in his simplicity, was describing how wonderful his son was; and how the little boy's beauty and exploits were on every Shoora's lips.

Since Kamsa heard this report, a strange fear had entered his heart. Was this boy, of whom so much was being talked about by Nanda and his kinsmen, destined to kill him? Nanda paid tribute regularly and was loved and respected by his people. The Shooras of Gokul were powerful and rich. They were well-connected and highly respected. If offended, independent-minded as they were, they might create endless trouble, for Vasudeva, their king, was highly connected; his sister was married to Pandu, the ruling prince of Hastinapur. And to wage a war against the Shooras, to kill a two-year-old boy of their chief would make him a laughing-stock from Magadha to Hastinapur. No, that would not do. The only way was to take the help of Putana. And so she was called to his presence.

Putana stood in Kamsa's presence, a picture of unhappiness. She had instinctively felt that she was going to be commissioned to kill some baby. She had come to hate the very idea of it. The dying gasps of the little innocents, whom she had poisoned or killed, had been echoing in her ears all the time.

'Putana, have you heard of the boy born to the wife of Nanda, the Chief of Gokul?'

Putana shook her head, feigning ignorance.

'Nanda's wife gave birth to a boy about the time Devaki gave birth to that daughter. They say he is a wonderful boy. You must see to it.'

'Lord, I cannot do it. You know that I am the most feared woman in Mathura,' she said bitterly. 'I am Putana *masi* (the aunt) hated by everyone. My very name frightens away children. There is not a woman with a child who does not curse me. Even women of my family, my own sisters, shun me. To look at me is to invite a disaster—That is what everyone thinks of me.'

'Nonsense.'

'Master, I have served you to the best of my power. I cannot do any more. Ask your own consorts. If they even see my face, they will go and purify themselves by a ceremonial bath to purge themselves of the sin.'

'Putana, you are foolish. You know how I prize you. That ought to be enough.' Never mind these idiotic women. Help me with Nanda's son. Do this for me and I will not trouble you again.'

'No, please, lord. I cannot handle a baby any more. Two months ago, my last born died in my arms. In his last dying breath, I heard the death-rattle of the four children whom I had suckled to death. And when he died, I felt the anguish of all the nine mothers whose sons I had poisoned or stifled. Now I know what it is to see one's child dying before one's es. No, lord, I cannot do this y more,' she said piteously.

'Putana, don't be silly. You, f all people, should be strong. I cannot let this boy live. The ore I think of it, the more I feel that we cannot let him ve.'

Putana looked down, afraid d undecided.

'You won't do it?' asked msa, and his voice had a g of menace.

'Forgive me, master. Ask e to do anything else and I l obey. But don't, please, n't ask me to kill a child any ore.' Putana was a picture misery. For the first time in r life, tears sprang in her s.

'Putana, don't forget that your husband, Baka, Agha d all of you are bound to me life.' Kamsa was now cold, sive and commanding. 'I dismiss you if you disobey . But you cannot part from . Remember, you owe me that you have been and are y. Your position, wealth, er, your life—will last only I live. If I die, not one of will be left alive; you will torn to pieces. You have, efore, to be under my rol—now and always. Do understand?'

tana, as she looked down, s silent.

'You know that I do not like e disobeyed,' Kamsa conti- d quietly. 'A word from me and my Magadhan stalwarts will be too glad to throttle you with their bare hands. Putana, you and Pradyota are mine in life and death.'

'I know, master,' said Putana.

'Don't, therefore, stand like a dumb, helpless creature. Go to Gokul and finish your work.'

'As the lord pleases,' said Putana in a husky, trembling voice.

'I give you a fortnight's time to carry out my orders.'

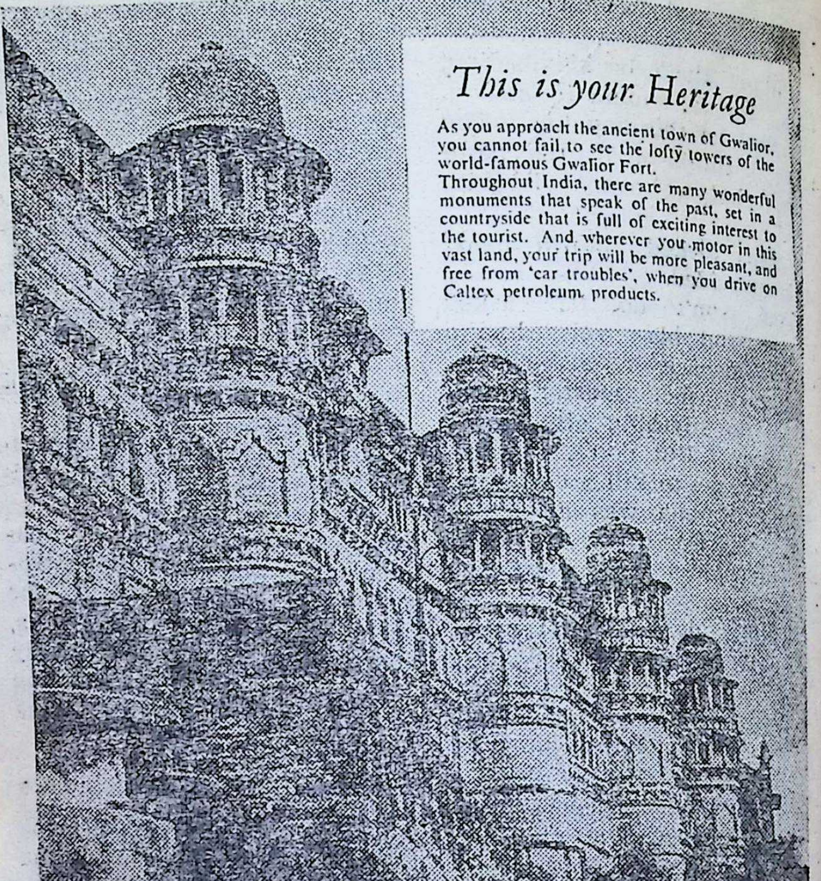
'As the lord pleases,' she repeated, and folding her hands in deep obeisance, left.

And as Putana left the palace by the gate by which women entered and left it, she saw how the maid-servants, seeing her passing, hurriedly shut themselves in by closing the door. Yes, she was Putana *masi*—the accursed.

● ● ●

On the full-moon day of the month of Aswin, after Krishna completed his second year, Gokul as usual held a festival in honour of its guardian deity, Gopanath Mahadeva. On this occasion, the Shooras, undertaking even two days' bullock cart journey, would come with their families to join in the festivities.

On this auspicious day, in the morning, everyone would go for a holy dip in the Yamuna, have a *darshan* of Mahadeva, make an offering of *bili* leaves



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and partake of a sumptuous feast.

But this moonlight night was the most auspicious and the most lovely in the year; then god Soma—Moon—through his ays, showered nectar on earth. Every man, woman and child would, as the moon rose that ight, go to the sands on the anks of the Yamuna. They would carry with them pots full f milk mixed with parched ice, for, when exposed to the ays of the moon on this night f all nights, such milk and arched rice gave a long life d brought luck.

After the Shooras had made meal of milk and parched rice, us vitalised by the beams of e autumn moon, festivities uld begin. Young women uld sing and dance and laugh. ay young men would join the nce beating time with drum palms or two small sticks. ildren would run and jump, race one another.

The festivities would conude in the early hours of the rning, when all people would turn to the village, intoxited with joy and the sense that well-being which the ys of the full-moon of Aswin ne could bring.

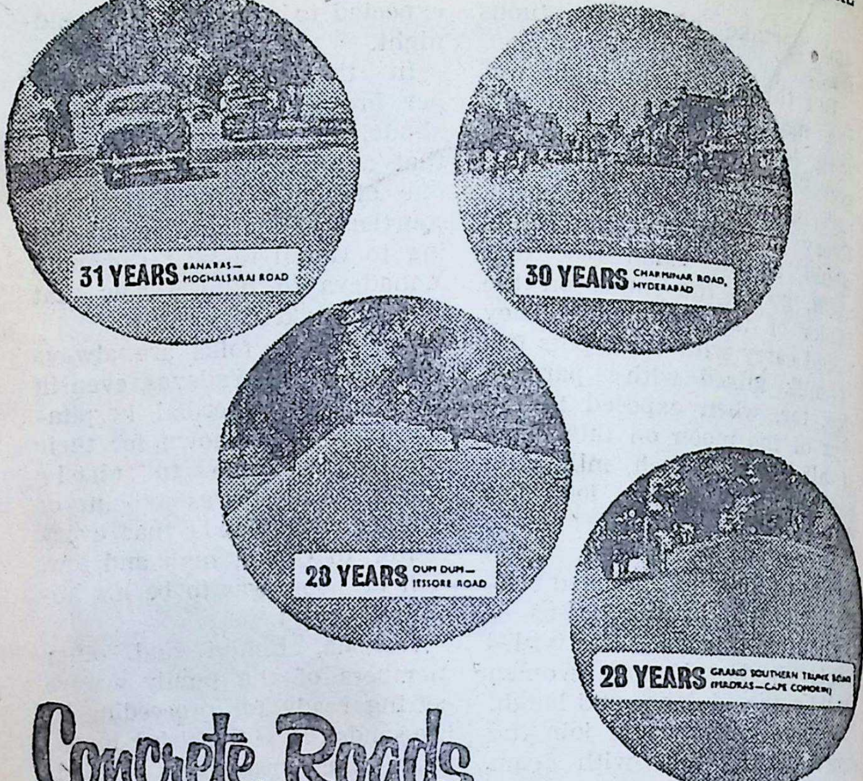
A few days after Putana reved the orders of Kamsa came e festive full-moon day of win. The Chief of Gokul, th some of his kinsmen, had e to Mathura and was not expected to return till the midnight.

In the afternoon, a runner brought a message to Yashoda, the wife of the Chief, that a great lady, the wife of one of the leading Brahman courtiers of Mathura, was coming to Gokul to visit Gopanath Mahadeva to fulfil a vow that she had taken.

The village folks are always hospitable; the Yadavas, even in those days of cordial hospitality, were well-known for their effusive welcome to their guests. And it was a point of honour with Nanda that every visitor to Gokul, high and low, rich or poor, was to be his honoured guest.

Yashoda, Rohini and other members of the family were getting ready for proceeding to the sands to see the rising moon, when the messenger arrived. On hearing of the arrival of the distinguished visitor, she sent two young men with some servants to proceed to the outskirts of the village to receive her. They were asked to invite the guest to their home and to request her to join them on the sands at the festive meal and participate in the gaieties that were to follow, after she had taken the ceremonial dip, worshipped the deity and fulfilled her vow.

Putana, unhappy at the mission on which she had been sent, was received by the kins-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men of Nanda on the outskirts of Gokul. She heard Yashoda's message and decided to send away the chariot in which she had travelled, to Nanda's stables, for the bullocks had to be washed, fed and kept ready for her return journey after midnight. Then, accompanied by her maids and men-servants, she directly went to the sands.

Her distress knew no bounds when she watched the mood of the crowd of buxom and joyous gopis, of laughing and romping children, of joking, back-slap- ng *gopas.* She alone, of all is joyous crowd, was the ked one. She had come like a poisonous snake to kill the e heir to their chief, to throw is happy crowd into anguish d to break the heart of e proud mother who, late in e, had seen her life's fulfil- nt blossoming forth as a ely son!

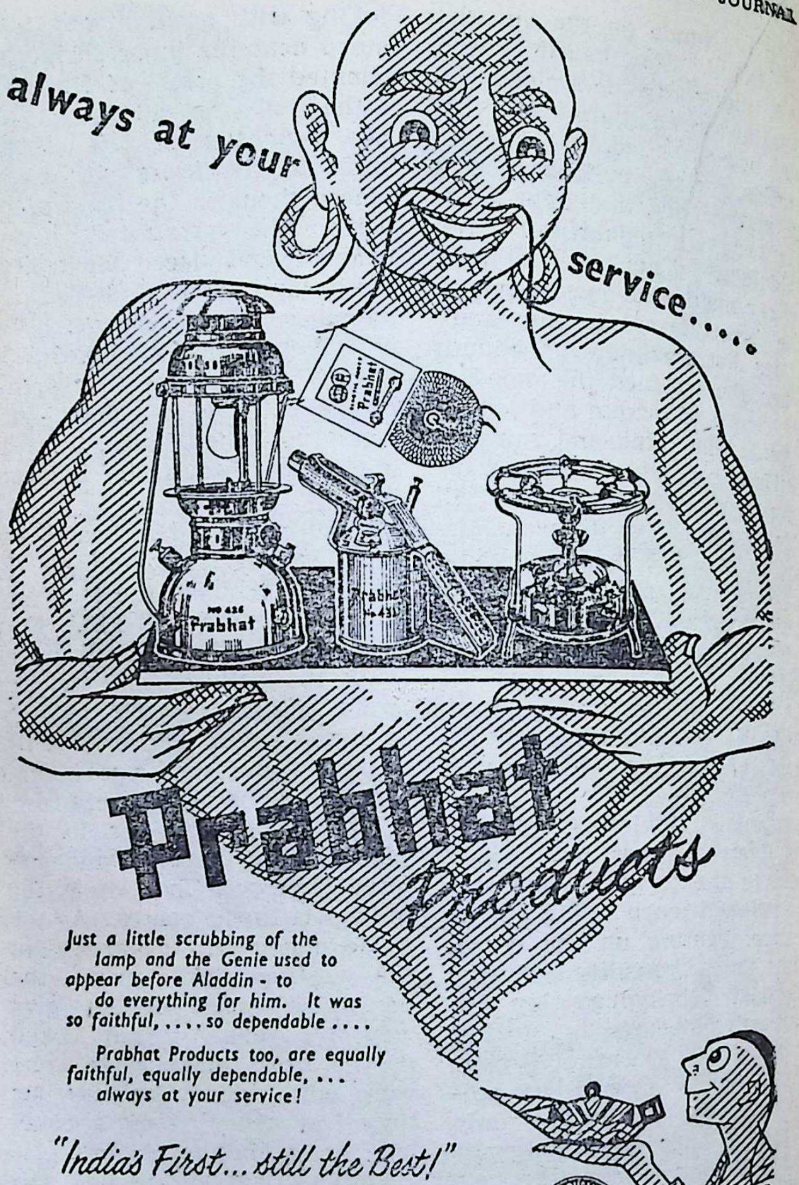
Putana straightaway went to e river, had her bath, and nt to the temple. She saw e red-gold moon rising on the rizon, lighting up the crowd th the ethereality of the ry-land, bringing joy to usands of hearts; but to her brought a spasm of pain. ese lovely rays were poi- ous darts, for they only ught to her the poignant e of being a monster.

hen she reached the tem- , people were going in and of the temple, laughing and joking with each other. Some stood near the inner shrine and chanted the praise of Mahadeva—the God who did good to all. She bought some *bili* leaves, went to the inner shrine and placed them on the *linga* of the deity. She prostrated herself before it and placed her head on the ground. 'God! God! You give happiness to everyone. Why have You denied it to me? Why have You made me the partner of Yama, god of death—nay more cruel than Yama, destroying only beautiful, innocent lives?'

Putana raised her head and then again let it fall on the ground. 'This is the last, yes, the last child I will kill. Forgive me, Lord. I shall never walk the path of the wicked again.' She rose, took the holy water, touched her eyes with it and was jostled out of the temple by the surging crowd.

The guide took her to the place where Yashoda and her large family sat in a circle, the milk pots in the centre. As the guide announced the arrival of the distinguished guest, the men-folks stood up to give way; the young women looked at the dress and jewels she wore with evident jealousy, for they had never seen a court lady from Mathura before.

Yashoda was sitting on the sands, Rohini by her side, serving out milk to young children, each of whom held a little clay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pot in front of her. She gave Putana a broad smile and said, 'You are welcome, sister.' Then she moved a little and made room for Putana by her side.

Putana appreciated the cordial welcome which Yashoda extended to her and again felt how accursed she was. She had come to destroy the life of this smiling, happy-looking and good-natured mother.

Putana looked at Yashoda as she sat down near her. What a fine, sturdy, noble-looking woman she was! And a little boy stood on her right, his head hidden by her sari, sucking for all he was worth. She saw the little, bluish body, the shapely limbs, the golden waist band, the little silver anklets. This was the boy Kamsa had mentioned—there was no doubt about it. There was no mistaking the light blue colour.

By the side of this little boy, another one, about three years old, tall and robust for his age, was playing with Rohini's hair. She knew Rohini, the elder wife of Vasudeva. This—the big fellow—was evidently her son.

The blue-coloured boy finished his meal and brought his head out of his mother's sari, and in fun snatched away a clay pot from a boy's hand, drank the milk that was in it and threw it away. Putana gazed at the boy, fascinated. He had lovely curls, dark eyes emitting laughter, a face full of mischievous delight. She had several children of her own, she had seen hundreds of children, but none so lovely as this.

This was going to be her victim! She was inclined to give up her mission. Better to die than to kill this child. But, no; she must fulfil her mission. If she did not, she would have to die—so would have to die Pradyota, her husband. All her eight children would be put to death. The wrath of Kamsa would be upon their whole house. No, whatever happened, this boy must die. Anyway, he would be the last of those whom she would be called upon to kill.

Putana looked steadily at the boy and, when she caught his eye, snapped her fingers at him, laughed and whistled. The boy looked up at her and smiled—oh, so sweetly!

Putana opened her arms, and Krishna, unafraid, climbed over the lap of Yashoda and walked into her arms. A sudden rush of maternal instinct upsurged in her and she hugged Krishna to her heart. She felt as if she was hugging her child whom she had lost so recently. No, never had she hugged a child with greater abandon!

However, in spite of her gushing impulse, Putana's mind was active. She had to kill this boy. There was no other way. The lives of her husband, her own and of her eight children were at stake.

Putana bent her head to tickle the boy by rubbing her nose

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against him. The boy laughed in glee. It was a laugh which sent ripples of ecstasy in her veins. The boy spied the big champak flower which she had placed in her hair when she was returning from the temple and snatched it away with a roguish gesture. She looked up and the boy laughed naughtily, flinging the flower at her face, his eyes dancing with mischievous glee.

'Mother, mother, see what your son is doing,' Putana told Yashoda, and her manly, hardened face was transformed by an arch smile. 'Even at this age he is flirting with me. He snatched away the *champak* from my hair and flung it at my face.'

Yashoda looked at Krishna with maternal pride. 'You don't know all the pranks which he can play' she said happily.

'If he is so mischievous now, what will he do when he grows up,' said Putana.

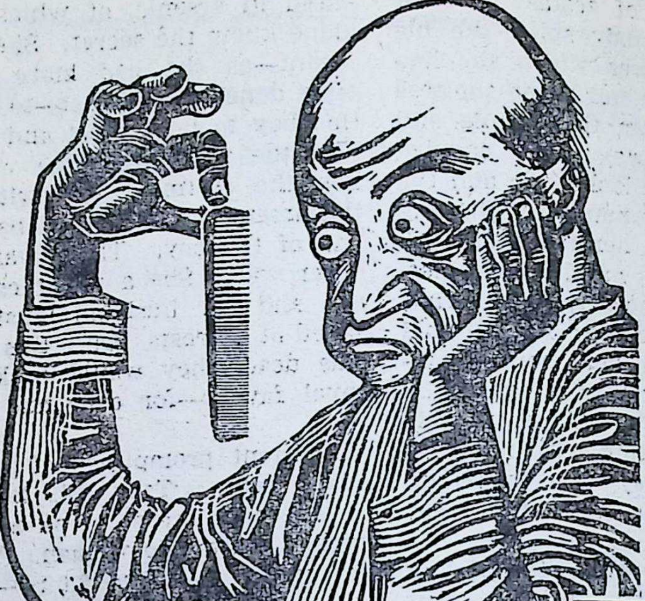
She found her heart bounding in joy. In a transport of ecstasy, she hugged Krishna again. Her repressed maternal instinct burst out, as if it was a roaring flood. And she felt that her skin had become wet. Milk—in that moment of sudden transport—had oozed out of her generous breasts. Her bodice was drenched.

Her body and mind and soul were now craving for this child. Beneath her transport ran wild ill-assorted thoughts. She must take this lovely boy to her breasts. But, immediately after her bath, she had painted her breasts with the ointment prepared in arsenic, of which she alone knew the secret. She had meant—as she had more than once done in the past—to take this boy to her breast and give him the feed, when he would lick the ointment and with it the arsenic. That would be the end of the boy. There was no other way. She and her children and her husband must be saved at all costs. Once this boy was dead, they would bask in royal favour—for ever and for ever.

Insistent promptings of her heart were: 'Take this lovely boy to your breast. You are a wicked, miserable woman. You had never seen joy before—joy which thrills your whole body and mind with mad delight. This is your moment—the moment for which your life and the lives of your husband and children could be staked. Take this boy to your breast!'

Putana had no control over herself. Torn by ecstatic longing for the boy and forgetful of the poison which she had applied to her breasts, she took Krishna on her lap. He struggled to wriggle out, laughing all the time. She lost control over herself, untied the ends of her bodice and bared her breasts. Milk was oozing out plentifully. She wiped the milk-wet breasts dry with the end of her sari.

Something whispered in her ears: 'Your breasts are covered



Illustrating a point...

Surprisingly enough, lightness of approach is very often the best way of putting over a serious advertising message. But humour—in 'copy' as well as artwork—must always be relevant. It should be used to throw light on the basic theme of the campaign as a whole, but not to dazzle with its own brilliance.

Here is one of the series of Sarma drawings for our recent campaign on Planned Industrial Lubrication—a serious subject, if ever there was one.

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with poison. You would kill this darling for whom your heart longs.' But she had lost control over herself. Impulsively she took Krishna to her breast. He responded, took the teat in his mouth and began to suck greedily.

Putana was elated with a rare joy, living a tense moment of inexpressible happiness. 'Boy, boy, enjoy as you like. You have given me what no one else could.'

She felt as if her mind was stopping. Was she swooning with delight? Yes, all she wanted was that Krishna, Yashoda's boy, should suck the milk, her life, her hope and her all, if he so chose. 'Yes, I give you all, my beloved child.' The thought flashed across her mind: 'I am yours.'

Something began to hammer in her brain. Her heart was pounding like a wild horse. Then a spasm shot through her frame, a nameless pain...and the joy of the boy sucking away at her breasts.

Wild cries were heard at the fringe of the crowd. Men were rushing forward, brandishing bamboo poles. Nanda was at their head, charging the crowd like a wild bull. People were caught in a fright.

'Putana is here.'

'Where is she? Where is Krishna?'

'Krishna, Krishna'—roared the voice of Nanda in fright and impatience. 'Where is he?'

'Putana, Putana, Putana'—the dread words passed from mouth to mouth.

Yashoda looked at the men rushing towards her in fright. She heard the words 'Putana, Putana, Krishna,' and she looked at the court lady sitting by her side. She was Putana!

However, before Yashoda could snatch Krishna away from Putana, she saw her sinking slowly to the ground, her eyes wide. She made a last gesture to keep the boy to her breast! And as she fell back dead, a smile, sweet and motherly, played on her lips.

And as Putana was gasping for breath, he had left her and toddled back to Yashoda, who folded him in her arms.

When Nanda reached the spot where his family, in high excitement, was trying to realize what had happened, he saw and recognised Putana as she lay prostrate on the ground.

'Where is Krishna? I heard in Mathura that Putana had left for Gokul and I rushed back,' he told Yashoda in breathless accent.

'Kill Putana! Kill Putana'—shouted the men who had gathered there with bamboo poles upraised.

'She is dead already,' said Yashoda, as she shrunk away from the dead body. 'It was my boy that did it.'

And she hugged Krishna to her heart. He was her life, her soul, her all!

[*To be continued*]

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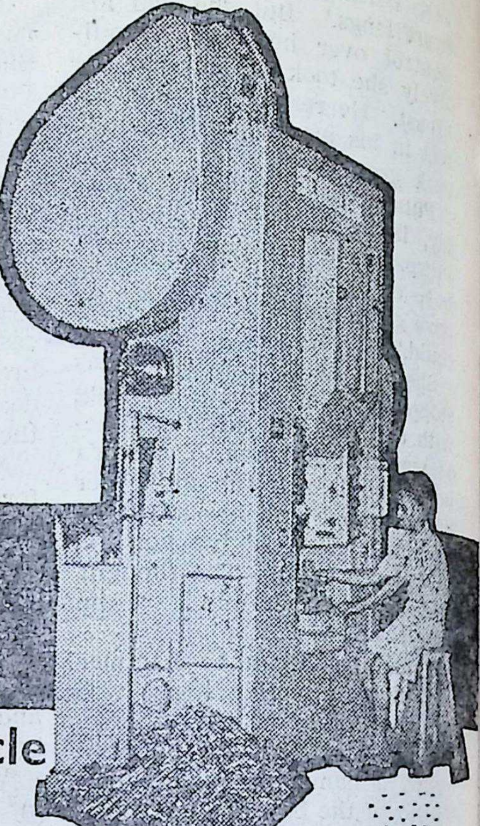

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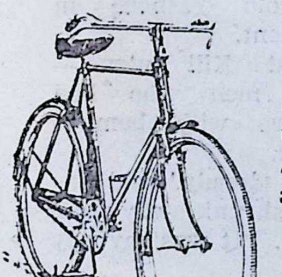

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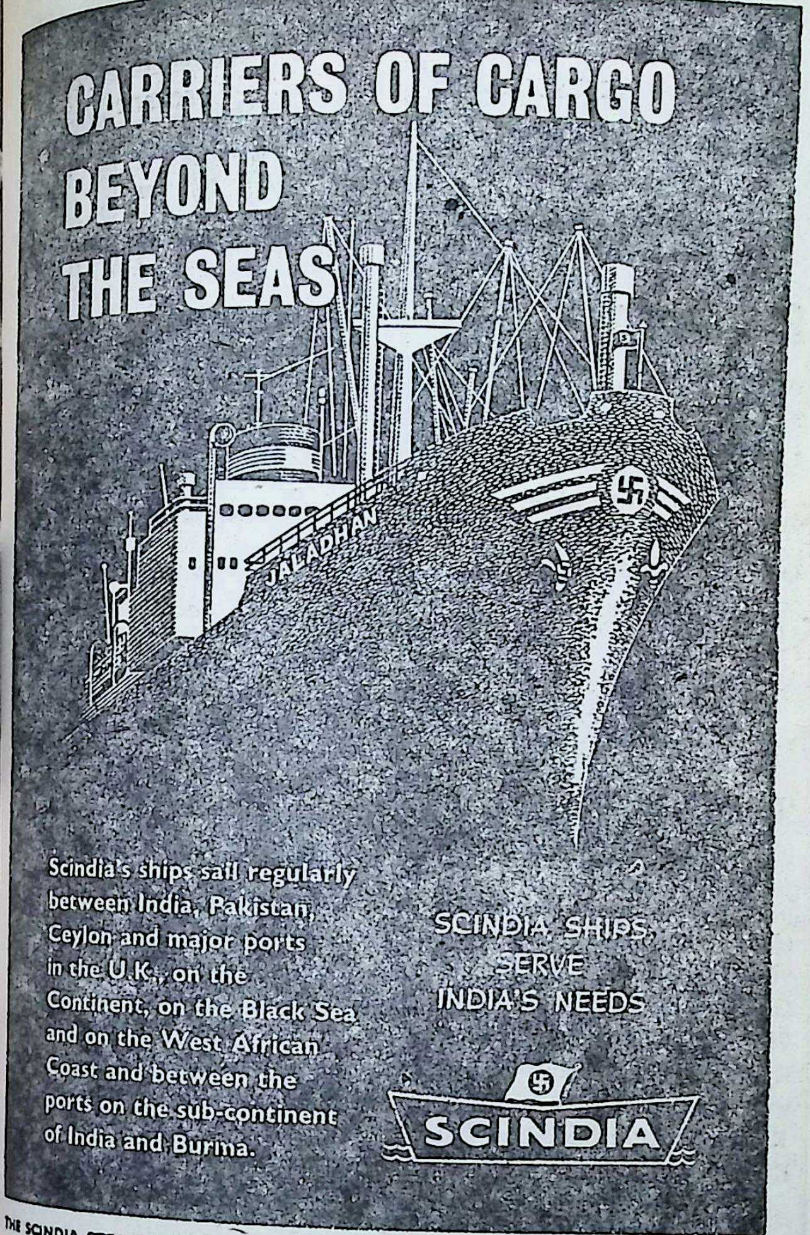

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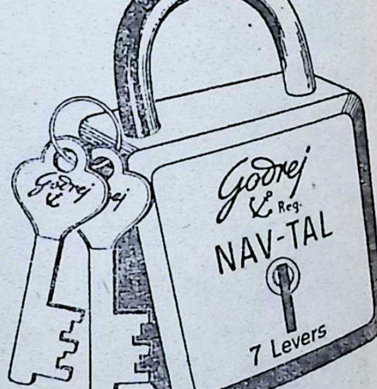

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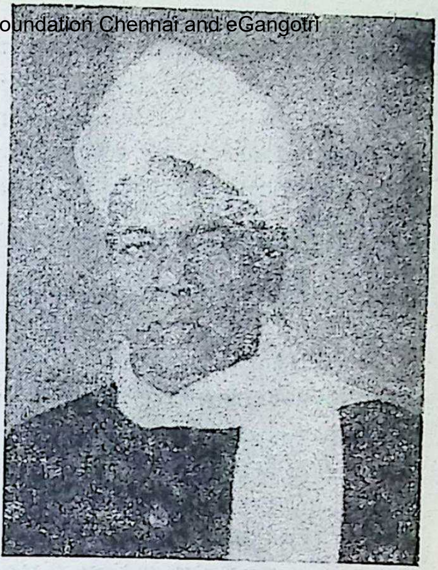

ALL the *mantras* that are uttered on ceremonial occasions, which are Vedic, possess divine potency. There are many *mantras*, which by constant repetition confer rare and miraculous powers. The conclusions of modern psychology also bear out the truth that in such practices concentration or *japa* is productive of perfect mental health and equipoise, so necessary for spiritual discipline.

There is a special *shastra* or science, known as *Mantra Shastra* which treats in great detail of the meaning and significance of *mantras*. It explains these *mantras*, lays down rules as to the mode of their utterance, the union of the chosen words and points out the benefit that the *mantras* can confer. Among such *mantras*, the pre-eminent is the *Gayatri* or *Savitri*, which is an integral part in the performance of Sandhya.

Among the *sadhanas* prescribed for a spiritual aspirant are Karma, Bhakti and Gnana. Of these Karma is the basic principle. Without Karma, no sadhana can be achieved. In the *Bhagavad Gita*, the Lord says that in ancient times, great seers like Janaka became Siddhas (obtained liberation) only by following the path of Karma. He, therefore, exhorts Arjuna and through him teaches all of us to practise Karma. Elsewhere in the *Gita*, He says that Karma Yoga is better than Karma Sannyasa or renunciation of Karma.

Everyone of us in this world desires happiness. Nobody desires misery. But happiness cannot be had at one's convenience, the real reason for this being that we are not aware of the means of obtaining real happiness. It is here that the Vedas and Shastras play an important role. They illumine the path of real happiness. The Dharma Shastras explain in a homely way the self-same path. The Puranas and Itihasas but exemplify it in the form of a parable or story.

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The measure of one's success in other Karmas is the observance of the Sandhya. So Sandhya is the basic principle of all Karmas. It is said that Vipra" is the tree, the root whereof is the Sandhya. The analogy of the tree is extremely felicitous. No root, no leaves and fruits. Our ancient *rishis* had lived up to a ripe old age because of their due performance of the Sandhya. Besides, real knowledge, fame and bliss, coupled with an innate glow or radiance (ब्रह्मवर्चस) will inhere in him who does his Sandhya regularly.

Sandhya is the worship of the Sun. Not the inert matter, a mere glow that the Sun-God gives out, but the Hiranyagarbha, the sustainer of the orb of the Sun. Verily, it is the worship of an aspect of Brahman. In this worship, therefore, are encompassed all the elements of Karma, Bhakti and Gnana. It is to Him that our prayers are addressed. It should be done at dawn, noon and evening.

The essential elements in the Sandhya are *prokshana*, (sprinkling and taking-in water) *arghya pradana* (offering of water to God) *pranayama* (breath-control) and *japa* (concentration with the repetition of *mantra*). There are in this ritual, therefore, the elements of Karma, Yoga (Hatha and Raja) and Gnana. We are enjoined to fix our mind on the Supreme Being to the exclusion of everything else. This practice must commence right at a very impressionable age before the mind becomes the centre of *kama* (desire), *krodha* (anger), etc. Some read into the Sandhyopasana, the meaning that concentration is of the essence of this practice.

It is called *Gayatri* because the verse is in the *Gayatri* metre. Also the word *Gayatri* means "the Protector of him who chants (this *mantra*)." This *mantra* must be chanted, accompanied by proper and regular breath-control. This is known as *pranayama*. Concentration, so practised, is productive of the highest discipline and immeasurable benefits. Our sense organs get perfectly controlled.

The *Gayatri mantra* says:

"Concentrate on the brilliance of the Creator, whom all must seek. It is this brilliance, universally sought, that gives us Real Knowledge."

From this it is clear that our ancients did not always think in terms of material gains in their prayers addressed to the gods but wanted to get at the very source, whence proceed the real wealth—perfect knowledge and endless bliss.

DIVINE LIFE FOR CHILDREN

GEMS OF THOUGHT

There is no enemy like anger.

The cause of pain is pleasure.

Preach less; practise more.

Failure is one step nearer to victory.

A lazy man is the beggar's elder brother.

Patience is power.

Truth is the first thing in religion.

Your Treasure is God.

All works are sacred.

Sickly body, sickly mind.

Hate sin, but not the sinner.

PRAYER TO GOD

O Sweet Lord! I am Thy child. Forgive my sins and wrong actions. I thank you for all Your gifts. You are very kind to me. Let me remember You always.

Make me dutiful. Give me success in my studies. Make me good. Make me brilliant. Adorations unto Thee.

Give me a good memory. Let me love all. Let me serve all. Let me see You in all. Make me prosperous.

Protect me, my parents, friends, relations and all. Glory unto Thee!

SPEECH

Speak softly. Speak sweetly. Speak little. Speak the truth. Speak with love. Observe silence. Think carefully before you speak.

STUDY

Together with your school lessons study Gita, Mahabharata, Koran, Bible, Lives of Saints and Zend Avesta daily. Put into practice what you have learnt. Then only will you have the Vision of the Lord.

WORSHIP

Pray and chant the Name of the Lord. Remember Him. Pray from the bottom of your heart, with love and devotion. Pray to God for purity, wisdom, devotion. Chant His Names—Sri Ram, Om Namo Narayanaya, Jesus, Om Namo Bhagavate Vasudevaya, Om Namasivaya and the like.

SERVICE

Serve the poor. Serve the sick and the needy. Serve with love and devotion. Service is worship. This is the highest religion. Become a Scout or Guide. Learn First Aid.

ESSENCE OF RELIGION

Love all. Serve all. Be kind, truthful, pure, humble, merciful and generous. Be kind to animals. Never hurt the feelings of others. See God in all. Obey parents, elders and teachers. You are the child of God. God is in your heart. You are Divine. Feel this. Realise this. This is Divine Life.

TOLERANCE

Respect all religions, cults and faiths. Respect all Saints of all religions. All religions lead us to God.

GLORY OF GOD

God is Love. God is Truth. God is Peace. God is Light. God is Power. He dwells in your heart. He looks after you. He loves you. Remember Him and feel His presence. You will be happy and free.

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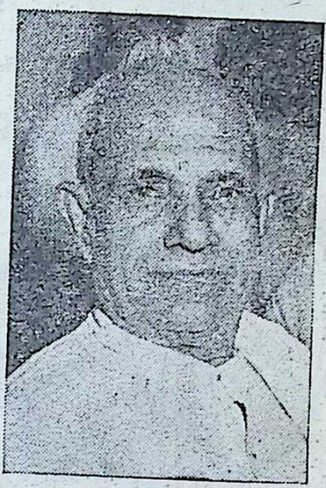
Mannath Padmanabhan

THE Communist citadel at Kerala has fallen under the impact of the unprecedented mass upsurge of the people. Not all the legerdemain of International Communism could smoke-screen the calculated atrocities of the hypocritical red regime laid bare by the people. The amazing part of it is that the Centre should have allowed things to drift and taken so inexcusably long a time to make up its mind to do the obvious. Anyway, it was better to be late than never.

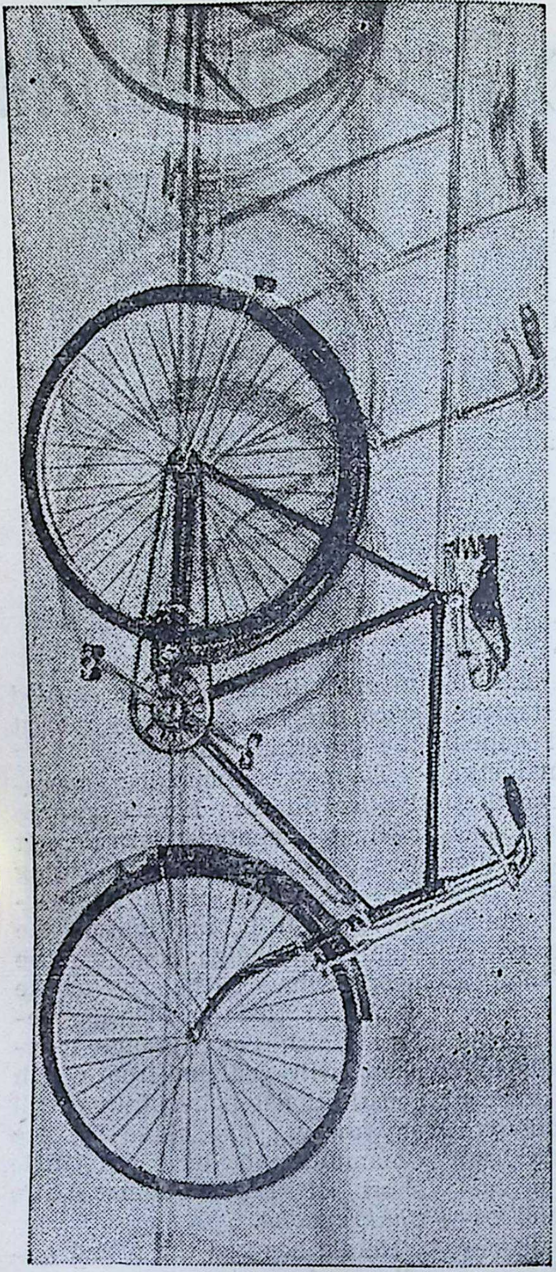
Twenty-eight months ago when Kerala allowed herself to be ruled by Communists, the entire democratic world gaped in wonder at Kerala's naivety. But today it would appear that it was a master strategy that allowed the Communists to dig their own inevitable grave; for, how can totalitarian Communism work out a democratic constitution any more than a leopard change its spots?

Indeed, as Mannom said the other day, the rest of India had delegated the task of driving Communism out of India to Kerala and now Kerala can legitimately take pride in fulfilling their expectation and becoming the modern Kurukshetra where the issue of Communism in India has been decided once and for all, at any rate at the governing level.



There was something apocalyptical in the Kerala upsurge against Communist misrule. It was spontaneous, ever-rising like the waves of the sea, germane, and behind it was the righteous indignation of the people which is the same as the wrath of God or Dharma, before which the tyrant's truncheon will quail and from which constitutional hair-splitting will shy away. The ukase for the Communist ouster was little short of Lord Padmanabha's *Chakrayudha.*

Kerala has had the proud privilege of serving the cause of



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harma within her own frontiers on several occasions. In he previous century it was a Namboodiri tyrant (Jayan- han was his name) who was usted by a chosen man, Velu Thampi. Today E.M.S., another Namboodiri again, who was pit- d against the chosen man, uriously enough from the same n as Velu Thampi — Mannath dmanabhan who has grown ey in the service of Kerala.

Few men of India can claim have led a life so dedicated d selfless as Mannath Pad- nabhan. Born 83 years ago the village of Perunna in anganacherry Taluk in Cen- al Travancore, he has been e guardian angel of Dharma that part of, India all these rs. Whenever there had n an injustice you could see e familiar figure of Mannom, et but firm, smiling but un- promising, confidently head- the movement to set right injustice.

rhaps for the first time in e history of Kerala, all the dus joined up under one er when Mannom started Hindu Mandalam a few s ago. He set an example self by dropping his caste- 'Pillai'. Again, it was at time when he was the first ident of the Travancore swom Board that many ples of Travancore which almost ceased to function er because of mismanagement or disuse started with new life and impetus.

Due to exigencies of space it has not been possible to include all the announced articles and special contributions in the Annual Number, but they will appear in the next and subsequent issues, for which we crave the indulgence of the readers and contributors.

Editor.

Long ago, Mannom foresaw that the disorganised state of his community would ultimately lead to its extinction and so he founded the Nair Service Society which today stands foremost among the social organisations of Kerala. This Society with its numerous educational institutions (1 Polytechnic Institute, 4 First-grade Colleges, 2 Training Colleges and 45 High Schools and a number of Middle and Primary Schools) is an undying memorial to its founder, Mannath Padmanabhan, who, although not holding any office in the Society today, remains its life and soul.

In the famous Vaikom Satyagraha which took place 35 years ago, Mannom led the jatha to Trivandrum for the purpose of getting the right of way for the

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Paid-up Capital	Rs.	66,38,990
Reserve and Other Funds (including Share Premium)	Rs.	99,61,883
Deposits as on 31-12-1958	Rs.	40,93,17,330
Total Working Funds	Rs.	50,12,19,816

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D. P. PARTHASARATHY,
Secretary.

arijans along the roads around e Vaikom temple. It may be membered that this Satya- aha which was blessed with e presence of Gandhiji led to e famous Temple Entry Pro- amation that earned for Tra- ncore the credit of being the st to throw open temples to l Hindus.

Mannom has an amazing pacity to organise. In this spect he resembles the late dar Vallabhbhai Patel while his insight into his people d innate idealism, he is of a ce with the Father of our tion, Mahatma Gandhi. In the ation of 3,000 *Karayogams* ead throughout the length breadth of Kerala as bran- s of the Nair Service ciety can be seen the master- n of Mannom. Today, the istians whom he once fear- are hand in hand with him the crusade against the com- enemy, the Communist.

he recent crisis in Kerala s fundamental and far-reach- g in its implications. Not me- religion or the Constitution in danger, but everything civilization stands for was opardy. In other words, our rma was at stake. And when rma is threatened, we have Lord's promise to redeem Who could carry Dharma's with greater valour than nom, the proven Dharmic r of the State? And so put him at the vanguard of the recent movement which was by all accounts a righteous war against forces of evil.

Even as Lord Krishna blew his *Panchajanya* at its commencement, the Bharata War was won. The rest was only make-believe. It was not therefore surprising that before the D-day announced by the Vimochana Samara Samiti (Kerala Liberation Movement), the Communist Government of Kerala had quitted the fort.

The ways of God are inscrutable or else who would have anticipated a village Vakil who had never stepped into an English school to become today the cynosure of the entire democratic world or that he would vindicate Kerala as the modern Kurukshetra, atleast in so far as Communism in India is concerned? Against the might of international Communism the Kerala effort was Lilliputian no doubt, but its Spartan character will ignite in its wake sparks of righteousness all over the world and it will not be an overstatement to aver that the recent epic struggle of Kerala will prove to be a turning point in the history of democracy, the vantage from which it grew in strength.

Liberated Kerala has particular significance to India and the world at large. It proves that, where Dharma prevails, Communism, like Kali-purusha, has little chance of

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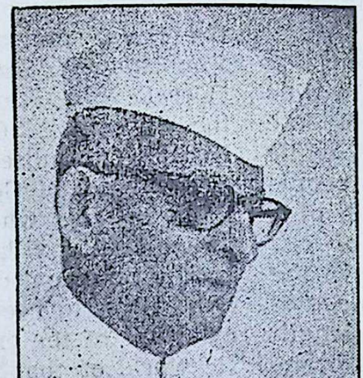

TAPASVINI

OR

THE LURE OF POWER

[A SOCIO-POLITICAL SAGA]

by Sri K. M. Munshi

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Translated from Gujerati by Sri H. M. Patel, I.C.S (Rtd.)

BHARATIYA VIDYA BHAVAN
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survival. It is sure to become the cue for other democratic nations of the world to take up. And it is in the fitness of things that the land of Sankara's birth should once again make history by floodlighting the path of Dharma for stricken humanity to follow.

Although an octogenarian, Mannom is as active and vigorous as a boy of eighteen. In his own words, his age would never stop him from his duty. He has a unique personality with his well-built body (he is 6' tall), broad forehead and the ld Pop-like head, the patriarchal look and decisive lips which have a ready smile for everyone.

Lloyd George once defined an orator as one who by his speech is able to carry out his behests. Mannom is the foremost orator by this test. But even otherwise, his resonant voice rarely fails to appeal to one's reason provided it is in its right place. He can hold audiences spellbound for hours on end. His ive intellect cuts through all kinds of bog rapier-like.

With all this, Mannom does not belong to any political party nor does he wish to, even now at the hour of his victory. But whenever the welfare of his state is at stake he will continue to raise his voice against injustice, whatever its colour or label. In fact the former governments of his state, Congress as well as P.-S.P., did not escape his sharp criticism.

It is rare that one whose life is so wholly dedicated to public weal will be an ideal householder, or even lead an orderly life. But Mannom is an exception. An ideal *grihastha*, he is a happy paterfamilias. By his first wife, who met with premature death, he has a daughter, nine grandchildren and many great grandchildren. His second wife Thottackattu Madhavi Amma, besides being a social worker like her husband, is a Malayalam poetess too.

Mannom is a litterateur in his own right. His *Panchakalyani*, which is a book of criticism, reveals him at his best, where he defends his own religion. He has also written his autobiography and a book on his Malayan tour.

Kerala has ousted Communist rule; this is only the first phase of her non-violent crusade. She must soon have a stable Government wedded to Dharma which alone can put her citizens on a par with any in the democratic world. In that task Mannom should be of invaluable help. May God spare him for long.

Beginning

STORIES of
KING
Madana Kama

1. Injured Innocence

"LOOK, Chaturya! I shall pierce the water-pot on the head of that tall girl with a stone from my catapult. You must plug the hole immediately by shooting a wet clay-ball from your catapult. In doing so, not a particle of water should escape. What do you say?"

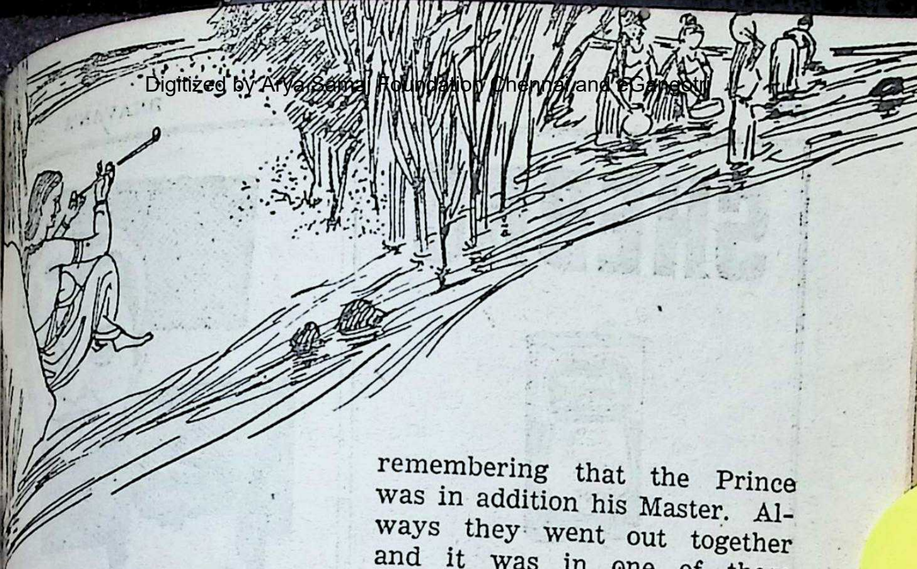
"Yes, Prince! I am game," replied Chaturya.

No sooner did the conversation end than the feat was accomplished and the girl did not have the ghost of a suspicion that her pitcher was thus being tampered with, while the two youngsters laughed in self-admiration.

The two youngsters who enjoyed this practical joke were none other than Prince Madana Kama of Mahendrapuri and his bosom friend Buddhi Chaturya, the Minister's son.

King Mahendra who was well-versed in the four Vedas, six *sastras*, the sixty-four arts, *Manu* and other Dharma *sastras*, ruled over Mahendrapuri in a manner that was the envy of gods. He loved his subjects as his own life. In his Minister who was vastly more learned, the King had Brihaspati himself.

For a long time the King and his Minister had no children. As a result of propitiating God in



possible ways, as ordained in e *sastras* like renovation of ples, sacrifices, pilgrimages d the thirty-two kinds of s, they were blessed with n each. The King named son Madana Kama for his aordinary beauty and the ister named his son Buddhi turya for his intelligent

is needless to say that the nts brought up these two dren not merely with the test warmth of affection but them in the charge of the most instructor of the coun- the Raja-Guru, who gave top education in all the cts needed for a monarch. e boys too grew up in pro- ion to the care bestowed on . In time they were given sacred thread and married excellent girls.

e boys took to each other fondly, Chaturya always remembering that the Prince was in addition his Master. Always they went out together and it was in one of those

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sprees, the two youngsters accomplished the feat described in the beginning.

It was forenoon. It was the custom for the two to indulge in play in the river-bank at Mahendrapuri where the women came for bathing and drawing water. When it was time for lunch, they would repair to the palace.

On that day Chaturya addressed his friend: "Prince, I feel very hungry today, let us return to the palace."

"Why, it is not even nine in the morning! Has the rat entered your stomach?" asked the Prince as he laughed. "It won't kill you if you starve for some time."

"Excuse me, Prince, I must go home."

"Do then, if you must; I shall stay back till you return."

"But then, I hope, you won't harm yourself by being alone?"

"I shall take care of myself; don't you worry!"

And Chaturya left the Prince. As he proceeded, however, he could not help looking back at his friend with some apprehension; for, he was never given to leaving the Prince alone and subconsciously believed himself to be the Prince's bodyguard. He, therefore, decided to finish his lunch quickly and return to his friend's side while the Prince was amusing himself on the embankment.

The Raja-Guru, under whom the two youngsters studied, had a daughter who was in the prime of her youth. Infatuated by the Prince's beauty, she had long been looking for an opportunity of meeting him privately but the minister's son, Chaturya, who was always with the Prince like his shadow, stood in her way.

On this particular day, however, she got the news that the Prince was alone at the river-bank. She, therefore, quickly spread the materials for her father's *puja*, lest he should call her, and doing herself up attractively went in the direction of the river with a pitcher poised on her hip.

Leaving the pitcher on the bank, she searched out the Prince who was lazing at a sequestered spot. As he did not notice her coming, she touched him on the shoulder and asked coquettishly: "How is it, Prince, you are alone today? Has your friend deserted you—or has there been a quarrel?"

"Nothing of the kind. He said he was feeling hungry and must have gone to the palace to take his lunch. I am waiting for his return," replied the Prince.

"How is it then, Prince, while you are so understanding in dealing with your friend, you

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fail to show similar consideration to your Guru's daughter?" asked she.

"I don't think I am so callous as that. I am not aware that you need anything!"

"O, these men! They never understand a woman," and saying that, she sat down in a charming pose beside the Prince and throwing herself on his lap, pulled his face towards her.

The Prince was stunned by the totally unexpected behaviour and a sense of revulsion as that of touching a reptile pervaded his frame as he stood up shaking her off.

Cooling himself he addressed her: "Madam, you are the daughter of my learned Guru and as such, you should not behave like an unlettered wench. Don't you know Manu's definition that a Guru is one's own father? Are you not my sister then? Please desist from this madness!"

"But does not that same Manu ask you to accept a woman who, overcome by passion, offers herself voluntarily to you?"

"Not in the case of my sister as I have fully taken you to be and shall maintain such relations at all costs and events. Please be sensible and return home."

Infuriated like an injured tiger, the Guru's daughter gnashed her teeth and said in a leer: "Prince, I thought you were clever, but now I see that you are a dolt. Since you have rejected my overtures, I shall see that your head rolls on the earth within an hour and a half!"

So saying, she let loose her hair, re-did her sari incriminatingly and knocking her knuckles broke the bangles with whose pieces she scratched herself all over and howling loudly ran home.

[To be continued]

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NEWS AND NOTES

ANGALORE KENDRA

A MEETING of prominent citizens Bangalore was held at Bangalore the 14th inst. under the Presintship of Sri K. M. Munshi, President, Bharatiya Vidya Bhavan, hen it was decided to form a Kena of the Bharatiya Vidya Bhavan Bangalore. The following members were constituted as the organg committee:

Sri R. R. Diwakar (Chairman), i M. Seshadri; Sri K. Guru Dutt; S. P. Sreenivasa Setty; Panditana Sri B. Shivamurthi Sastry; f. M. C. Munshi; Sri Ramanaran Chellaram; Sri Y. Gangadhara y; Dr. M. V. Govindaswami; Sri A. Acharya; Sri H. Hombe Gow- Sri K. S. Ramaswami; Sri V. P. on; Dr. M. Shivram; and Vidyahushana Sri M. P. L. Sastry.

HI KENDRA

first school course of Indian re organised by the Delhi Kendra of the Bharatiya Vidya Bhavan h was inaugurated on January was highly successful. About 65 ents attended this course, many whom were from Foreign Embas- Altogether about 30 lectures delivered on Indian History, sophy, Religion, Art and Archire. The following gentlemen ered the lectures:

K. M. Munshi; Dr. A. Ghosh, tor-General of Archæology; T. Roy Chowdhury, Dy. Director, nal Archives; Dr. P. V. Bapat, University; Dr. N. V. Baner- Delhi University; Dr. N. R. Roy, rsity of Calcutta; Sri Siddesh- Varma, Ministry of Education; Sadhuram, Karorimal College, Dr. Vishwanath Prasad, Uniy of Agra; Prof. H. D. Velan- Joint-Director, Bharatiya Vidhavan, Bombay; and Dr. A. K. dar, Director, Delhi Kendra.

Arrangements are being made to start the next course in August.

Besides the above, Sri Satyanarayan Sinha, Minister of Parliamentary Affairs, gave a talk on Tulsidas's *Ramacharitamanasa* on February 15.

Regular *Gita* lectures were delivered by Sri Ananthasayanam Ayyangar, Speaker, Lok Sabha, on Sundays.

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MENTHOL

Under the auspices of the Delhi Historical Society, the following speeches were delivered at the Bharatiya Vidya Bhavan:

Dr. Tarachand on *The Background of Indian National Movement,* on 27th April; Sri P. N. Kirpal, Joint Secretary, Ministry of Education, presided. Dr. V. G. Dighe gave a talk on *Indian National Movement,* on 24-11-58. Sri K. M. Munshi presided. Mr. Martin Webb of the University of Oxford, gave a lecture on *Method and Scope of Historical Geography* on September 14. Maharajkumar Dr. Raghubir Singh presided. Dr. T. Roy Chowdhury gave a talk on *Dutch Sources for Indian History,* on October 18, 1958. Sri K. M. Munshi presided. Sri Ananthasayanam Ayyangar, Speaker, Lok Sabha, gave a lecture on *The Non-violent Struggle for Freedom,* on 22-12-1958. Sri K. M. Munshi delivered a speech on *Despotism, Old and New,* on January 29.

A meeting was arranged to discuss the new edition of V. Smith's *Oxford History of India* on February 26.

VYASA JAYANTI

VYASA JAYANTI was celebrated at the Bharatiya Vidya Bhavan, Bombay, on 20th July on a grand scale. Sri J. H. Dave was in the Chair. All the Vedas were recited with Pada-krama, etc. by competent scholars.

The *Puja* was performed according to *shastras* with the recitation of Vedic *mantras*. Renowned Sanskrit scholars led by Acharya T. A. V. Dikshitar participated in the *Sastrartha*, the subject of which was "Whether Bhakti or Jnana Can be a Means for Moksha".

Maha Mandaleshwar Swami Akhandananda of Vrindaban spoke very eloquently about the works of Vyasa and explained their significance in the context of worldly and other-worldly life.

After Swamiji's lecture Sri J. H. Dave explained the significance of Vyasa Jayanti and motive in organising the function by the Bhavan. Sri B. B. Purohit proposed a vote of thanks.

DELHI KENDRA

The Vyasa Jayanti was also celebrated at the Delhi Kendra of the Bharatiya Vidya Bhavan on the 20th of last month. Sri Jaisukhlal Hathi, Deputy Minister, Irrigation & Power, presided.

The meeting started with a recital from the *Gita* by a party headed by Sri Dinanath Dinesh. Acharya Prabhakar Mishra and Mahant Sri Shankarsan Das of Vrindaban spoke on the greatness of Vyasa.

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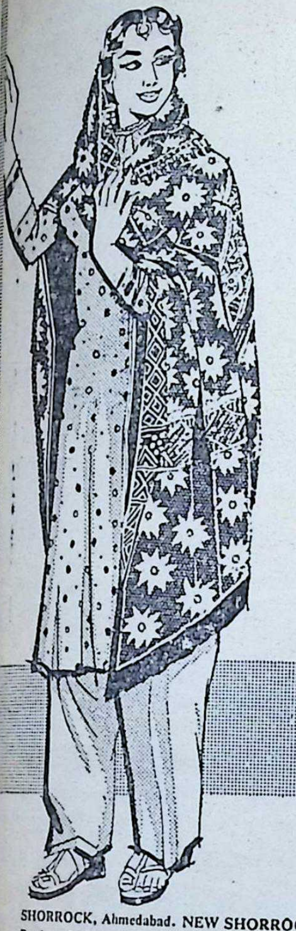

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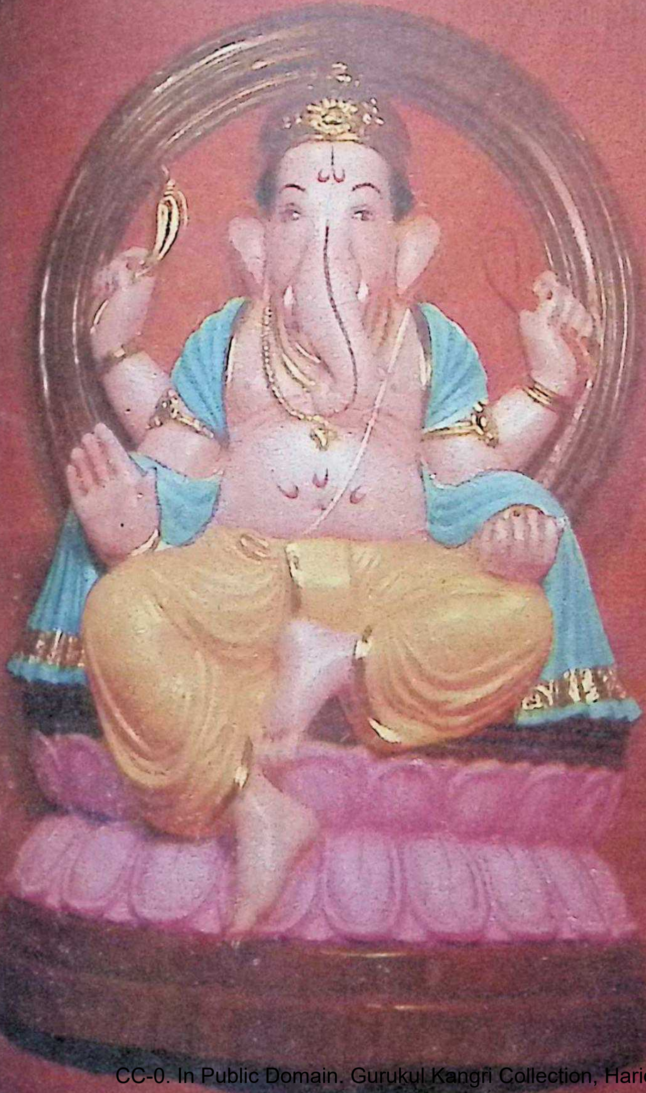

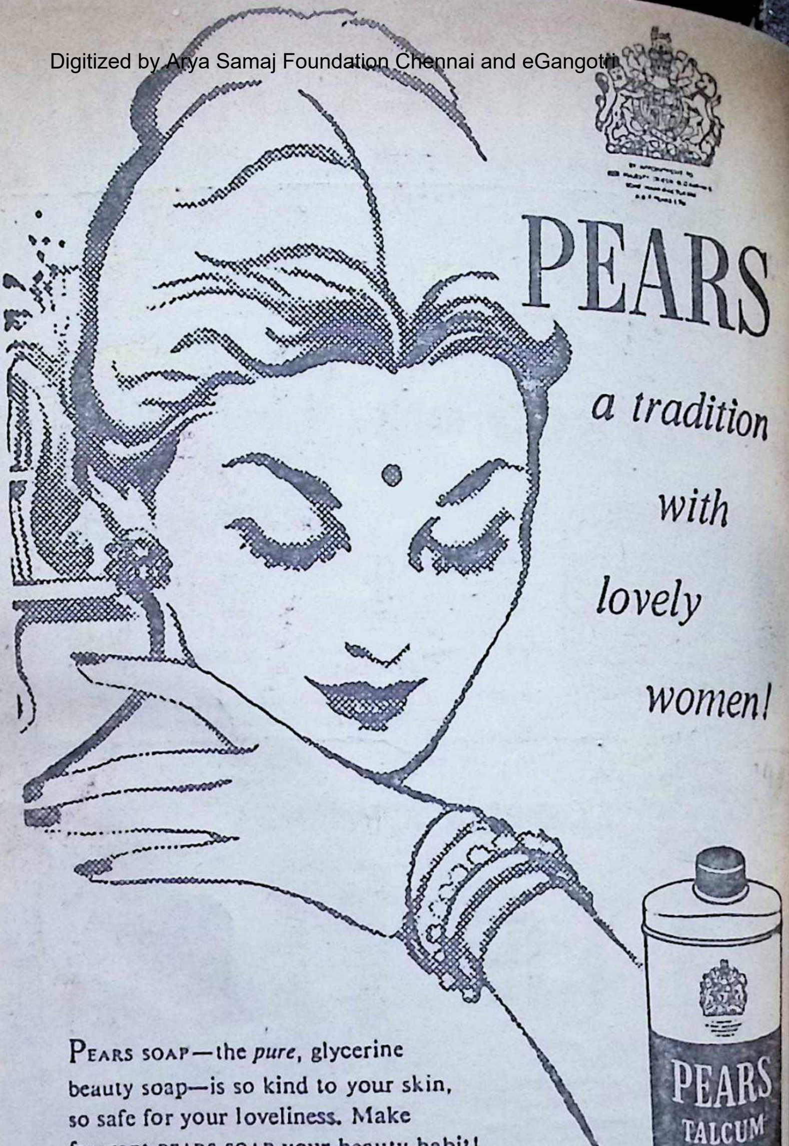

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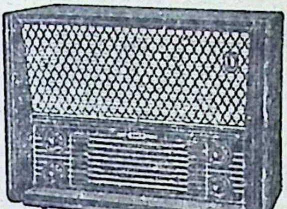

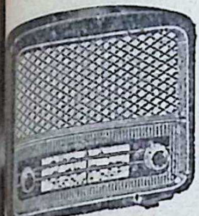

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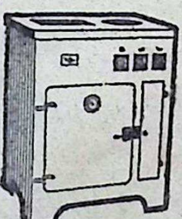

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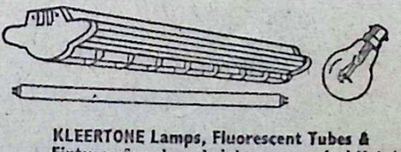

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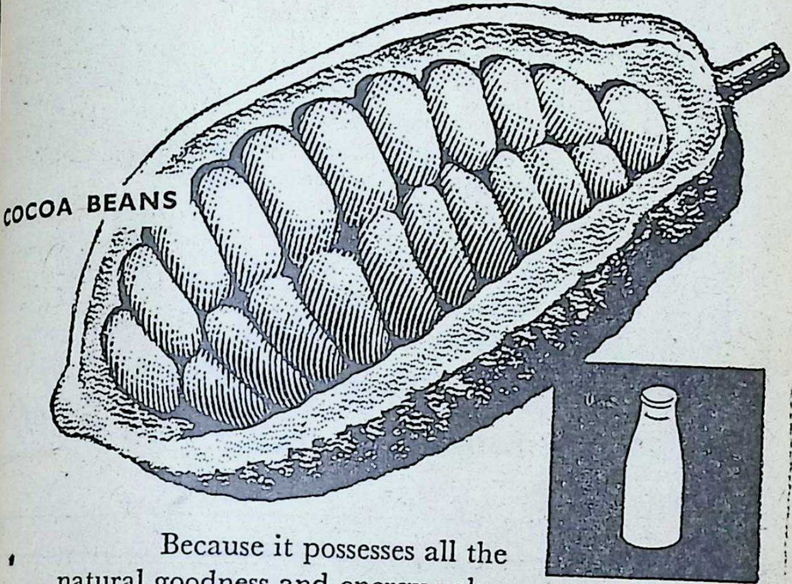
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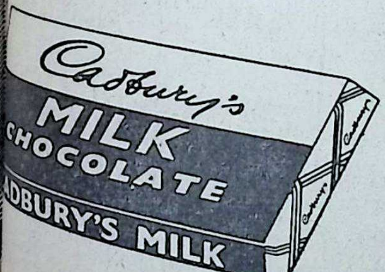
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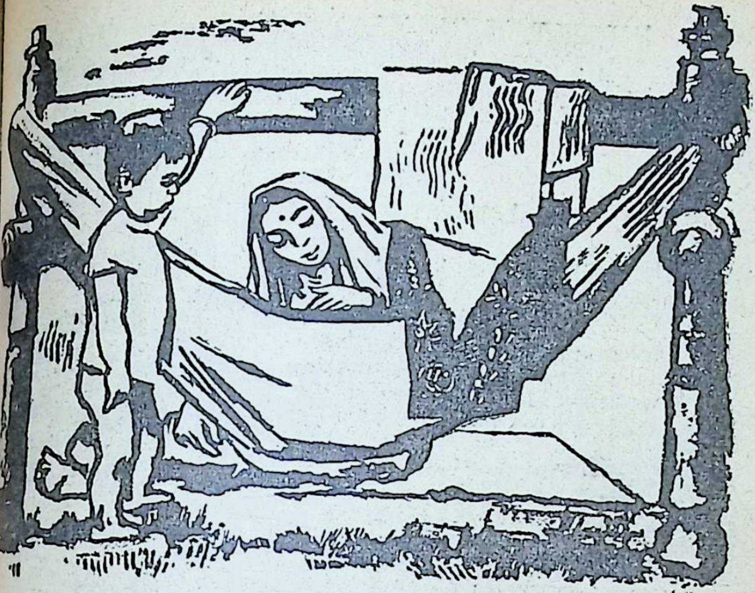

'Do you not hear the entrance of a new theme?'
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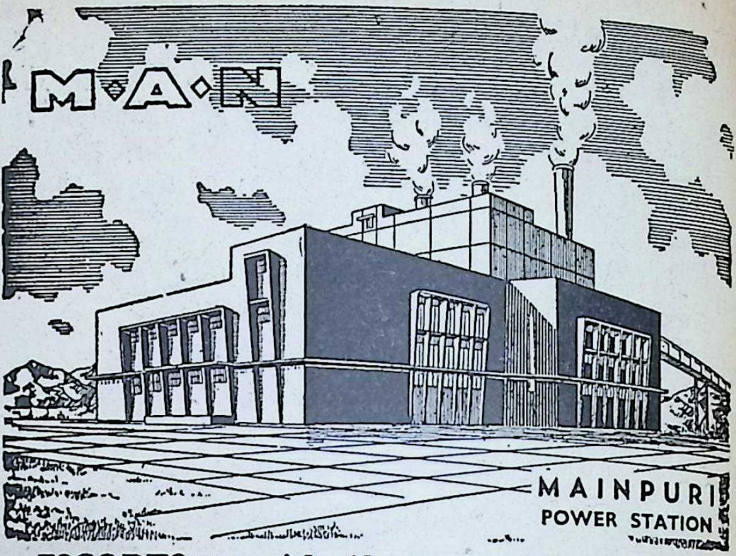

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SEPTEMBER 6, 1959
VI
No. 3

CONTENTS

Page
Ganesa (Prayer) 11
ati's Letter No. 187:
h—Cairo—Back Home ... 12
charitamanasa:
Instals Rameswara ... 15
Do We Mean by Dharma?
Sri S. Subramanya Iyer ... 18
plicity of Languages:
Contribution to Unity
charya Vinoba Bhave ... 22
hip of Ganesa—Sri M. V.
tta Sarma 25
terlude in Kailasa—Poet
hmanya Bharati ... 32
ce Without Morality—
r F. Drucker 35

Page
* Krishnavatara: The Butter Thief—Sri K. M. Munshi ... 40
* Sanskrit Lessons (New Series) —Dr. Shakuntala Rao Shastri 45
* Let Us Become a Sporting Nation—Dr. P. Subbaroyan ... 48
* Question Box 52
* Call for Sane Sex Order—Dr. P. A. Sorokin 54
* Queen Elizabeth II (Profile) 57
* Stories of King Madana Kama (Serial) 60
* Tapasvini (Serial Novel) —Sri K. M. Munshi 66
* News and Notes 73
* Our Book-shelf 75

COVER **LORD GANESA**
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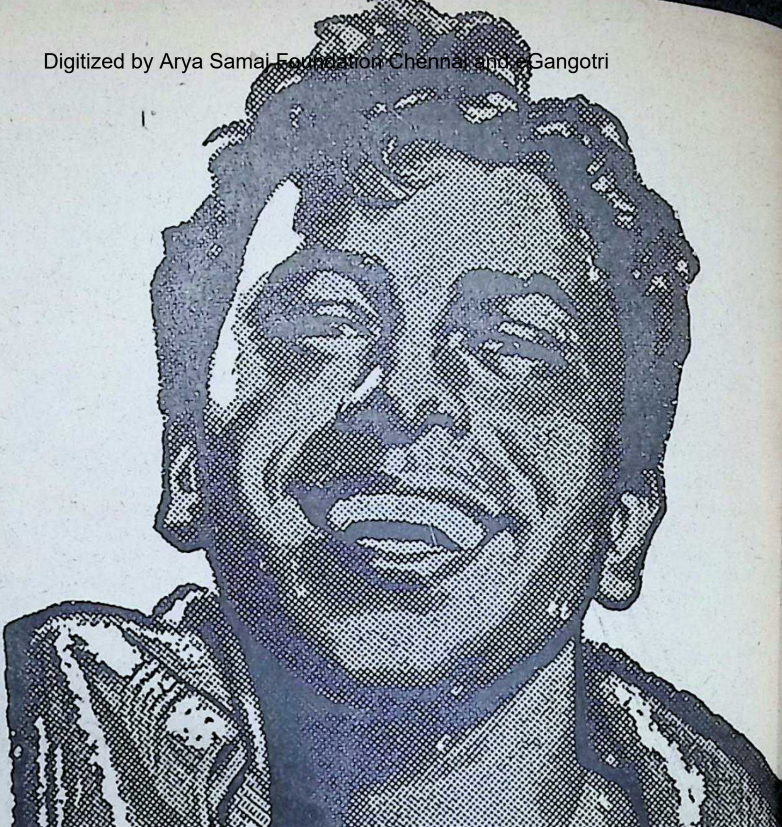
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आ नो भद्राः क्रतवो यन्तु विश्वतः।
Let noble thoughts come to us from every side
—Rigveda, I-89-i

BHAVAN'S JOURNAL

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Vol. VI SEPTEMBER 6, 1959 No. 3

LORD GANESA

एकदन्तं चतुर्हस्तं पाशमङ्कुशधारिणम्
रदं च वरदं हस्तैर्बिभ्राणं मूषकध्वजम् ।
आविर्भूतं च सृष्ट्यादौ प्रकृतेः पुरुषात्परम्
एवं ध्यायति यो नित्यं स योगी योगिनां वरः ॥

He indeed is the best of yogins who meditates on that God who is single-tusked and four-armed; holds the noose and the goad in two and holds a tusk and confers boons with the other two hands; Who flies the banner with the Mouse-emblem and Who, manifested at the beginning of Creation, is beyond Prakriti and Purusha.

—Ganeshatharva Upanishad.

Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 187

★ ZURICH ★ CAIRO ★ BACK HOME

Bharatiya Vidya Bhavan,
Bombay,
SEPTEMBER 6, 1959.

MY YOUNG FRIEND,

WHEN we returned to Zurich, we were received by Madame Dora Hahnloser, whom I have referred to before. She was kindness itself. She had gone over to our hotel where we had our reservation, found that the rooms were not comfortable and decided that we should be her guests. So we stayed with her for three days.

Here again, we found the MRA touch. Within a few hours of our stay, we felt as if we had known Madame Hahnloser for years and years. When we finally left Zurich, I almost felt that I had left my sister behind. The way these people squeeze so much affectionate cordiality into their relations with strangers is wonderful and is a tribute to the way they train themselves to a life of love.

We visited a women's exhibition where every exhibit had been prepared by women. The leading lady worker of the city, Madame Grossman, received us and Meier, the President of the City, gave us lunch and himself abstained from drinking on that occasion out of respect for the prohibition policy of India.

On August 15, 1958, with Fankhauser, Mathur and Prabha, we motored down to Lucerne. I could never think of, much less visit, Lucerne without deep emotion. Far back in 1922, when Mummy and I were just friends, editing our magazine *Gujarat*, we dreamt of seeing Lucerne together. Of all the places under the sun, why we selected Lucerne in our dreams, it is difficult for me to say.

Then in 1923, we visited and Interlaken, and brought back with us sweet memories

cerne therefore we had
d on staying at Hotel
rhoff, where we had lived
3, but it was 'Yarrow re-
f. The lake was beauti-
deed, but Mummy had a
nd she would not come
the launch to glide over
pid waters and revive old
ries. We had drives, but
enjoyable. Possibly, we
t the fag end of our tra-
and had little zest left.
n August 15 last year we
Bergenstock which is al-
in the middle of the lake.
wonderfully well-furnish-
el situated on one of the
picturesque spots in the
we celebrated our Inde-
nce Day.

August 16, we were the
of Mr. Goumoens, Direc-
the largest rayon factory
tzerland and met Mr. A.
indler of the famous firm
hindlers which supplies
ll over the world, and
e Schindler. The Schind-
vited us to stay with them
way back to Zurich.
w Schindler factory, one
biggest of its kind in the
was a marvel of effi-
and walking on a run-
allery, we saw the con-
process by which steel,
w steps, is converted into
ferent completed parts of

the 21st, we motored
h the beautiful Swiss
to reach Interlaken.

Interlaken was again one of those places which we had cherished in our memory since 1923. It is one of the loveliest places in the world. I wish we could have spent more time there. I hope that, some time or the other, it may be given to us to stay there at least for a couple of weeks.

The company of Mathur, Prabha and Fankhauser was entertaining. Fankhauser was just then wooing a young lady, whom we also invited to stay with us at the hotel. The knowledge and the broad outlook which Prabha had acquired through her travels with her husband in different countries were amazing.

● ● ●

On the 22nd, we returned to Berne and stayed with the Vellodis. Sri Vellodi had, however, gone to Rome to present his credentials. Smt. Vellodi made us very comfortable during the three days we had been there.

We returned to Berne to attend the World Brotherhood Conference, of which Sri G. L. Mehta, our ex-Ambassador for America, was the Chairman. Mr. Paul Hauffman, once the President of the Ford Foundation, was its moving spirit. We also had the pleasure of meeting Mr. Adlai Stevenson and several distinguished persons who attended the Conference.

Apart from the pleasure of meeting these people from many parts of the world, we came in contact with some eminent lawyers who were thinking in terms of world peace through world law enabling nations to enforce a uniform judicial code to maintain peace and freedom—a lawyer's dream for the moment, but without which there is little hope of survival.

The Conference was a very distinguished one. But the discussions struck me as rather academic, far removed from the actualities of the situation. One of the distinguished representatives, Mr. Oberlander, Minister for Refugees of the West German Government, supported me when I drew his attention to the fact that the world law was scarcely a practical proposition unless the process of doping men's minds with totalitarian ideology, very much in evidence now in the world, was countered by something positive which evoked world-wide faith in democracies. In so far as this faith was weakened by imponderable propaganda directly or indirectly from Communist countries, mere discussion at an academic level was not going to help. Both of us pleaded for active steps to bring faith in positive values.

● ● ●

From Berne we went back to Lucerne and spent a few hours with Schindlers and thei friends. Schindlers have lovely house in a village nea Lucerne. We also went on picnic in the lake in their moto launch. Madame Schindler ha the rare faculty of being all at tention to her guests. Afte picnic, we spent some time i their picturesquely-furnishe grotto which they use for drawing-room.

We spent the night at Ber genstock. From the hotel win dow we saw the magic lake, i fringes lit up by the reflectio of a million lights: a dream a fairyland. The next day w motored down to Zurich wher we were seen off by Madam Hahnloser and all her four son the Mathurs and Fankhauser.

● ●

We flew to Rome and ha dinner with our Ambassad Khub Chand who was leavi the city the next day. Pradym singhji of Kotda, the Fi Secretary, looked after us du ing our short stay there. W visited the Food and Agricu tural Organisation and h lunch with Sri B. R. Sen, t Director-General. I wanted see my friend, Signor Fanfa the Prime Minister, but he w spending his summer holid on some distant hilltop.

We left Rome for Ca where we were met by

(*Continued on page 24*)

ES from RAMACHARITAMANASA *by* Goswami Tulsidas

At the bidding of Sri Rama, Jambavan asked the vanara hordes to fetch piles of trees and mountains which they did with infinite ease, cherishing as they did the Lord's name in their work. Nala and Nila built an excellent bridge out of them which the Lord admired.

ma Instals Rameswara

सेतु अति सुंदर रचना ।
कपानिधि बोले बचना ।।
रम्य उत्तम यह धरनी ।
अमित जाइ नहिं बरनी ।।
इहाँ संभु थापना ।
हृदयँ परम कलपना ।।

n the Ocean of Mercy e exceedingly beautiful uction of the bridge, he Observed He: "This s a most delightful and nt one; its glory is im-able and cannot be des- in words. I will install nage of Lord Sambhu t is the crowning ambi- My heart."

कपीस बहु दूत पठाए ।
र सकल बोलि लै आए ।।

ing this the lord of the despatched a number engers, who invited and all the great sages.

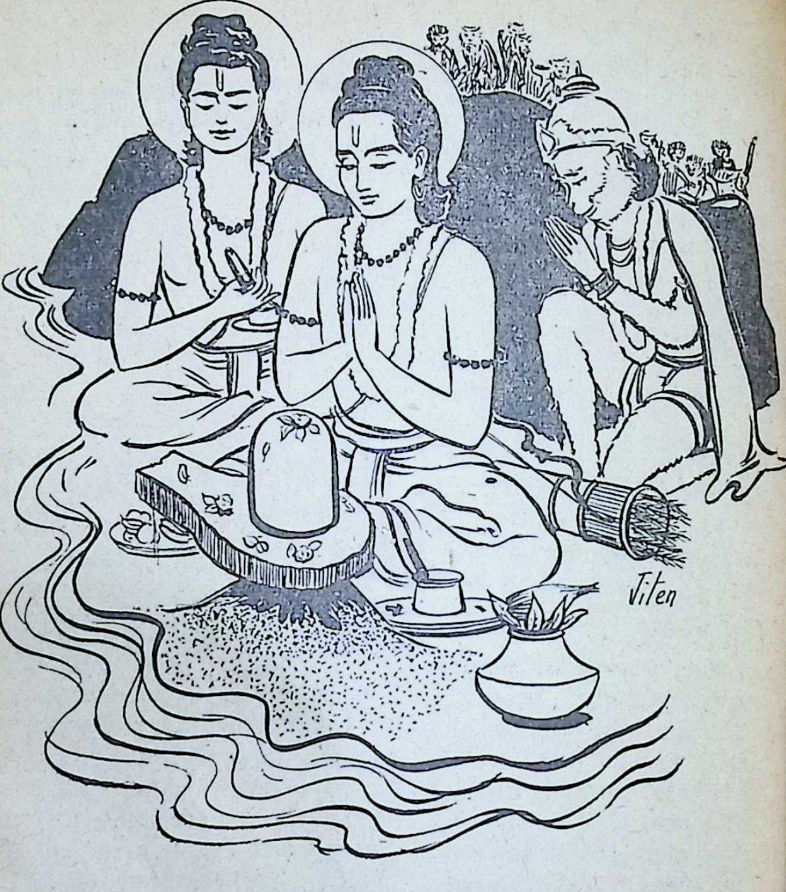
थापि बिधिवत करि पूजा ।
समान प्रिय मोहि न दूजा ।।

सिव द्रोही मम भगत कहावा ।
सो नर सपनेहुँ मोहि न पावा ।।
संकर बिमुख भगति चह मोरी ।
सो नारकी मूढ़ मति थोरी ।।

Having installed the image of Lord Siva and worshipped It with due solemnity, he said, "No one else is so dear to me as Siva. An enemy of Siva, although he calls himself a devotee of mine, cannot attain to me even in a dream. He who is opposed to Sankara and yet aspires for devotion to Me is doomed to perdition, stupid and dull-witted as he is.

संकरप्रिय मम द्रोही सिव द्रोही मम दास ।
ते नर करहिं कलप भरि घोर नरक
महुँ बास ।।

"Men who, though devoted to Sankara, are hostile to Me, even as those who are enemies of Siva but votaries of Mine shall have their abode in the most frightful hell till the end of Creation.



जे रामेश्वर दरसनु करिहहिं ।
ते तनु तजि मम लोक सिधरिहहिं ।।
जो गंगाजलु आनि चढ़ाइहि ।
सो साजुज्य मुक्ति नर पाइहि ।।

"They who will behold Lord Rameswara will, on quitting the body, go direct to My Loka in heaven. And a man who takes the water of the Ganga and pours it on the Lord will attain *sayujya* by being absorbed into My being.

होइ अकाम जो छल तजि सेइहि ।
भगति मोरि तेहि संकर देइहि ।।
मम कृत सेतु जो दरसनु करिही ।
सो बिनु स्रम भवसागर तरिही ।।

"Again, whosoever adores th Lord in a disinterested spir and without guile, will be bles ed by Sankara with devotion Me. And he who sees t Bridge erected by Me will able to cross the ocean birth."

म बचन सब के जिय भाए ।
निवर निज निज आश्रम आए ॥

Rama's words gladdened heart of all and the great s returned each to his own itage.

रिजा रघुपति कै यह रीती ।
त करहि प्रनत पर प्रीती ॥

ija, (says Sankara,) such e way of the Lord of the Raghus: he ever loves those who take refuge in him.

श्री रघुबीर प्रताप ते सिंधु तरे पाषान ।
ते मतिमंद जे राम तजि भजहिं जाइ प्रभु आन ॥

It was by the might of Sri Rama (the Hero of Raghu's line) that rocks floated on the ocean. They are dull-witted indeed, who go to worship a Lord other than Sri Rama.

THE EYE-OPENER

Once Swami Vivekananda went to the state of Alwar. The then Maharaja was a young man of modern education. He said to the Swami: "I have no faith in idol-worship. I cannot really worship wood, earth, or stone, as other people do."

The Swami replied quietly: "Every man should follow his ligious ideal according to his wn faith."

The ministers and courtiers ere surprised at the answer, aving expected something ifferent.

But the Swami's eyes, look- g around, alighted upon a cture of the Maharaja. aking that picture from the ll, he asked the Dewan and e courtiers: "Spit upon is!"

They were naturally shocked t the proposal.

The Swami asked, "Why do you hesitate? It is but a piece of paper!"

The bewildered courtiers replied: "What are you asking us to do? This is the likeness of our Maharaja. How could we do such a thing?"

Then, turning to the prince, the Swami said: "That is a shadow of Your Highness which brings you to their minds, and they naturally look upon it with respect. In the same way, an image in the temple brings to the mind of the devotees their chosen aspect of the Deity. Devotees worship God with the help of an image. They do not worship the wood, the earth, or the metal of which the image is composed. They worship the spirit symbolised by the image. The idol is merely a peg on which we hang our faith."

The Maharaja understood and said: "You have opened my eyes."

. . . . Dharma embraces what is true, what is right, what
good and what is just. It is the eternal law of life. Dhar
is the cosmic legislator. The law of Karma is its cos
executor . . . .

WHAT DO WE MEA

S. SUBRAMANYA IYER

DHARMA has two aspects, the fundamental and the applied. In its fundamental aspect Dharma is the scientific principle of Divinity that governs this universe. In its unmanifested, transcendental aspect, it is Para-Tatwa, Para-Brahman. On manifestation it is the all-pervading spiritual principle of *Rita* that maintains order, rhythm and harmony in the cosmos and to which all gods join in prayer to pay their first homage in creation.

In its evolutionary social aspect, it is the moral law of Dharma that upholds this universe as cosmic integrator, harmoniser and unifier. In its operational aspect it is the law of Karma that holds the scales of the universe and maintains cosmic justice at all levels of existence.

The whole creation, gods and men, heavens and earth are all alike bound by Dharma and Karma. None can escape their inexorable impact. The gods are the guardians of Dharm
the different functionaries
cosmic hierarchy according
their *satwaguna-swabhav*
Even gods are doing *tapas*
increase the spiritual content
the universe! Dharma is t
science of sciences, the sup
science; the religion of religio
the Universal Religion.

Dharma in its applied asp
is the moral code for the co
duct of right living. It is t
principle of righteousness.
is the art of living in tune w
the science of life. It embra
what is true, what is rig
what is good, and what is ju
It is the eternal law of life.
is *Anadi* and *Apourusheya* a
hence it is '*Sanatana Dharm*
It is the cosmic legislator.
fulfils the purpose of spirit
evolution through the inst
mentality of the Law of Kar
its cosmic executor. Its ca
nal principles hold good for
times; only its outward fo
need necessary adaptation w
the advent of the new co

Every wrong motive has a psychological seed in the
cious which grows and reacts at propitious times.
secret records of the subconscious are our 'Chitraguptas,'
rnal witness to all our motivations . . . .

DHARMA ?

from time to time, in tune
the Time Spirit, Yuga
a.

rma was not invented by
ne, rather it was discov-
y our sages in *yogic prag-*
direct perception of the
operation in its inte-
mprehension of physical,
and spiritual dimensions
universe, in integrated
relations *viswarupa-dar-*
It is a direct spiritual
from the faculty-centre.
s higher faculties, poten-
t dormant. They can be
l by necessary yogic dis-
s. The science of yoga
d on supra-sensory data
s understanding pene-
into the nature of opera-
the subtler planes of
e. Applying these
laws to human social
sages formulated Dhar-
stras for right living.

is confusion current in
understanding as to the
between science and
Science is not one
and religion another.
are two aspects of the same Reality, two sides of the same coin. Their revelations are not conflicting. The universe is evolving on firm scientific foundations. As common people could not grasp the scientific play of the abstract principles, our sages evolved popular religions and explained the higher truths with the aid of figures and symbols.

There is esoteric meaning in our scriptures, scientific significance behind their figures and symbols, which represent different principles and forces in the cosmos. Different religious paths were laid down to suit different temperaments and different levels of understanding.

Physical sciences are based on sensory data and its physical instruments of perception, and their understanding is confined to the physical nature of the universe. The science of yoga with its supra-sensory perception forms the basis of true religion and its understanding is synthetic and comprehensive, embracing all the planes of existence. The conflict posed between science and religion is born of the ignorance of the nature of their inter-relations.

It is important for man to understand the Karmic Law, the cosmic executor of Dharma, and discern the scientific nature of its operation in all the planes of motive, thought and action. This understanding transforms man's attitude to life.

Man reaps as he sows. He cannot escape the inexorable impact of Karma, the inherent law of life. Man is free to violate Dharma and is free to suffer. Man shall submit to blow after blow on the anvil of life till he realises and tunes to Dharma. Life is the field for this creative exercise, for right understanding. Nothing is in vain in the economy of the cosmic purpose. Even in suffering there is the rich reward of experience. Many a failure is a blessing in disguise. The law is ever kind and merciful and acts both ways in life, positively and negatively and mends man through a series of experiences.

Every wrong motive sows a psychological seed in the subconscious, forms an impression, nurtures, grows, matures and reacts with full impact at a propitious time. Here the effect is not immediate and obvious as in the case of physical laws. Its cause-effect sequence is not ordered in a straight line in time. Many causes in association produce a cumulative effect, sometime, somewhere. The nature of its operation is highly subtle and complex to grasp, nevertheless it works with cause-effect precision, through action and reaction. The 'Chitraguptas' are our secret records of the subconscious, the eternal witness to all our motivations. In intense and sincere *bhava*, through confessions, repentance and prayer, one can cleanse the dark impressions of the subconscious by giving vent to them through spiritual vibrations. Thus we can lessen the psychic bundle and lighten the Karmic load.

The law of Karma operates in the individual life as well as in the collective life of the group the nation and the universe Man is an effective partner in the collective Karma. Hi motive, thought and action affect the sum total of the universal life in its right or wrong Man is a microcosm in th macrocosm of the universa life and is related in the sam way as a cell in the huma body. This universe is a seri of life within life. From th atom to the universe, life, la and purpose are same and a mutually interwoven. Man constituted in the same patte as the cosmos and inherits the potentialities of the cosmo

principles, powers and
ies. Man is a potential
ad. Hence the importance
lf-knowledge, that scrip-
enjoin "Know Thyself,"
ing which everything else
own.

moral sense is inherent
an as the "Voice of Con-
ce". Man can intuitively
n the rightness of any
problem, but the noise of
eclipses the silent voice of
heart. Man is often moti-
by egotistic impulses and
reason stands ready to
alise and justify his stand.
in his enlightened moods of impersonal love is the embodiment of Dharma and responds to the best of cultures.

Knowing the nature of fire no one thrusts his hands into the fire and burn. We respond sanely and intuitively to many of the physical laws. This knowledge has become part of our spontaneous understanding. Similarly if we could discern the nature of the higher laws of Dharma and Karma and if its conviction could permeate our general understanding, much of human suffering could be avoided. Let us live in tune with Dharma.

To say that God permits evil in this world may not be pleasing to the ear. But if He is held responsible for the good, it follows that He has to be responsible for the evil too. Did not God permit Ravana to exhibit unparalleled strength? Perhaps the root cause of the perplexity arises from a lack of the real understanding of what God is. God is not a person. He transcends description. He is the Lawmaker, the Law and the Executor. No human being can well arrogate these powers to himself. If he did, he would be looked upon as an unadulterated dictator. They become only Him whom we worship as God.

—Mahatma Gandhi.

Multiplicity of Languages : A Contribution To Unity

VINOBA BHAVE

From a Speech in Kashmir

YESTERDAY my trek lay through a jungle. Different kinds of trees were there. The ranger of that division was in the party. He said to me, "A jungle that has one kind of trees does not thrive. One with many kinds does."

The idea at once gripped me and I said, "India is like that. Various peoples live here. Here people have an experience of their own from the times of the Vedas. A systematic method of cultivation and a culture went to make our civilization."

We have as many as fourteen rich and flourishing languages. Where is a second country like this which can boast of such a wealth? China is a very big country. But she has but one language. There are other languages too but they have no literature. Russia is another big country. She too has only one language. There are, of course, dialects there, which have no literature.

Europe has many different languages rich in literature. But Europe is not a country but is divided into small sovereign states.

I sometimes humorously say, "Want to have a rough idea of Europe? Well, drop a sheet of glass on the ground and the pieces would give you an idea of it." Europe is broken into parts. It is divided. Languages there make countries.

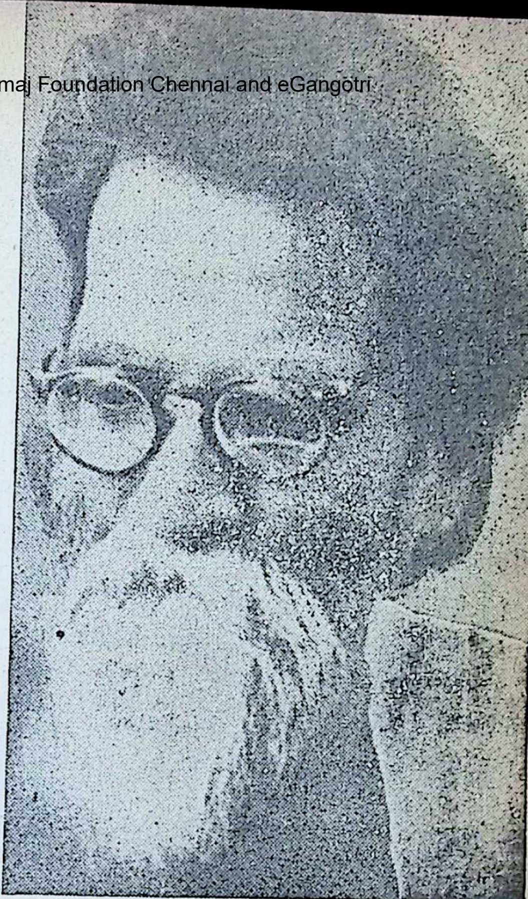
Take for instance France and Germany. There is no mountain between the two. Their languages are different though characters are the same. know either language. I learn German in eighteen days, while trekking. Not that I spent on it five or six hours daily. If could learn German in so short a time, a Frenchman can learn it in eight days. They are s closely related languages. Sti they regret that there is n mountain to separate them! S France built a chain of fort fications along the German border and the Germans built i chain of fortifications : the French border.

n wars break out be- countries and countries they are not called civil . They are international . But the wars that the attas fought against the s were described by h historians as civil wars. s a thing we can be proud Why? Because all these ces are parts of one coun-

um up, Belgium, Norway, d, Denmark are tiny te countries, separate be- their languages are sepa-

, these languages are rich. have culture and litera- But I pray to God to make n of Europe soon. The r it happens the better for For, those countries of e are responsible for all ashes between cultures ultures, and politics and s.

urope is knit together in- nion it will be like India. you to recognize that s more advanced in poli- n those countries. Our rs taught us to live in . I do not suggest that ccurs no trouble here. A y which has not to face ies and troubles is an nate country. The races are small-sized. Ours is



a big country with a large population made up of different races.

What the ranger said about the growth of a jungle points to a great truth. I said to him that India too could make progress. This is a commonsense conclusion.

Yes, quarrels degrade also. Therefore, we have to see to it that we reap good out of these differences.

Khilnani, the Commercial Attaché, who impressed me as one of the most competent of the officers of our diplomatic staff. We had quite a nice time with our old friends, Sri & Smt. Ratan Nehru.

Mr. Stephan Bassili, a leading lawyer, was extremely kind. The one feature of Egyptian attitude which impressed us most was their warm friendship for India. And coming as we did from America and Europe, we found as if we had already come to India. When Mr. Bassili threw a party for us to meet distinguished lawyers meeting people very like ours, for a moment I lapsed into Hindi, till Smt. Nehru reminded me that I was in Egypt and not in North India.

We visited two institutions which really make Egypt a centre of Islam. The first was the Institute of Arabic Studies, financed by the Arab League, where 360 students were prosecuting their post-graduate studies. The other was Al Azhar, the ancient university, where students from the whole Muslim world come, study Arabic, religion, history and culture. It is from these centres that Pan-Islamism (now Pan-Arabis goes out in the form of boo teachers and scholars. Thou Al Azhar is still following t traditional method, it also pr vides studies in history, econ mics, literature and Islamic la

We also visited the museu and saw the artistic Egyptia splendours of 3300 years ag when young Tutankhamen w its Pharaoh. We have scarcel improved upon the art; we ha only made it showy and vulga

The next day, we visited th Pyramids—those solitary monu ments of a long-forgotten pa paid our respects to the Sphin without making it smile, an bade farewell to the Nehrus.

On August 30, we left Egyp We were in Bombay at last, an like Karttikeya, gone roun Mother Earth and earned, not religious merit, some e perience.

Yours sincerely,

K. M. Munshi

Since the great civilisation of mankind there have been more instances of the abridgement of the freedom of the people by gradual and silent encroachments of those in power than by violent and sudden usurpations.

—James Madison.

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The Ganesa aspect of Divine manifestation explains many Vedantic truths. His tusk is symbolic of Pranava. His frame is the embodiment of yoga-sastra with all its aims and implications. His broken tusk is demonstrative of the truth that no personal sacrifice is too much for the cause of truth and knowledge. His sitting light on a mouse illustrates the Vedantic truth that God alone matters and all the rest illusion.

—H. H. Sankaracharya of Kanchi.

WORSHIP OF GANESA

M. V. Sridatta Sarma

MONG the gods of the Hindu pantheon, the Elephant God (Gajanan) : of the most popular and rship extended to several ries which formed part e Indian cultural empire. rding to Humboldt, Hindu ns and manners were in e in America when the peans planted colonies. on discovered by archaeo- s in Mexico proves that Hindu god Ganesa was pped by the Mexicans. anlal in his *Hindu Ame-* bserves that Hindu gods anesa were worshipped by the Peruvians. Images of Karttikeya and Ganesa were some of the finds collected by archaeologists in Java. Ancient sandstone images unearthed at Borneo include the icons of Ganesa. The statue of a Hindu god now preserved at the Ataneo de Manila is identified with that of Ganesa by a Dutch archaeologist. Images of the elephant god were worshipped at Tibet. Ganesa is one of the gods worshipped in Nepal.

Puranic stories describe Ganesa as the son of Parvati and Siva. Legends connected with Ganesa indicate that this god was sprung from the scurf of Parvati only. Ganapati is the god of wisdom and remover of all obstacles. He is invoked at the commencement of every important undertaking. At the time of the destruction of the three cities (Tripura), Siva is stated to have ordained thus: "In all undertakings whether auspicious or otherwise, secular as well as priestly, no effort should be spared in invoking you in the first instance, notwithstanding the fact the persons concerned are worshippers of Siva, Vishnu, Surya and Sakti."

> *"Saivaistvadeeyairuta vaisnavaisca*
> *saurairapi sarva karye.*
> *Subhasubhe laukika vaidike ca*
> *tvamarcaneeyah prathamah prayatnat."*

Hence, Ganesa is called *Jyestaraja* (the pre-eminent lord). One of the six persuasions (Shanmatha) of the Hindu fold as recognised by Sri Sankaracharya is the worship of the elephant god.

In *Aitareya Brahmana*, Ganapati is identified with Brahma, Brahmanaspati or Brihaspati. Muir observes: "The art of writing was usually employed in the early ages of philosophy. Lists of words apparently submitting to a general principle of classification or having the same sense were drawn up. These lists formed Ganas, which were appreciated. Ganapati, the lord of the Ganas, was a name for Brahmanaspati. He was gradually recognised as knowledge itself. It was Brahma. It was the Veda. Pratisakhyas give *ganas*. Yaska's treatise is a collection of such *ganas*."

The author of the *Brahmavaivarta Purana* while discussing the significance of the term *gana* states that the letter *'ga'* denotes wisdom, while *'na'* stands for *moksa* or liberation from worldly ties. So, the lord of Ganas, Ganapati, represents Parabrahma. In *Ganesatharvasirsa Upanishad*, it is stated that the groups of words should first be pronounced and then the letters *(ganadeen poorvamuccarya varnadeen tadanantaram)*. The letter as also the groups of words constitute knowledge, being the very foundations of any language. Hence, the lord of these serves as the very fountain of knowledge, so much so that he is termed Vidya Ganapati, the storehouse of all wisdom or *vidya*. It is quite appropriate for the sag Vyasa to have selected the erudite scholar Ganapati for hi scribe when he compiled the epic *Mahabharata*.

The term *gana* is used to denote a group *(Ganasabdah samoohasya vachakah)*. A troo of demigods known as *Pramathaganas*, who were Siva's attendants worked under Ganapati's supervision. Hence th epithet Ganesa or Ganapati. A lord of the collective group o s including Brahma, u and Mahesa, He is n as Ganesa or Ganapati *mavisnvadi gananam isah).* , Ganesa is the Lord of the u pantheon.

term *gana* is also indi- of the material world, the est or lowest form in Brahma is considered as festing itself in the worldly nce. The *Annamayakosa* e sheath of food consti- the collective group of all components or consti- s, both external and in- Cf. *Annanam sakalanam mooho annamayam param. am tadevam nanaganah* h. All beings which de- for their mainstay on or food represent *ganas* their lord is Ganesana *n swamee ganesanah).*

ording to another inter- ion, *'ga'* is interpreted as culty of discrimination or ent of both perceptible mperceptible forms by the or speech as also language *vanee mayam sarvam drsya swaroopakam).* from which words return ining with the mind (cf. *vaco nivartante aprapya a saha.—Tait. Up.)* repre- *'na'. (Manovanee vihee- a samyogayogasamsthitam tmakam roopam tanna- tra samsthitah).* The these forms which are constituents under the *'ga'* and *'na'* is Ganesa.

In iconographs, Ganapati is represented as possessing a single tusk. According to Puranic accounts, Ganapati is stated to have entered into a scuffle with Parasurama when the latter made an attempt to enter Siva's apartments, and lost one of his tusks while in a combat. Another account is that Ganapati hurled his tusk on the moon, when the latter insulted him. In view of Ganapati having lost one of his tusks, He is termed Ekadanta. The term ***Eka*** is indicative of *maya* or the illusion by virtue of which one holds the unreal universe as really existent and distinct from the Universal Spirit. It denotes a state of bewilderment or perplexity holding the belief that the enjoyment or gratification of sensual pleasures is the be-all and end-all of life. *(Eka sabdatmika maya tasyah sarvam samudbhavam. Bhrantidam mohadam poornam nanakhelatmakam kila.)*

Danta denotes actual existence or reality *(Sattadhara* or *calaka).* The lord like a conjurer takes pleasure in shaking or moving the world. With the combination of *maya* (the connotation of the term *Eka)* i.e. the form that bewilders the world, with the mover or *Calaka* (indicated by the term *danta*), He is known as Ekadanta. (One is Maya or Prakriti or Pradhana, while the other is

Purusha, the Lord of Maya. Cf. *Mayam tu prakritim vidyan mayinam ca maheswaram.—Swetasvatara Upanishad*).

Vakratunda: Ganesa possesses a winding mouth (trunk). His image is illusive. When one is fascinated by it, he is prone to endow one with wisdom or sagacity, marvellous skill or capability. By trickery or artifice, he makes one fascinated. The lower part of his neck is full of jugglery *(Kanthadho mayaya yukto mastakam brahmavacakam)*. His head is a bye-word for the Supreme Spirit. By a combination of the trunk with the head, he becomes the highest and the greatest.

For purposes of meditation on the form of Ganapati, the *sloka* given on page 11 is repeated.

Ganapati possesses four hands to indicate the zones to which the celestial beings *(devas)*, men *(narah)*, demons and Naga chiefs have been assigned. *(Devas* in celestial regions, men on earth, the fiends and the *Nagas* in the nether world)

> ***Swargesu devatascayam prthvyam naramsthatha atale.***
> ***Asurannagamukhyamsca sthapayisyati balakah.***

He is the main cause for this arrangement and on this account has established his fame *(caturnam vividhanam ca sthapakoyam prakeertitah)*.

The *pasa* or noose symbolises *moha* or illusion (stupefaction). It is an indication of worldlyties or attachment towards things mundane. With a view to ward off this stupefaction, He holds the noose (*Pasam mohamayam tasya swabhaktabhayanasanam*). He is the saviour of his *bhakta* as he snatches away all such feelings.

The *ankusa* or goad is held by him for purposes of direction. It serves as a checking instrument while in the governance of the activities of the universe, as He is the Supreme Spirit *(Niyantrakhyam tatha brahma ankusasca mahatmanah)*.

The *rada* or the tusk is a missile that is directed against the vicious. *(Dustanasakaram brahma dantah sarvarinasakah)*.
Vara: This *mudra* represents the Lord's activity in conferring boons or gifts to His devotees *(Varam sa kamikanam ca kamadam brahma tatsmrtam)*.

Mooshakadhwaja: He holds the banner of the mouse. This is an indication that the Lord is omniscient and manifests Himself in all His creations. In the form of a mouse, He snatches away merits and demerits. *(Mayaya goodharoopah sa bhogan bhunkte hi choravat)*.

Lambodara: Ganesa is represented as pot-bellied. Because from out of His belly came out several universes. The different forms of creation had their places assigned or allotted s protuberant belly. He dallies in sport with His conspicuous belly. cf. *Tasyodarat sa- tpannam nana viswam na sayah).*

anesa is assigned ears re- bling winnows and on this ount, He is described as *rpakarna*. The winnow is de use of for purposes of ring the corn of all dust t is accumulated, with a to render it fit for pur- s of consumption. The nificance of these large ears that the Lord clears of all t that is accumulated with view to render the devotee for divine communion *(brahprapti)*. The dust deposited the *bhakta* is in the form *punya* and *papa*. He in fact nses all taint.

urpakarnam samasritya tyaktva nalavikarakam.
hmaiva narajatistho bhavettena tatha smrtah.”

apati is Heramba. The r *'he'* denotes helplessness weakness; *'ramba'* indi- the protection afforded nst harm (Cf. *Brahma- rta Purana).*

cording to mythological unts, Ganapati was set by ati to guard her apart- ts. Siva intruded and Ga- as the sentinel at the door- checked his entry, where- Ganesa's head was re- d. On the remonstrations e mother, He was given life mounting the head of a tusker on the human trunk. According to certain commentators, the fixing of the elephant's head on the human trunk symbolises the Upanishadic doctrine *'Tat-twam-asi'*. The limbs of the human body denote the *twam-padartha*, while the head of the elephant indicates the *tatpadartha*. Their close union represents the *asi-padartha*. *(Twameva pratyaksham tattvamasi*: You are a direct revelation of the truth 'That thou art.'—*Gan. Ath. Upanishad).*

According to Yoga philosophy, the lowest centre (lotus) of energy (situated at the lower end of the spinal cord) is Mooladhara. This is the starting point for the flow of all energy to its peak Sahasrara. The seat of Ganapati is located in Mooladhara *(Twam mooladharasthitosi nityam)*. This is the guiding point from which energy flows and is converted into *Ojas*, so much so that particular attention is paid by the Yogi to the conservation of all energy at this—the root centre.

Sometimes, Ganapati is described as moving with two wives: Siddhi and Buddhi. They are simply personifications of the two traits—attainment and intellect. The *tantric* work *Rudrayamala* contains descriptions of thirty-two forms of Ganesa: (1) Balaganapati, (2) Taruna Ganapati, (3) Bhak-

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Ganapati, (4) Veera Ganapati, Sakti Ganapati, (6) Dwija apati, (7) Siddhi Ganapati, Vighna Ganapati, (9) Kshi- Ganapati, (10) Lakshmi apati, (11) Ucchista Gana- (12) Heramba Ganapati, Mahaganapati, (14) Vijaya apati, (15) Nrtya Ganapati, Udva Ganapati, (17) Ekak- Ganapati, (18) Varagana- (19) Tryaksa Ganapati, Ksipraprasada Ganapati, Haridra Ganapati, (22) danta Ganapati, (23) Srsti apati, (24) Udanda Gana- (25) Rinamochana Ganapa- 26) Dhundi Ganapati, (27) mukha Ganapati, (28) Tri- ha Ganapati, (29) Simha apati, (30) Yoga Ganapati, Durga Ganapati, and (32) kastahara Ganapati. In respects, these names also ate the purposes for which are invoked.

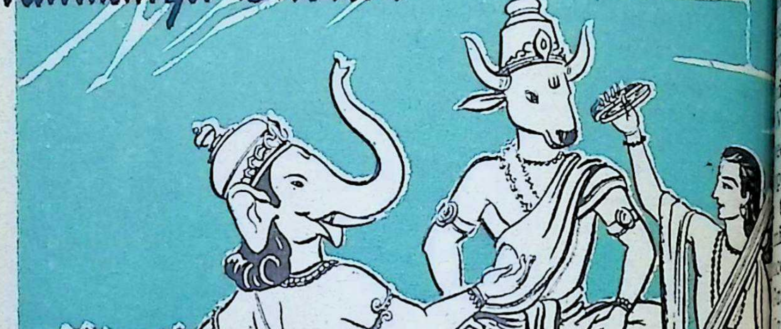
ithout invoking Ganapati, Vedic seers felt that they unable to achieve their and so they addressed Him "Oh Lord, be pleased to midst the people. They call the greatest among poets. your absence, nothing is , even far away. Oh, ty Lord, I sing to Thee a and wondrous hymn." veda X-112-ix). Necessity felt by the seers to sing es on Ganapati as He was cible. Hence, even at the mencement of any under- g (commencement of studies, marriage, entry or exit from any place, warfare and all other activities that require attention), Ganapati is invoked with a view to ward off impediments. (*Vidyarambhe vivahe ca pravese nirgame tatha Sangrame sarvakaryesu vighnastasya na jayate*). Persons afflicted with ego think that they are the masters and can achieve everything even ignoring or forgetting the existence of some higher power. The consequence is that they are placed in the dark. The *asuras* or demons in course of time impede their activities and they will be thwarted from realising their ends. All creation, life and death are in the hands of Kala or Time. A person who is infected with the rut of arrogance and ego forgets his own limitations. He will surely be a sufferer. But, later he is compelled to realise his own limitations and offer his supplications to Lord Ganesa who wards off all troubles (straits).

Ganesa has enjoined thus in His message to Varenya: "Oh, King! He who casts away his final breath after having remembered Me with faith will not return again to worldly existence; but he will be courting My favour. Oh ruler of earth, as for him who with undistracted mind applies to Me for succour and adores Me with devotion, I for My part

(Continued on page 39)

AN INTERLUDE IN KAILASA

C. Subrahmanya Bharati



(On the 11th instant, the country will be paying its tribute to the memory of Bharati, the celebrated poet-patriot of Tamil Nad. The following is a free rendering of one of his stories).

ONE day Sage Narada came to Kailasa. Nandikesvara who was guarding the gate buttonholed him and drew him into a palaver, saying: "The Lord is in the harem, engrossed in a conversation with the Devi. You may have to wait an hour or so to see them."

Narada thereupon sat at Nandi's left when Lord Ganesa too came shambling towards them.

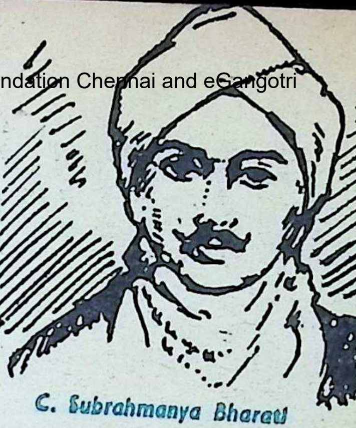
On seeing Ganesa, Nandi ordered a *gana* to bring *chota-hazri* for the three of them. In the twinkling of an eye, it was brought. Ganesa finished thirty cart-loads of *modakas*, three hundred potfuls of *khīr* and another cart-load of *pan-supari* one whiff. Narada partook one *modaka* from the lot and ped half a glass of water, ile Nandi partook of two s of cotton-seeds, two bags black gram, and three stacks green grass followed by cketfuls of water.

hota-hazri over, Ganesa ed Narada: "Sage, have you n trying to create any uble lately—quarrel, fight things of the kind?"

rada: No, my lord, not be- en immortals. I have almost pped it, but I did something the human world—between iserly Chetty financier and a eited Sastri.

nesa: May I hear about it?

rada: Surely. I told the ty in his dream that if he d the Sastri from the dis- village to his place and d him to perform *shantis* he could get a son. I told Sastri in his dream that if ould go to the Chetty, he d stand to gain. The Sas- ad gone to the Chetty even e he received invitation. Chetty asked the Sastri perform the *homa*, but g it rather costly, the y stopped the *homa* in the le and sent the Sastri . The Sastri who came a distance was left in the . But fortunately the y's neighbour, a wealthy invited the Sastri to de- lectures on *Bhagavad Gita* his place. This neighbour had a suit pending against the Chetty.



C. Subrahmanya Bharati

Ganesa: What was that suit about?

Narada: The neighbour's case was that the Chetty owed him 30,000 mohurs and the Chetty argued that he had already repaid the amount, but failed to take a receipt from him.

Ganesa: What happened to the suit?

Narada: After the Sastri's lectures started, the court by a decree ordered the Chetty to pay the amount with interest and costs to the neighbour.

Ganesa: What was the offshoot?

Narada: On the following day, a servant of the Chetty wanted to get some money from his master for drinking toddy. So he told the Chetty: "Kalimata came upon my wife yesterday and She said that some people were trying to harm you by black magic." The Chetty gave that fellow money for the information. He put two and two together and concluded that the Sastri whom he had sent away was doing it in collusion with his neighbour. He wanted to make sure of that. He engaged a man to spy on his neighbour and the Sastri. When the spy was listening, the Sastri was telling the neighbour: "Brahman alone is the Reality, all else is *shoonya*." The last word stuck in the throat of the spy who ran to his employer and said, "They are taking out *shoonya* against you. I heard the Sastri mentioning it to the neighbour." To emphasise his point, he said: "If what I say is untrue, may the Ganesa of this village-temple repay all the money my wife has borrowed from the people."

Ganesa: Useless fellow! Does he want me to pay his wife's debts? I will teach him a lesson.

Narada: On the strength of the spy's deposition, the Chetty decided to put his neighbour to severe loss and to humiliate the Sastri. He called a dacoit and said: "Look, I will pay you a hundred mohurs. You must rob my neighbour of all valuables in his house and scissor the Sastri's pig-tail and bring it to me. Will you?" But the dacoit who had never thought the Chetty was rich till then, decided to rob the Chetty himself and did so, but fulfilled the other part of the contract by bringing the Sastri's pig-tail which the Chetty had the satisfaction of locking up in his now empty coffers. Thus humiliated, the Sastri returned to his native village where he ruminated: "How is it that, when I have done no harm to anybody, I have had this humiliation?" Then I took the form of a street-beggar and standing before his house, sang:

> **Conceited wert thou with thy learning and**
> **Ill-treat didst thou others not so learned!**

Nandi: Sage! Did it all actually happen or is it merely a yarn?

Narada: Of course, it is a yarn.

Ganesa: What? I listened to it, all the time thinking it was a true account. What do you mean by fooling me thus?

Narada: No, I never wanted to fool you, Prince Charming!

Ganesa: Then what?

Narada: Nandi wanted me to tell him a story to relieve his boredom. When you asked me then about my latest activities, I tried to satisfy both of you by this narration.

Ganesa: You mean to say that by entertaining Nandi you fooled me? (Turning to Nandi) What is this? Am I the master or are you?

Nandi: Ganesa! You do not realise my difficulties. However much you eat, you never learn. My duty is to stand guard here. If you have no work, do not come here and bother me. Your brother, Kartik, never does so and that is why he is the beloved of your mother. Begone, or I shall complain to your mother.

Narada (laughing): I have not completely given up pulling the legs of the immortals!

TOTALITARIANISM is the final result of SCIENCE WITHOUT MORALITY

n this brilliant article, cerpted from *Landmarks* *Tomorrow*, the author cusses the new situa- n created by man's quisition of absolute wer and absolute know- ge.

Peter F. Drucker

THE universe of man has changed perhaps even more than the world und him. Two essential and que attributes of man—wledge and power—have nged their very meaning.

s a result the meaning of n is changing.

nd yet—as in our philoso- cal systems and our social political institutions—our s, our methods, our pre- pations, our rhetoric, are those of an earlier age ch is fast becoming obsolete. respect to the human ation we are also on a voyof transition, we are still ng to steer by the old land- ks, even though we already new, uncharted seas.

Twentieth-century man has achieved the knowledge to destroy himself both physically and morally. This new absolute has added a new dimension to human existence.

There may well be even more 'absolute' weapons of destruction than those we already possess. But there is no going beyond total, final extinction; and that we can already inflict on ourselves.

By giving us this knowledge science has broken through to the very core of human existence. If we are to survive, we must learn to live with a new demon in ourselves, must master a new, absolute power in our hands, must face up to the constant threat of self-annihilation through knowledge.

At the same time we are acquiring what is perhaps even more potent—and certainly even less controlled—knowledge: the knowledge to destroy man psychologically and morally by destroying his personality.

We have acquired knowledge how to control others—how to enslave them, destroy them, dehumanise them. And we are fast approaching the point where this too will become absolute knowledge capable of the total destruction of man as a moral being, as a responsible will, as a person.

We all but know enough today to turn man into a biological machine run by the manipulation of fears and emotions, a being without beliefs, without values, without principles, without compassion, without pride, without humanity altogether.

Totalitarianism is the final result of science without morality. It systematises old experience, as does any science; draws therefrom general theories of human nature; and then tests these theories in the large-scale experiments of concentration camps and terror, 'brainwashing' indoctrination and thought control.

Nor does the inherent instability of all tyranny invalidate the power of the pernicious knowledge on which totalitarianism bases itself. The knowledge is the danger, and the knowledge to destroy man's personality may have even greater impact on the human situation than the knowledge to destroy the physical life of the species.

That he must die, man has always known; every one of his major religions predicts the eventual extinction of the species. But man, wherever and whenever he started to reflect, has always asserted that to be a man is something different from being mere animal, that to live like a man is more than to survive physically.

It is this assertion that the totalitarian denies. He maintains instead that man is a domestic animal—remarkably clever, to be sure, but also remarkably docile. And he possesses enough knowledge of human nature to degrade man in the image of a domestic animal.

And who among us today has not had the shock of *knowing*, if only in a nightmare, the moment of fiery cloud and deadly rain, the irreversible moment when a power-drunk dictator, a trigger-happy colonel, or a simple misreading of a 'blip' on a radar screen will make us destroy ourselves?

We will not survive unless we learn to control these two new powers that knowledge has un-ed. Obviously we cannot ive our own physical des- ion. It should be as ob- that we will not survive e cravenly surrender our hood and accept moral des- ion to escape physical des- ion; we will at best prolong ical survival by a very time.

e cannot even, as has so been attempted in the try to restrict the know- to a small group of the te, a priestly caste of the -born', purified in the rites of Marxist dialec- psychoanalysis, or secu- clearance.

the contrary, we need and more people in pos- n of this knowledge, more more people of the highest tion, more and more peo- apable of designing and ng the means both of total cal and of total moral des- ion.

first step towards survi- by international convic- hat either power is an in- ble abuse of power itself, y international action to uch powers. This is aim- the alien. The second one, ver, aims at a govern- own citizens; to ban it refore clearly 'interfer- with a sovereign state.' control and limitation of cannot be achieved by eral disarmament. It can- e achieved by the hegemony of this or that super-power.

> **Science has turned out to be a destroyer of humanity simply because its powers are used by barbaric forces. It is well known that if the wrong man uses the right means, the right means work in the wrong way.**
>
> **—Dr. Radhakrishnan.**

But a world government cannot do the job either; it would only give us King Stork instead of King Log. It is impermissible and illegitimate for any government to possess these powers of destruction; they would be just as illegitimate if the government were global rather than national.

We need law to deny all government the use of the new powers. Such law must be based on the commitment of large and strong political bodies which, in turn, requires a multiplicity of large nations, each strong enough to have a policy, each united enough to be free at home, each big enough to count.

I have no illusion that this will be easy. At the earliest it will become remotely possible only if and when the Free World has tackled the tasks of the 'new frontiers.' But it should even now be a goal and a commitment of the peoples and the governments of the Free World. We may survive, like the heroine of a radio serial, hopping from crisis to crisis.

The problem created by the break-through of scientific knowledge to the core of human existence is spiritual and metaphysical. It poses the question: what is the meaning of knowledge and power?

Knowledge and power being specifically human among the attributes of the creature, the question really is: what is the meaning of human existence and of human spirit? These questions are as old as man. But absolute knowledge adds to them new urgency and new depth.

There is a revival of religion in the Western world today. The historian a century hence—should there be one to record our survival—may well judge the return to religion to have been the most significant event of our century and the turning point in the crisis of the transition from the modern age.

Society needs a return to spiritual values—not to offset the material but to make it fully productive. Mankind too needs the return to spiritual values. For it needs compassion. It needs the deep experience that the Thou and the I are one, which all higher religions share.

In an age of terror, of persecution, of mass murder, such as ours, the hard shell of moral callousness may be necessary to survival. Only compassion can save the world-less knowledge of one's own responsibility for whatever is being done to the least of God's children. This is knowledge of the spirit.

The individual also needs spiritual values. Man, if he owns a spiritual nature in addition to his physical, psychological, and social being, can never be entirely controlled by the 'knowledge' of totalitarianism. The mere existence of spiritual man proves the knowledge of the totalitarians to be false and vain. But spiritual experience, however profound, does not by itself give the answer to the new questions of absolute knowledge and absolute power.

All philosophers of knowledge and science were concerned with the threat to knowledge. This is not our problem today; we know we cannot solve the problem of knowledge by suppressing it. We are concerned with the threat of knowledge.

Only two or three generations ago knowledge was essentially a private affair. Science was the pursuit of knowledge for the sake of knowledge. To

science, whether we like it
not, is increasingly the pur-
of knowledge for the sake
power. No concept of know-
ge we possess faces up to
new reality of human ex-
nce.

oth knowledge and power,
itionally ends in themselves,
t now become means to a
her end of man. Both know-
ge and power must be
nded in purpose—a purpose
nd the truth of knowledge
the glory of power.

e must demand that both
rol themselves, direct them-
es, limit themselves in and
ugh the purpose for which
accept responsibility.

is in respect to knowledge
power that we will move
the furthest from modern man's assertion of rights to a new acceptance of responsibility as the principle of freedom.

Knowledge and power have been problems of man since the Garden of Eden. Now they are in the centre of his existence. The solution to them which the new age finds will, in the last analysis, determine its character and its meaning.

If it fails to solve them, it will not only be a dark age without stars even to light up the night; it may well be the last age of man—and conquest of space will not alter this.

If however the new age succeeds in solving these problems, it should become one of the greatest eras of man.

WORSHIP OF GANESA—*Contd.*

always bear the burden of
g him whatever he is in
"

h Smrtva tyajati pranamante
am craddhayanvitah.
yatyapunaravrittim prasadan-
ama bhoobhuja.
nyasarano yo mam bhaktya
ajati bhoomipa.
ksemau ca tasyaham sarvada
tipadaye."
(Ganesa Geeta. VI-16 & 20).

Ganesa is otherwise known as Samkashtahara (remover of all straits). Let us therefore offer our supplications to that Supreme Spirit.

"Ekadantaya vidmahe vakratundaya dheemahi
Tanno dantee pracodayat."

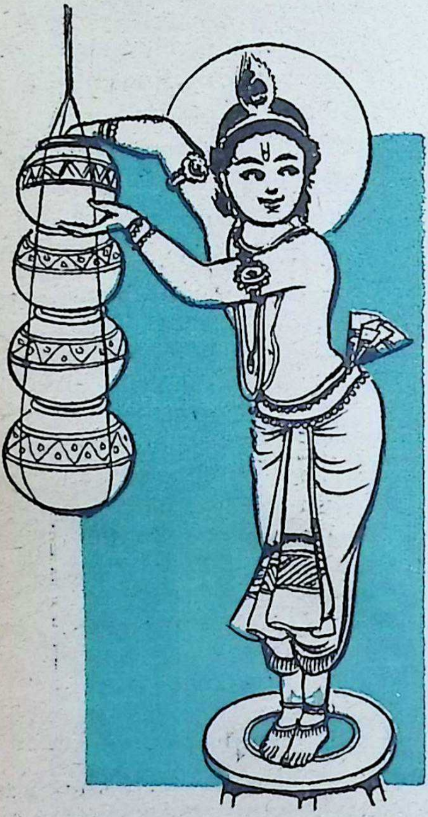
"May we know that Ekadanta! For that, may we meditate upon Vakratunda! May Dantin impel us towards it!"

KRISHNAVATARA

THE DESCENT OF THE LORD

K. M. Munshi

15. The Butter Thief



LIFE for you was all joy, even at the age of six, thought Krishna, as the dawn broke in Gokul.

At the break of dawn, Mother Yashoda would be milking the cows. Yes, you hear the clamorous bellows of impatient calves and the soothing voice of Mother as she calls each one by its name. That was the time to get up, rub one's eyes and smile.

However, Balaram was an idler. You had to tickle him before he would wake up, rubbing his eyes and grunting like a bear. Then all you had to do was to pull him out of the bed. In spite of his roughness, he loved you, and you loved him. He even preferred to stay with you at Gokul rather than go with his mother to Mathura.

Then both of you had to wash and get ready. Before other cowherds had collected in the village square to drive their cows to Mahavana for grazing, you must be there. That was the way to be their leader. If you were late, they, poor fellows, would feel unhappy.

Both Balaram and you should put on *dhotis*, fold the turbans, take your staffs and slip out. Balaram had no sense of doing things nicely. However, you had to have your little *dhoti* tucked to perfection; you had also to fold your turban fastiiously and fix it at a rakish ngle—not in the clumsy way he big brother did. Then a eacock's feather had to be ound and put into the turban. alaram never worried about eathers.

Then dressed alike, your rother and you had to go here the cows had been athered, and waving your ittle staff, put yourself at the ead of the *gopas*. You had to mile at them, for you were heir chief. You had also to ake faces at the boys of your ge when they came to accost ou. You had to look after em; they were your mates; ithout them there was no fun life.

Once at the head of the prossion, you should lead them l out to the forest, leave the ws there to graze and return me. On the way home you ust go with your friends to e river. But you should alays remind yourself that laram was the elder brother d had to be given precedence, ough, being a very good other, he never minded if you t him behind. But it was ong to boss over your elder other. One should be careful t to do it.

The bath in the river with ur friends was great fun. mp into the waters; swim, metimes racing with friends; ash water at each other, or ld each other's head down in the water till you felt choked. In the water you always ride on someone's back. Of course, no one would dare to ride on your back.

Then you would return to the village, but not home. You had to know all about the ways of the womenfolk. In the morning they would all be going to the river to fetch water. That was the time you should never miss.

You could descend upon someone's house from where all inmates had gone out; then, tiptoeing quietly, open the door at the back or enter through a window which might have been left unlatched; if not, you could climb to the roof, open the tiles and let yourself in.

It was so easy for you to do all this; no one could compete with you—you were so agile. Balaram certainly could not. He was heavy and was not so active. Sometimes some friend helped you. On many occasions, afraid of their parents' wrath, the friends left you alone. Even Balaram sometimes did not join you and went away.

However, that did not matter to you. It was great fun going into houses in this fashion. Having entered, you knew what you wanted—the pot of curds or butter hanging by a rope hanger from the roof. Curds and butter—those were the things you liked most.

Generally the pots were hung

too high for you to reach. But there were ways to reach them which you knew. You called in a friend and climbed on his back. If no one was willing to help, it did not matter. All you had to do was to take a piece of stone and throw it at the mud-pot. Then there would be a big hole in the pot. Sometimes the pot would crack. And curds or butter would drip to the ground or fall in a torrent!

That was the time to have your fill, with both hands—sometimes by just opening your mouth to catch the torrent. But it was no use being selfish. That was wrong. Your trusted friends had to be helped to the feast. You had therefore to collect the curds and butter with both your hands and ladle them out to your friends through the back-door or the open window. It was very enjoyable—this feast of stolen butter.

Sometimes you had no friends to share your booty. Then there was no sense in allowing all the curds or butter to go waste. You had to stand at the window and offer them to the monkeys. The monkeys, with gleeful screeches, would jump down from the trees and take the butter from your hands, go up the trees again and lustily swallow what you gave them with chuckles and shrieks. Monkeys were nice things, very likeable.

However, there was no time to waste. The menfolk would have gone to the forest or the farm, but the womenfolk had a knack of coming back when they were least wanted. So you had to disappear by the way you came in, go home by the back-door and wash your hands and mouth clean. For, Mother was very clever. She would immediately find out that you had been stealing butter. She would always suspect you of eating butter.

Mother was very difficult sometimes. She was very tidy herself and wanted you to be tidy too. She simply did not understand what fun was there in being untidy at times or playing in the streets throwing up dust, or near the cowsheds handling cow-dung.

Once she even suspected you of eating earth. Then she brought out her cane and ordered you to open your mouth. Of course you did it. And the mouth was so fine and clean that she looked dazed as if she had seen all the stars of the sky shining there.

However, sometimes it was difficult to get away. The other day, Balaram and you were in the courtyard playing the roles of kings. Each of you had made a fort of dried pods of cow-dung lying there. You also flung them at each other; in your hands they were divine weapons given by the great

God, Shankar. Then you wrestled and fought a duel. That was, however, not decisive. So both of you took up the fresh cow-dung lying on the ground and tried to smear each other with it. It was great fun. You just enjoyed plastering each other with it.

We had thought that Mother had not returned home. But she had heard our shouts of victory and came out. And she was furious. She held us by the ear, slapped us heartily while we tried to wriggle out of her hands, laughing uproariously. Then she washed us clean, grumbling all the while. The more she was angry, the greater was the fun.

Then she brought out her cane. Balaram ran away and hid in a corner—not you. He just did not know Mother; you knew her well. You rubbed your eyes and began to whine—as the wolves in the Mahavana did at night. You knew that that immediately softened her. She threw away her stick and opened out her arms. You jumped into them, clung to her neck and whined—for all you were worth. And she forgot her anger, patted you on the back, hugged and kissed you, wiped your tears, taking you close to her bosom sweetly.

When our peace was made, Balaram emerged from the corner. Mother suddenly remembered that his mother, Aunt Rohini, had gone to Mathura and he had stayed behind for love of you. Mother had also promised to be *his* mother. And you could not do without him—you loved him so. So Mother took him on her lap and hugged and kissed him too. And you were happy—both of you, of course, enveloped in Mother's arms. She was so lovable.

The difficulty was always with *gopis*, particularly the elder ones. Whenever their pots of curd or butter were broken, they could think of nobody but you. Then they would come to Mother with complaints, making ugly faces. On such occasions you hid yourself behind Mother, clinging to her neck from the back and made love to them with your eyes. Most of them were nice women. Even as they complained, they smiled at you. Then you protested—and very strongly: how could you break their pots? You were at the river side at that time. Then they would dissolve in laughter. They would call you 'butter thief'. You would deny it and shake your curls.

Mother would put on an angry look. 'Kahna, you are a wicked boy! You harass all the *gopis*,' she would say with a frown.

You would put on an innocent air and in a piteous voice say, 'Mother, they have got into the habit of finding fault only with me. I had been to the forest grazing the cows'.

'My son told me that you

were not there,' the *gopis* would say.

'Your son is a malicious boy, though he is a great friend of mine. How do you know that he did not steal butter himself? I saw him eating it in your rear courtyard,' you would say with innocent looks.

They would all laugh.

'And, my Harischandra*, where did you see him eating butter? From inside the house?' Mother would ask, laughing uproariously.

'No,' you would stoutly say. 'I was on the tree across the court. And Balaram was there too.'

'You are a liar,' Mother would try to look angry, though she rarely succeeded in being so.

Then dissolved in tears, you would move away in feigned resentment and whine.

'Mother, you don't love me any more,' you would say. 'You behave as if I am not your son.'

The Mother would immediately melt. 'No, my Kahna', she would say affectionately and pull you to herself. 'But you must not steal butter any more.'

'But I haven't,' you would stoutly deny and hide your smile by nestling against her.

And Mother would forget all that you had done and the *gopis* would shake their heads and say: 'Isn't he lovely?' And you would also smile. They were just praising you. They were nice, lovable things, who always hugged you and called you to their places and gave nice butter even without your asking.

However, there were some senseless ones too. They came to Mother and abused you. Then you had to do something for them. Balaram and you had then to find out the time when they would be away. You had then to climb on the back of Balaram, scale the compound wall of mud, and jump into their compounds. Then you would untie the calves, open the door of the courtyard and drive them away into the forest. Then you would go back and wait for the return of the people of the house, and see the fun of their struggling to find out their lost calves.

Oh! life was such fun.

[*To be continued*]

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* The King who never told a lie.

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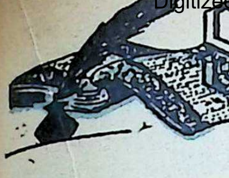

SANSKRIT LESSONS

[New Series]

Dr. Shakuntala Rao Shastri

(*Continued from last issue*)

Once upon a time the royal sage Janaka called a meeting cholars. Scholars from all parts of the country came and enced the importance of the gathering. Janaka spoke thus, scholars! Here are a hundred cows decorated with golden s. He who will be able to describe the nature of Brahman , shall have them (as a gift). Hearing this all the scholars e silent. From among them a great sage named Yājñavalkya to his disciple, "My son, take these cows and go home". ring this Brahmavādinī Gārgī said addressing Yājñavalkya, Yājñavalkya, if you can answer my question well, then ll think you to be one versed in the knowledge of God". avalkya replied, "Gārgi! speak out, what is your ques?" Then Gārgī asked Yājñavalkya to describe the nature od.

Yājñavalkya said, "By the command of that Akṣara (the rishable), the Sun and the Moon stand apart. By the mand of that Akṣara, oh Gārgi, Heaven and Earth stand t. By the command of that Akṣara, oh Gārgi, moments, s, days and nights, half-months, months, seasons, years d apart. By the command of that Akṣara, oh Gārgi, rivers to the east from the white mountains; others to the west any other quarter".

Gārgī was pleased to hear this and Yājñavalkya, taking of the king, went home with his reward.

her:—This is one of the famous dialogues in the Bṛhadāraṇyakopaniṣad (III. VIII. 9). In another place Gārgī defeats Yājñavalkya in an open debate.

Student:—This shows us the glorious period of history when women took part in discussions relating to God and Nature.

Teacher:—Now let us turn to some grammatical rules. In this dialogue you have read "śvetebhyaḥ parvatebhyaḥ". What case is it?

Student:—It is the fifth case.

Teacher:—When is this case used?

Student:—We have read "apādāne pañcamī".

Teacher:—Yes, where separation is indicated, the fixed point or place from which a thing is separated is known as "apādānam", and it takes the fifth case.

In the above, the white mountains are the places from which the rivers are separated; hence it is in the fifth case.

Student:—In the sentence 'corāt bibheti' why is the fifth case used? Here no separation is meant.

Teacher:—This comes under another category. Where the verb means 'fear', or 'deliverance from danger', the source or cause of fear is in the fifth case. It is said, "bhītrārthānāṁ bhayahetuḥ".

'corāt trāyate rakṣati vā |

= He saves or protects from the thief.

Besides these there are other places where the fifth case is used.

Examples

When a verb formed of 'lyap' i.e. gerund or participle is omitted, the object of that verb or place of location is in the fifth case, e.g.

प्रासादात्	प्रेक्षते	means	प्रासादम्	आरुह्य
prāsādāt	prekṣate		prāsādaṁ	āruhya
from palace	sees		palace	ascending
प्रेक्षते ।				
prekṣate				
sees.				

[*To be continued*]

★ SILVER JUBILEE ★

25th

WEEK

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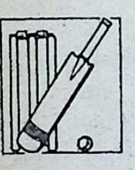
	MANSAROVAR	Allanaba	RIVOLI	Meerut

20th Week	HIND	Calcutta
18th ,,	RAJKAMAL	Amroti
17th ,,	LIGHTHOUSE	Ahmedabad
15th ,,	KRISHNA	Jabalpur
	SARASWATI	Sangli
14th ,,	KRISHNA	Belgaum
12th ,,	PRAHLAD	Rajkot
10th ,,	ASHOK	Patna
	PARADISE	Gaya

Let Us Become A Sporting Nation

Dr. P. Subbaroyan



There is a general feeling that skill in all sports has deteriorated after Independence. The chief reason for this is the fact that the patrons of sports came chiefly from our Ruling Houses. The House of Patiala was interested in the advancement of sport, especially cricket. The late Maharaja of Patiala brought out Hirst and Rhodes, the famous Yorkshire all-rounders, who were responsible for coaching many Indian cricketers, and thus advanced the standard of cricket in India. Later His Highness brought out the famous Australian Middlesex all-rounder Tarrant who remained a long time in India and was responsible for bringing forward many young exponents of the game.

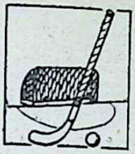
The House of Navanagar also contributed a great deal to the advancement of Indian Cricket. They also brought out Wensley, the Sussex all-rounder, who was responsible for the advancement of Mankad, the greatest all-rounder Indian Cricket has seen. He is the only Indian Cricketer who has made 2,000 runs and taken a 100 wickets in Test Matches for India. Mankad himself, though past his prime, is considered to be a good coach and I trust his services will be used for coaching under any coaching scheme we may devise.

After Wensley, later, Hitch was brought out by Madras Cricket Association as a coach and he was responsible for getting many Madras players upto first class standard. He was, again, succeeded by Wensley, who is responsible for Gopinath and Kripal Singh, the latter of whom is now with our team in England.

Though many of our cricketers have not been coached, they have learnt from those who have been coached because the improvement in standard help-them to attain prowess in e game. Men like Gupte and rde have been prominent in dian cricket because of the e in standard.

I do not think we can say t the standard of Indian cri- et has deteriorated though our rformance against the West dies tour came in for criti- m even in Parliament. As . Neville Cardus has pointed t in a recent contribution his, it is rather curious that rliament should have debated s and if such a thing had ppened in the British House Commons over the perform- e of May's team in Australia, ny eye-brows would have n raised. I myself felt that was a wrong approach to the ne and hoped that once a m of our young cricketers in England, all criticism will l and the team will be en- raged to give of their best ing the present tour.

Win or lose, if our team could y play brighter cricket, they ld have advanced the cause cricket not only in England, also in other cricketing ntries. I trust we will be e to build up side for the t of Australia next winter. I e this tour of England will h our one pace bowler, ai, how to make use of con- ons that will prevail on the glish pitches.



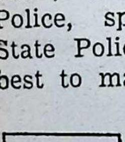
Passing on from cricket to other realms of sport, with the Rome Olympics in view, I hope we will be able to turn out a hockey team which will do credit to India, who have been the World Hockey Champions for many years.

There is a feeling in this country that our Hockey standard has deteriorated because of what our team did in the recent Asian Olympics at Tokyo. There was certainly some mismanagement but with Dhyanchand as coach, we will be able to build up a strong side before the Rome Olympics and they will be able to render a good account of themselves at Rome, but before that, our selectors should be on the look-out for a team with men who will be able to find the proper places in this side.

In a team game like hockey, what is needed is to knit our men into a team and not allow them to continue merely as individuals. It is this aspect which will have to be paid great attention to in the building up of our side. I trust the Indian Hockey Association will set themselves to this task from now onwards.

The Railways and the Services must be the recruiting ground for the future teams. The Railways have won the National Championship three years [illegible] and the Services were in the finals this year. This certainly points to the fact that our team should be built up from among these two teams though there may be other players whose form will justify their inclusion in the side that is to go to Rome. The form in Beighton Cup and the Bombay Tournament should be a pointer in picking up the right kind of players.

In football we did quite well in the Melbourne Olympics, and Bengal which has been the home of Soccer has contributed greatly to the advancement of the game. Here again the Services, the Railways and the Police, specially the Andhra State Police, have done their best to maintain standards.

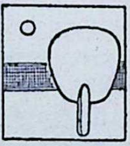


In the Athletic Field we have not got many star performers. The Services have in Milkha Singh, one who may win a gold medal for us at Rome in the 400 metres but much lee-way has to be made and I cannot see our finding many athletes who will be able to stand up to the standard that is being set up in the athletic field.

For instance in the High Jump no one will be able to compete unless he is able to get over the bar at least 6 feet 6 inches. The same applies to most track events. Though we must aim at attaining world standard, I cannot conceive of our sending many athletes to Rome.

Much has been done to Milkha Singh by Rajkumari Amrit Kaur Coaching Scheme and he is a product of it and I hope many more will come out of the coaching institute that we may establish.

In wrestling, we may be able to find one or two like Leela Ram of the Services, who won a gold medal at the Commonwealth games at Cardiff. In Basket Ball, because of the coaches who have been brought under the Rajkumari Coaching Scheme, we have attained a standard comparable to the standard set by the Russians, and can render a good account of ourselves. This shows that with proper coaching, we may produce athletes of the right type.



In Table Tennis also though we have not come to the world standard like the Japanese and the present Chinese Champions, we have some players of repute, who have come on because of the coaching we have given by bringing out Barna, a former world champion under the Rajkumari Coaching Scheme.

What is needed is the coaching of the right type, which can y come by our producing own coaches, who will be to impart their knowledge the young. The new scheme a coaching institute to be up in India by grants from Government of India ough the Sports Council will a long-felt want. This is y the beginning. And once produce coaches we will be to get the talent from our ools, colleges and the Services, the Railways and the ce. But much will depend how the Institute works for production of future sports- n and athletes in all fields sport. What is needed is to up a proper coaching col- or school as the case may which will be able to train re coaches not merely from point of view of Olympics also from the point of view general standard on athletics.

In Lawn Tennis though we have yet to produce a Wimbledon winner, Krishnan has done well in the tournaments has taken part so far, and recent victory in the Davis has been entirely due to though Naresh Kumar has ped him in the doubles to great extent. And against Philippines, Naresh Kumar proved a good singles yer. Krishnan and Naresh Kumar managed to beat a strong doubles pair the holders of Wimbledon last year in Mullay and Patty. In Premjitlal and Jayadip Mukherji, we have two young players who might make good with more experience. I am glad they are being sent to Wimbledon this year which will give them the needed experience. Unfortunately the standard of women players has gone down and one hopes we shall be able to get better exponents in the near future and another Leela Rao will arise.

In my opinion there is no use merely crying against the deterioration of standard which seems to be the pattern at the present time. This cry does not lead us anywhere. What is needed is more attention to coaching and more production of athletes from colleges, schools and the Services.

The object should be not victory, as victory has never been the aim of any side, but teaching the young the value of sport in national life, as that alone can make great sportsmen in the country and proper physical fitness.

This alone can build an healthy sporting nation and I hope the All India Sports Council will be able to do its best to bring about what is needed in the country to make a sport-loving nation.

QUESTION BOX

ANSWERS by K. M. Munshi

645

XYZ, Sangrur (Punjab).

Q: *I have been a subscriber of* Bhavan's Journal *for about one year and as such have read many an article in the issue of the same written by you which I found cultural, profound and advising in every respect. I have a problem of mine and I think you will be able to solve that. The problem is:*

You well understand that these days dowry is considered to be an important aspect of a marriage, but in its true sense it has caused a great hurt to the humanity.

Taking the above mentioned things in view, I think that this dowry system should be nipped in the bud and for this it is necessary that modern youths should disregard the dowry. In this respect, I want to become a demonstration for the society. As such I think that I should not accept the dowry, but my parents are insisting for it. They say that if there is no dowry, the society or the relatives will think it bad. I am on the horns of a dilemma and do not know what to do.

So I request you kindly to guide me in this behalf.

A: Refuse to marry if your parents insist on dowry, or go to your would-be father-in-law and straightaway marry the girl. And if your parents treat your wife badly because she did not bring any dowry, go and live separately.

646

Sri Meda Ramaiah, Vijayawada.

Q: *When honest attempts too result in disappointments, what is the remedy?*

A: There can be no disappointment if an attempt is whole-hearted and honest; for the deed itself is its own justification.

By 'disappointment' you mean failure in securing the object you had in view.

You think such failure a disappointment because you have no confidence in God. But, perhaps it may be a lesson or a guidance given to you by Him. Your right and duty is to do the best you can, trusting Him for the appropriate consequence.

647

Sri S. Nageswaran, Madras.

Q: *Is the law of Karma applicable only to human beings, or to animals and plants too which are said to have souls of their own?*

A: Law of Karma applies to all created beings.

648

Sri P. Sivagnanasubramaniam, Ceylon.

Q: *What is the notable difference between an Easterner and a Westerner?*

A: A Westerner believes material comforts as the sole reality. An Easterner believes that Reality is of the spirit and transcends the senses.

However, there are exceptions among Westerners and Easterners. In the West there are men with Eastern outlook, and in the East there are men with Western outlook. But in each case the exceptions are limited in number.

649

Sri M. S. Ramjee, Eluru, Andhra Pradesh.

Q: *When Vedas and other scriptures say that God is omnipresent, why do we build temples, mosques, churches, Gurudwaras, etc., etc.?*

A: Because the human mind is so made that it can only proceed from the concrete to the abstract and from the symbol to the reality. You also want an atmosphere in which you feel the presence of God. Temples and shrines are intended to serve this purpose.

650

Sri T. Dass, Deolali.

Q: *The Vedas are the oldest books in the library of mankind. They contain all knowledge required for all people for all time. Such being the case, what is the necessity of sending prophets, sages and rishis, and Avatars at every age?*

A: All knowledge may be in the Vedas, but it is not in every heart. Prophets, sages, rishis and saints—even Avatars—have to be in our midst to help us to bring out this knowledge in us.

CALL FOR SANE SEX ORDER

Dr. P. A. Sorokin

(CONTINUED FROM LAST ISSUE)

Sex and Creative Growth

THE preceding instalments have demonstrated the far-reaching influence of excessive sexual freedom upon its devotees and upon society. We now come to a yet more momentous problem: What, if any, is the relationship between the disorderly and the tempered sexual life, on the one hand and the creative growth and the decline of society, on the other? Does the sex factor appreciably condition the socio-cultural progress or regress of groups: tribes, nations, religious bodies, empires, and other communities? If it does, then which of the prevailing modes of behaviour,—free or tempered, restrained or unrestrained,—helps the society's cultural growth, and which mode contributes to its decline?

The subsequent propositions tentatively answer these questions. We shall begin with two main generalizations, followed by several propositions of a qualifying character.

1. The regime that confines sexual life within socially sanctioned marriage, and that morally disapproves and legally prohibits pre-marital and extra-marital relations provides an environment more favourable for creative growth of the society than does the regime of free or disorderly sex relationships which neither morally disapproves nor legally prohibits pre-marital and extra-marital liaisons.

2. The regime that permits chronically excessive, illicit, and disorderly sex activities contributes to the decline of cultural creativity.

What are the proofs for these generalizations?

In the first place, all the detrimental effects,—physical, mental, moral and social,—of illicit and excessive sex behaviour given in the preceding instalments form a body of evidence clearly supporting these propositions. If sex gluttony and illicit sex activity are harmful to their devotees in all these respects, then they cannot but be harmful to the creative growth of societies which tolerate them.

Yet another set of proofs is

ighly important. It consists f a careful, systematic, induc- ive comparison of the prevail- g modes of sexual life in: (a) re-literate societies with more dvanced, and those with less dvanced cultural and social rganizations; and (b) historical cieties in the periods of their rowth, and in the periods of eir decline. This sort of con- ontation shows that the more dvanced or creative pre-lite- te societies display greater straint and more tempered xual life than the more pri- itive or less creative groups. urther, the comparison de- onstrates that in the life-pro- sses of historical societies, the riods of their cultural and so- l growth have been almost iformly marked by a very mpered sexual regime, while e periods of their decline have en stamped by sexual anar- y.

A third set of evidence is pplied by recent "experi- nts" in this field, including e Communist regimes in So- t Russia and China, and the rifiable increase of sexual edom among Colonial peo- s, a freedom resulting from e impact of Western culture. When all three classes of evi- nce are considered, the resul- t testimony is conclusive, pecially when compared with e few fragments of uncertain roofs" sometimes brought forward by the partisans of sex freedom.

Let us now turn to the evidence of the second kind.

Among several studies of the forms of sexual life among pre-literate groups, J. D. Unwin's *Sex and Culture* (Oxford University Press, 1934) is possibly the most important. Its careful analysis of pre-literate peoples and of some historical societies makes it stand above most recent works in this field. Unwin sums up the essential thesis of this remarkable book as follows: "the basis of human culture is the conception of, and reaction to, something unusual or beyond comprehension. The power which manifests itself in the universe is the strange quality, exhibited by any unusual phenomenon."

The efforts of pre-literate people to comprehend the mysterious powers of the universe represent their scientific, religious, philosophical, ethical, and aesthetic activities; and from this effort grow science and religion, philosophy and ethics and other cultural achievements and values. This explains why Unwin takes as criteria of the cultural condition: (a) the character of beliefs as to the kind of powers that manifest themselves in the universe; and (b) the kind of steps that are taken to maintain a right relationship with those powers (i.e., rites, etc.).

Carefully analysing a large sample of the rites and beliefs of pre-literate and historical peoples, Unwin finds four great patterns of human culture: (1) Zoistic culture, the most primitive, which has no temples, no priests, no post-funeral rites, no rites denoting the important crises of human life, as well as no clear or elaborate beliefs in the powers operating the universe; (2) Manistic culture, which has post-funeral and some other rites and a sort of vague belief in the higher powers; (3) Deistic culture, which has temples, priests, elaborate post-funeral and other rites, and a fairly coherent system of beliefs in the higher powers of the universe; (4) Rationalistic culture, which has a well-developed and logical system of conceptions about the universe and its powers, and a rationalistic set of rites or ceremonies marking the important events of both individual and social life; only the peoples of the last development are strictly "cultural." The Zoistic, Manistic, Deistic and Rationalistic types are shown by Unwin to be related to several other cultural and social conditions.

Having thus defined these four patterns of culture, Unwin identifies a large number of peoples according to the characteristics of their culture, and then turns his attention to the kinds of sexual life prevalent among these societies. His main conclusions are the following: Pre-nuptial and extra-nuptial sex freedom decreases with the transition from the Zoistic to the Rationalistic. Among Zoistic peoples there is the greatest freedom; the Manistic societies already show some limitation of pre-marital and extra-marital relations; Deistic peoples display a still greater limitation and stricter regulation; finally, pre-marital chastity and post-nuptial monogamy have been required and enforced by rationalistic societies like those of Egypt, Sumeria, Babylon, Greece, etc.

To put the matter another way, reduction of sexual freedom is accompanied by a rise in cultural creativity. Among fifty-nine pre-literate societies investigated, in those where the young men and women were permitted pre-nuptial freedom, their mentality tends to be shaped into a Zoistic mould. If they are compelled to accept occasional continence, their mentality is moulded into a Deistic form. Finally, if besides pre-nuptial continence, monogamic faithfulness is required, especially from women, the mentality of the society tends to become Rationalistic.

[To be continued]

QUEEN ELIZABETH II

HONEST to God, no man or woman, however, poorly circumstanced, is ever really unhappy over the coming of a baby; yet it is the day's ashion to speak enthusiastically of family-planning—or is planning other people's famiies? At any rate it is one of he paradoxes of this country. But Great Britain seems to ave got over this fad, if we re to judge by the general enhusiasm of the British public n the prospect of their Queen etting her third child. For, heir spokesman has emphatilly stated: "Both the Queen d Prince Philip have always een anxious to have more ildren." As the King, so the tizens. Aren't we correct?

It is interesting to recall in is context that when Queen ictoria gave birth to her first ild in 1840, her uncle, King opald of Belgium, wrote conatulating her. She wrote to n back saying, "I think, rest Uncle, you cannot real- wish me to be the *Mamma ne nombreuse* (numerous) *ille*, for I think you will see h me the great inconvenience large family would be to us and particularly to the ntry, independent of the dship and inconvenience to myself; men never think, at least seldom think, that a hard task it is for us women to go through this very often." She was prophetic, for eight more children followed. But how the times have changed!

There are certain secrets which cannot be kept for long, and a baby in the womb is one of them. Although discreetly kept back from the public in the present instance, it all had to come out during Elizabeth's Canadian tour. It appears that the Queen took two days off and this set the press guessing. An enterprising

French paper almost guessed the truth when it suggested the possibility of a happy event, but the Queen's press secretary denied it as nonsense at the time. Not till the Queen returned to England and was examined by her personal physician was the rumour confirmed. It appears now that Mr. Diefenbaker, the Canadian Prime Minister, President Eisenhower, Mamie Eisenhower and Nkrumah were among the chosen few to be let into the secret earlier.

From authentic accounts now available, Queen Elizabeth's baby will be arriving early next year. Will it be a boy or a girl? Not that it really matters to its parents. It is just one of those little innocent curiosities of the public. If a boy, he will take precedence over Princess Anne. What name will he take—James, Albert or Andrew? And if a girl, Mary, Victoria? The extent of popular rejoicing can be seen from press comments: "What lovely news!" exclaims one British paper; "Delighted Ma'am," writes another.

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Lovely, dignified, serene and graceful, Elizabeth Alexandra Mary of Windsor, Queen of England, was born in 1926, and she married Prince Philip in 1947. She ascended the throne of England in 1952 at the age of 25, on the death of her father, George VI. Groomed in the highest traditions of British royalty, Elizabeth has turned out to be an exemplary sovereign. She has charm, poise and winsome manners that have, despite Lord Altrincham's petulance, endeared her not only to her subjects at home but the entire Commonwealth, as far-flung as Canada, Australia, and New Zealand. She has little difficulty in entertaining Nkrumah, a black man, at Balmoral, though some of her people would not.

It is no exaggeration that Elizabeth has become a model for womanly dignity and lovableness. In the Duke of Edinburgh she has not merely a debonair, young husband, but an admirable companion in her domestic life as much as in mat-rs of state not strictly falling ithin the purview of the Con- itution. Within the short time e has been on the British rone, she has fully vindicated e traditions of British royalty the governance of the country as its constitutional head. e has played her part well in mmonwealth affairs in these storic years with commendle dignity. She has toured st of the Commonwealth untries, besides friendly coun- es like America, where she s been received with utmost rdiality and enthusiasm.

Naturally in the present state her health Elizabeth has had cancel her tour programme places like Ghana which has en a real disappointment to e people concerned. At Bal- ral Castle, Scotland, whereto e has moved since, the Queen l get down to knit the first ette in pale blue for the ming baby. In London, Bri- h officials are busy making preparations for setting up a Council of State for taking up the Queen's duties when she will be confined. Possibly on that account the British elections may have to be postponed for a while.

It is said that in the history of British Isles of the last hundred years, no baby has arrived for a ruling monarch, the last one being the ninth child of Queen Victoria in 1857.

Normally the Queen drives her own cars while in Balmoral. She is an excellent markswoman and a crack-shot, better than even Prince Philip. But in her present delicate state she may not have these pleasures.

Motherhood is the cherished aspiration of noble women, to whatever station of life they belong. Elizabeth is the proud mother of two sprightly children, Prince Charles who is eleven years old and Princess Anne, nine years old.

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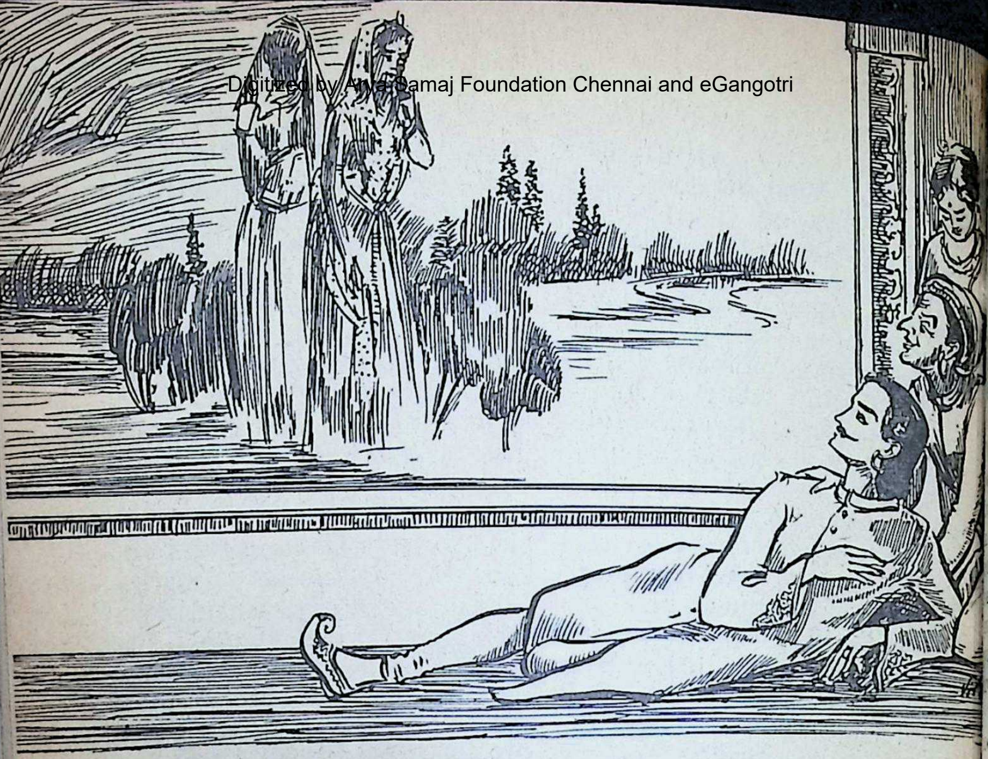

STORIES OF KING MADANA KAMA

3. Women of the Portrait

NORMALLY Prince Madana Kama would have immensely relished a journey of the kind he had undertaken. But the events of the past few days had made him a passive spectator in an active drama. To the questions his friend Chaturya put him on the way, he gave but laconic replies which in their turn made Chaturya dispirited for a time. But the latter, being made of sterner stuff, was determined to make his Prince and pal turn over a new leaf.

There were no hotels in those days; travellers had to seek shelter either at the inns or board with families willing to take for a consideration. Chaturya thought the inns much too public and prosaic. He felt that in the prevailing state of his mind the Prince would need some rest and privacy. With

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those seek ns or g to Cha- much e felt ate of need With

at thought, he made enquiries nd found an aged lady willing take them as lodgers.

Said Chaturya: "Mother! My iend and myself are strangers this place. We come from distant country and we want stay for a few days. It is ough if you give us simple d and plain cots to lie down. e have brought two horses hich we shall tie in your ckyard beneath the shade of tree. You must give them also n and grass. For all these rvices we shall pay you a d piece a day. We shall give u no trouble at all. You may at us as your own sons."

The old woman opened her othless mouth and the wrin- es round her eyes widened happiness. She immediately about tidying up her guest- om which appeared to have en no tenant for months. The ility with which she moved lied her appearance.

The Prince who had evinced particular interest in any- ng hitherto, threw off his sk as it were, and volunteer- to help the old woman in her k. Chaturya who had only n waiting for this moment, couraged him by himself ning them in cleaning, sweep- , making the beds, spread- the mat, and even helping woman draw water from well. It is not unnatural youngsters, who have too ny comforts at home, to itch for giving a hand in the activities of other people's homes. Occasions were not wanting when what the two cubs could not accomplish was manoeuvred by the old woman when the three of them had a hearty laugh.

The two strangers had a comfortable bath, ate homely meals and slept soundly on tattered mats, having been thoroughly exhausted by a strenuous journey. While they were asleep, the old woman looked after the horses by bathing and feeding them.

Within the first few days, the Prince had completely shed his complexes and become his real self. His metallic laughter would ring over quite a distance. Complete rest and change had put him in good form and one day he said: "Chaturya, we have been idling for too long. Is it not time we got out and saw things for ourselves over here? My hands and legs itch for activity. Come, let us have a look around the city!"

Chaturya who was actually looking forward to it, replied: "Yes, most certainly. I was only waiting for you to get ready."

So saying, he went round to the improvised stable at the back of the house, saddled the horses and led them before his friend who, suitably dressed, jumped on one while Chaturya mounted the other. Noble men in those days took pride in riding on horses whereas we speed in automobiles today. The two friends walked the streets of the city in a leisurely manner. Each was lined by rows of shops and well-laid-out streets and prided on tall houses reaching out to the sky. At the end of their ride, they came in front of a mighty Shiva temple situated on an elevation. To their surprise the temple was bolted and sealed.

They asked a passer-by: "How long has the temple remained closed?"

"For quite some months," he replied.

"Why so?" asked the Prince.

"People would not pay their contributions and the authorities, not being able to meet even the expenses of the state, have kept the temple closed," replied he and went his way.

The Prince and Chaturya belonged to a generation which looked upon the worship of God with greater respect and responsibility than now. So they sought out the Chief Official of the city and finding him tolerant, asked "Why have you closed the Shiva temple, Sir?"

"What can I do, Sirs? We have no money with which to meet the expenses even of essential services."

"You mean to say that worship in the temples is not essential?" asked the Prince.

"No, not that way, but we have to meet expenses. But by the way, you look like royal personages. Why don't you sit down?" asked the Official in an effort to change the subject.

It took over an hour for the Prince and Chaturya to convince the Official that temple-worship was essential for the moral well-being of the community; that it demanded high priority inasmuch as the morale of the people was more important for a king than even his wealth.

At the same time the Prince and Chaturya met representatives of the people of the place and impressed upon them that they should not fail to pay up the taxes as it affected vital functions like the upkeep of temples. They too agreed to pay.

The Official then and there issued orders for reopening the temple-gates and resumption of *puja*. Among the first to enter the temple after its re-opening were the Prince and his friend Chaturya.

News got around of the resumption of *puja* and people started thronging its precincts with floral and other offerings. Indeed, from the smiles displayed on all faces, it became evident that they had regained their souls.

The Prince and Chaturya were among the first to offer prayers to the Shiva Linga installed gloriously on a crystal pedestal. Standing before it for a few moments, the Prince was immersed in contemplating on the deity which symbolised the embodied as well as the disembodied form of God the Almighty. As a result, he experienced immense relief from his anxieties and a sense of freshness and vigour pervaded his frame.

Following others, the two friends later went round the temple wondering at the immense thought and craftsmanship bestowed on its construction. The Prince admired how the ancients, in all they thought and did, always gave priority to the needs of society, with its graded evolution, aspirations and objectives. The idea of a common temple where one forgot one's worries and tried to merge with Perfection as distinct from individual homes with all its pettiness, appeared to him superb. The carvings with their riotous motifs, divinely beautiful statues and paintings revealing the eternal truths, catered to the diverse tastes and needs of individuals constituting humanity. All these individually and collectively converged towards the Omnipotence and Omnipresence of the Great Reality.

In the northern *prakar* as they were looking at the paintings, there was one which attracted the Prince's attention. It was a portrait of two princesses in the bloom of youth and the rendering was so realistic that the two subjects looked almost speaking to him. It was not so much the technique that captivated the Prince as the subject itself. As far as the Prince could recollect, he had not seen any girls so beautiful, so completely arrayed in all the *samudrika-lakshanas* in all his life. A connoisseur of art himself, the Prince felt certain that the picture could not be born of any imagination however fertile. In fact, he intuitively recognised that there was an original for the subject of that portrait. At this auto-suggestion, a valve in his heart automatically opened and sang a song with love for its theme!

There is small difference between a man in love and a man who is mad. While the former's malady is of shorter duration, the latter's is of longer duration. In both, commonsense will be the casualty. If you see a man smiling for no ostensible reason, he is either mad or love-mad. So when Prince Madana Kama put on a continuous smile, Chaturya became alarmed. When he asked his friend why he smiled, the Prince smiled again! That only confirmed Chaturya's suspicion.

For all his ingenuity Chaturya could not connect the contents of the portrait before them with his friend's mental disposition at all. To make matters worse, the Prince's breathing soon became heavy and transformed into hot sighs as beads of perspiration appeared in profusion round his temples. While he was undecided as to what he should do, the Prince became unsteady and fell down in a swoon.

Chaturya's sorrow knew no bounds. "Oh, God! Just when I thought the Prince was recovering from his shock, he has fallen unconscious. What shall I say to his parents? What ails my friend?" wept he.

Soon a small crowd collected round the two and noticing the Prince's condition, a woman brought water from the temple-well and sprinkled it on the Prince's face. The Prince opened his eyes and steadily stared at the portrait on the wall, placing his hand on his chest. Again he closed his eyes and opened them and repeated his stare. At this, Chaturya woke up to the reality. A smile played on his lips and confidence returned to him. Whispered Chaturya into the ears of his ailing friend: "Prince! Be of cheer. I shall bring them to you wherever they are, be they in this world or in any other. Take my word and buck up!"

On hearing these reassuring words, Prince Madana Kama sat up.

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As there was no one to guide him as to whom the portrait referred to, Chaturya called on the trustee of the temple and announced himself as the son of a nobleman from a far-off country. Said he: "I have a friend with me who has fallen ill at the temple. He is a prince. While we looked round the temple, we came across a portrait of two young women with which my friend has become infatuated. Unless I get those girls for him my friend may not recover from his illness. I have come to you for helping me with any information you can give about that portrait."

The trustee was a large man with larger heart. He knew the ways of the world much too well to miss the point in Chaturya's request. Said he: "Young man! I quite understand your friend's condition. These girls have a way with young hearts which is quite calamitous. But I am afraid I can't be of much help to your friend because I do not know who the girls are at all!"

"But surely the painter who did it must be knowing?" asked Chaturya.

"I don't know. Who did the painting? Let me see. I remember. It was one Venkayya from the city of Devakipur. But I can't say if he is alive, for I have had no contact with him since."

"How old was he when he did

is portrait and how long ago?" ked Chaturya.

"Oh, he must have been round out fifty then and it is less an ten years since he did it. hy?" asked the trustee.

"He will now be sixty at the st and that is not the age of spair, you know! I shall take chance, as something tells me at he is alive. How does one to Devakipur?" persisted aturya.

Thereupon the benevolent stee gave full particulars of e route, places to stop, etc. d also a letter of introducn to the painter.

Deeply bowing to him Chaya said: "I cannot adequate- express my indebtedness to r goodself for your help. I have one more request to ke and that is to have an eye my friend during my absce. I do not know how long may be away. Maybe days even years. But I shall leave ugh money with you. Not he would give you any ble. Only I want you to e a fatherly eye on him and p his spirit up."

You can depend upon me to that!" replied the trustee h a grin.

Withdrawing from his pree, Chaturya made straight the temple where the Prince s alternately falling unconus and getting awake.

At his recovery, Chaturya said: "Friend, I am now on my way to find out those girls and bring them to you. Will you be good enough to be of good cheer till I return? The trustee of this temple has very kindly agreed to look after your needs. I have made every arrangement for your comfortable stay here. All that I now want of you is to have faith in your friend."

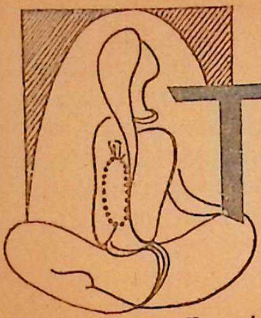
Prince Madana stood up and embracing Chaturya bade him adieu with tear-filmed eyes, after which he settled down before the object of his attraction.

The trustee who came there soon after, chatted with the Prince for a while and said: "Know that you have a friend in me. Anything you want, you know where to find?" and patting him on his shoulder, went away.

Chaturya raced on his horse towards his destination—Devakipur. Many were the mountains and forests he had to cross on the way. He did not stop anywhere except for the slaking the thirst of the animal he was riding. On the eleventh day he reached Devakipur.

Not having the patience even to have a wash, he straight went to the local choultry where he made enquiries of the painter Venkayya. All the while he was fighting with his own fears that the painter may not be alive.

[*To be continued*]



K. M. Munshi's Tapasvini

A SOCIO-POLITICAL SAGA

Translated from Gujarati by Sri H. M. Patel, I.C.S. (Retd.)

PART I

2. GOVERNMENT SCHOOL

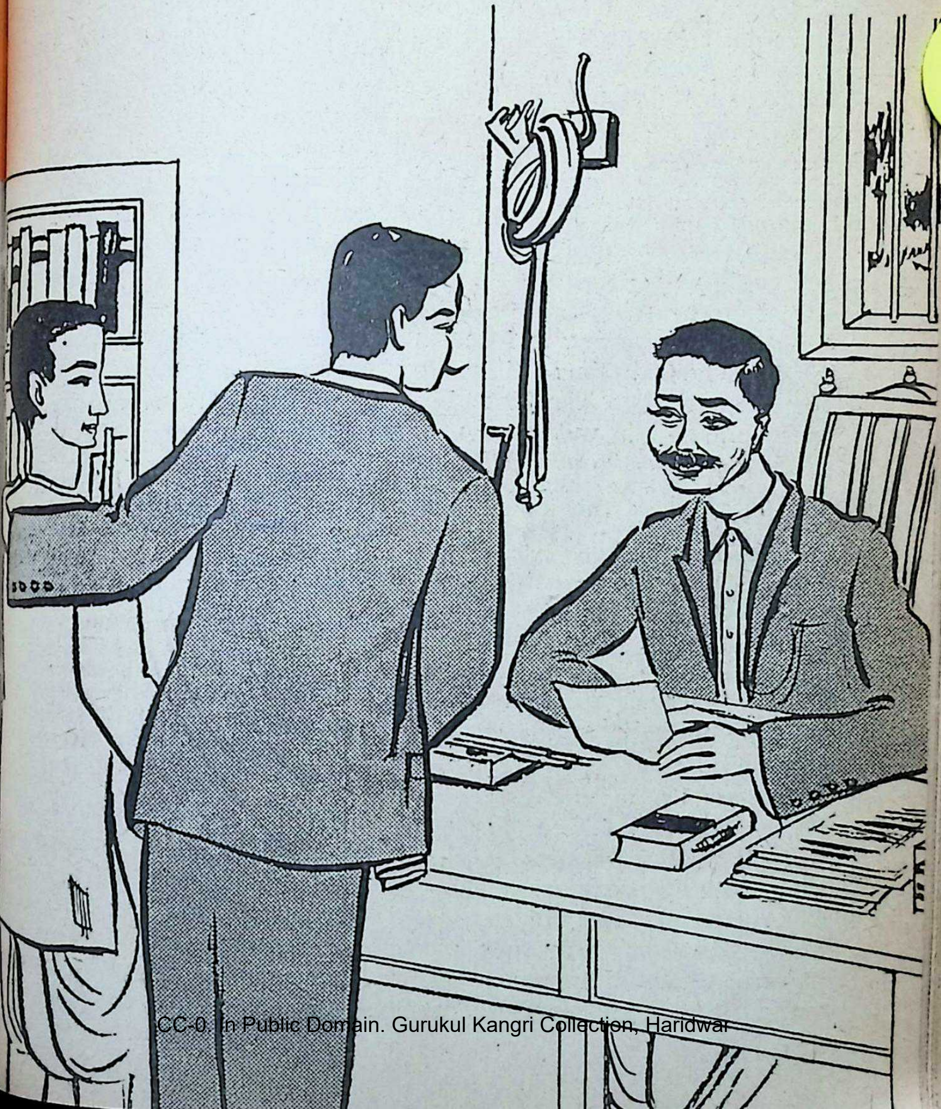
YOU HAVE READ—

Young Rawa Tripathi and his aged grandfather Ganapatishankar were passing their quiet days in their attic home. With the vast learning and the wisdom of the long years, which he spent as the headmaster of the Sanskrit School, the grandfather commanded the respect of the people of that locality. Rawa used to sit at the feet of the old man and recite Vedas besides attending to his duties at the Lakshminarayana temple.

And in Rawa's uneventful life it happened—rather it was his life's turning point. The boy, baffled at seeing himself the owner of Rs. 5 which he had received on an Ekadashi day as dakshina from a rich devotee, decided with the permission of his grandfather to join the Government school. However, his longing to buy a set of new clothes did not meet with the approval of the old man.

AFTER taking his grandfather's permission, Rawa went to light the stove. He was terribly disappointed. He was not to be allowed to buy new clothes, and he could hardly control the tears which were welling up in his eyes. He felt a choking sensation which he was most anxious to hide. He did not want to be caught weeping. He could not elp feeling bitter; his keenness attend a Government School ad received a severe jolt.

Rawa's grandfather did not ke putting on stitched clothg. He wore only a *dhoti* and vered the upper portion of s body with just a piece of cloth. Despite his simple dress and unostentatious ways, the learned as well as the rich held him in high esteem and showed him respect by touching his feet while greeting him. He had heard from his Shastri teacher that it would be diffi-



cult to find many persons—not more than three or four—who were as learned and as profound as his grandfather in the whole country. Why then should Rawa feel disappointed because he could not go to a Government school, wearing good clothes?

In the Government school he thought he would get a chance to learn English, History and Mathematics. He had also heard that clever and poor boys were given scholarships. If he got a chance to learn further with the help of scholarships, he too would become as rich as that boy and maintain his own car or a horse-carriage.

He thought there was force in what his grandfather said. No one became cleverer just because he had put on new clothes. Why then should he feel ashamed of his rags? As such thoughts raced through his mind, Rawa pursed his lips and started cooking his meal.

By the time he had finished eating, he had overcome his longing for new clothes. He bowed to his grandfather as soon as he had finished eating and went down jumping to the *Pathshala* below and said to the Shastriji that his grandfather had given him permission to attend the Government school. The other boys could not help staring at him and their faces showed how impressed they were by his great good fortune. Rawa saw this and felt greatly elated.

"Does this indeed befit Ganapati Shastri's boy? By all means, go to the Government school. It is after all very unlikely that you are destined to acquire the learning for which your grandfather is famous", remarked Shastriji tauntingly.

Today there was no limit to Rawa's courage. "You will see, I shall study day and night and will really make myself a learned man," he rejoined and immediately ran down the stairs noisily and kept running until he arrived at the Government school, some short distance away.

The school had not yet opened. A few boys were playing on the raised platform of the school building and on the road in front. A few more were sitting in their class-rooms. Rawa picked out Sundar, his friend, without much difficulty. Last year he had left the *Pathshala* and joined the Government school.

"Sundar, Sundar, Dadaji has agreed to my attending the school," shouted Rawa in his enthusiasm. "Do get me admitted."

Sundar could not take his eyes off for a moment from Rawa's short *dhoti*, his torn *kurta* and his dirty cap. He did not feel like showing off before this poor boy. But he could not help saying: "Who will admit ou; dressed as you are? Please and put on good clothes."

Rawa was most irritated and marked, with the spirit and thority of his grandfather: Only fools are ashamed of torn thes and old parents."

Sundar could only stare at m and took no further notice him.

Rawa went on towards another boy who was standing me distance away, and inired of him to whom he should for securing admission to the hool. The boy's father was anding near by and he said ry kindly, "I have also come admit my boy to the school. me along with me. I will ke you to the Headmaster."

Some ten boys or so were anding in front of the Headaster's room awaiting his desion on their applications for mission. Each of these boys as accompanied by some relaon or other. Rawa, however, as in such high spirits that he d no time to realize then that had come alone and was not companied by any grown-up son.

Rawa observed that every her boy had put on either a od *dhoti* or a pair of trousers d a coat. A number of them re on their foreheads the ausious vermilion mark, put sumably by their mother or ter.

Rawa was again sorry for mself and somewhat downcast as he looked at the good clothes of these boys. He trimmed his *dhoti*, drew down the sleeves of his *kurta*, and put on his cap properly. He rubbed out the sandalwood paste he had applied on his forehead.

Suddenly the school bell rang, and the Headmaster came in. He put his stick in one corner, hung up his turban on a peg and then called out loudly: "Come along boys. You think, I suppose, that everyone else has finished school and now it is your turn. Tell me your names."

Rawa stood at the end of the line hesitantly and shyly. The stranger who had befriended him got his son admitted and then pushed Rawa forward.

The Headmaster asked Rawa in a somewhat offensive manner, "Maharaj, have you lost your way that you have come here instead of assisting people with their *Shraddha* ceremony? Here there is no hope of getting either *laddus* or *dakshina*."

Rawa was taken aback and terrified lest the Headmaster might not admit him. He suppressed an inclination to cry and said in a trembling voice, "I want to be admitted."

The man who had come with him looked at the Headmaster somewhat sternly and said, "Does it befit you to make fun of a poor boy in this manner?"

"Well, well, this is a public school. It is like the Arabian

Sea. Whoever wants to bathe in it, can bathe, though in the end they will all get drowned. Maharaj, what is your name?"

Rawa replied politely and in the manner which at the *Pathshala* he had been taught was proper:

"Ravishankar."

"Your father's name?"

"Shivashankar."

"Surname?"

"Tripathi."

"Age?"

"13."

"What have you studied so far?"

"*Kaumudi*, *Hitopadesh*, *Panchatantra*, *Raghuvamsha* and the first canto of *Rig Veda*."

Disbelieving him, the Headmaster admonished him: "Oh! Where do you think you are? Is this a school or a gossip house? Give me a straight reply."

Rawa was offended. "I never tell an untruth," forgetting any sense of awkwardness, he replied angrily.

"Well, recite something from *Raghuvamsha*," remarked the Headmaster. He thought he was making a fun of the young boy; in fact, he soon found that he himself was only betraying his own ignorance.

Rawa immediately started to recite. Before, however, he had uttered even two lines, the Headmaster intervened and said, "That is enough. I do not want to make any school a school for Brahmins. What does your father do?"

"My revered father has passed away," replied Rawa with the politeness and respect with which he had heard his grandfather refer to his late father. The effect, however, on the master was totally different.

On hearing the boy use such cultured though somewhat pompous language, the master could not help laughing. The Headmaster belonged to a caste whose hereditary business was that of selling vegetables, and a certain uncouthness was natural to him. For instance, it would be perfectly normal among his people to refer to one's father in the singular.

The kindly stranger was very irritated and said, "Master, do you propose to admit this boy to the school, or are you concerned only with making fun of him?"

The Headmaster appeared as if he had not heard, and inquired instead of Rawa, "With whom are you staying?"

"I am living with my *Pitamaha* (grandfather)," answered Rawa, using the high-sounding Sanskrit word instead of the common word 'Dada.'

"What is this? Why do you show off your learning?"

"Master, please hurry up, I have to go and attend my office," interjected Rawa's stranger-friend somewhat impatiently.

"But then what do you think

am doing? You seem to be a great hurry," replied the eadmaster and then turning Rawa resumed his questions, Well, what is your grandfather ing?"

"He is a learned man."

The teacher was about to ack a joke but thought it bet- not to when he saw the ern reproachful eye of the ranger fixed upon him. He ddenly recollected that he d been taken to task by his partment barely six months o for punishing some boys in improper manner.

"What is your grandfather's me?"

"Ganapatishastri."

"I thought that Ganapati was iva's son but here it would em that he was the father."

e Headmaster was unable to strain his sense of humour. The stranger was by now very gry. He took Rawa by the nd and turned towards the or with the remark, "Rawa, me along with me. I will put u in another school. Master, ase take my boy's name also your list. I have had enough you." As he started moving wards the door with the two ys, some five or six other ys standing in the hall began ghing.

The Headmaster was frigh- ned and rushed to the door, d begged the stranger to me back. "My dear sir, u are taking offence unnecessarily. After all, we are teachers. If we did not sometimes crack jokes, life would indeed be intolerable. Come along, Ravishankar, you are a learned man. I will admit you in the third standard."

The Headmaster again turned towards the stranger and said, "I was only testing his intelligence. Unless I do it, how would I know to which standard to admit him? Do you not think that that is reasonable? Ravishankar, take this note and give it to the teacher in the class-room on your right. The teacher's name is Harjiwan Mehtaji."

"Come, Sir. Forgive me if you have been put to any inconvenience," he remarked in conclusion to the stranger. The Headmaster walked upto the door to see him off, while Rawa went rejoicing to the class-room which was pointed out to him.

When he got there and stood in front of the teacher Harjiwan, the latter asked somewhat arrogantly, "Where have you come from?"

The teacher's question and Rawa's appearance were such that the boys in the class gave a roar of laughter.

The teacher read the note which Rawa gave him and called out, "Ravishankar Shivashankar Tripathi, come, come. Let there be one more, where there are already so many. The Panditji has come, boys, make room for him. Sit on the last bench, Panditji, right back."

The boys again laughed aloud and their loud laughter angered Rawa. His eyes became red. For him the word 'Pandit' meant something to be respected and he could not bear to hear the word used as a term of ridicule. Nevertheless, he walked quietly through the class-room amidst the laughing boys and sat down on the last bench.

He heard himself being 'welcomed' with rude remarks: 'Pandit' 'Maharaj' 'Bhatji' 'Look at his *dhoti*. It is so short that one wonders why he has not put on a *langot*.' 'Indeed, why should he have bothered even with a *langot*?'

Rawa looked around him. He was aware that every one was looking at his torn *kurta*, his dirty cap and his short *dhoti*. He could hear his little heart beat loudly. His mouth had dried up and his body was trembling with anger and contempt.

After a while, he looked up and at everybody in what he thought was an authoritative and frightening manner. His handsome face was red with anger. For a moment he glared at the boy close to him, and then turned his eyes towards the other boys in his class.

The anger in his heart almost stifled him. He seemed to be saying silently to everybody: 'I know *Kaumudi*, I know *Raghuvamsha*, I know the *Vedas*. Laugh, if you will; but there is no one as learned as my grandfather in the whole of Bombay. He is respected by the very greatest. My father was a patriot and gave his life for the sake of India's Independence.'

Everyone was silenced by the anger which showed itself in his face and they pretended as if he were not there.

Rawa was convinced that no one was able to stand up to him. His grandfather was right. His thoughts ran: "Is there even an iota of learning and devotion to God in the blood of your ancestors such as flows in mine? The Headmaster, this teacher, the boys, they are all uncultured."

The pride in his family's greatness restored to Rawa his self-confidence and silently he threw out a challenge to the whole school: "Laugh, laugh now by all means, but you will see, I shall defeat you all."

[*To be continued*]

Preferable indeed is a poor man who is learned and of good conduct to one who lacks them, however wealthy. Does not one gifted with eyesight, although clad in tatters, shine better than a blind man adorned with gold and jewels?

—Subhashita.

NEWS AND NOTES

TH INTER-COLLEGIATE DRAMA COMPETITION

AMONG the pioneer activities of the Bharatiya Vidya Bhavan is the an- ual event, Inter-Collegiate Drama Competition, organised by the Kala Kendra wing of the Bhavan. It was tarted in 1951 with the object of roviding an impetus to theatre ovement in this country. During e short span of nine years, it has reated tremendous interest and en- usiasm in the student community Bombay. Almost all the colleges Bombay participate and the num- r of participating teams has been creasing. Indeed today it has ken the shape of a festival.

As a result of this Competition, ores of budding artistes, play- ights and directors have been ought to the limelight. The autiful rotating trophies awarded the winning team in each lan- age has become a coveted prize. sides individual prizes for the best ing, a rotating trophy presented Kulapati Sri K. M. Munshi is arded to the best team each year. The 1959 Competition will extend r a month, from 20th August to tember 23, 1959. Twenty-eight eges had sent sixty-one entries seven languages—English, Hindi, skrit, Gujarati, Marathi, Kanna- and Konkani. Full details of the lts of the Competition will be lished in a future issue.

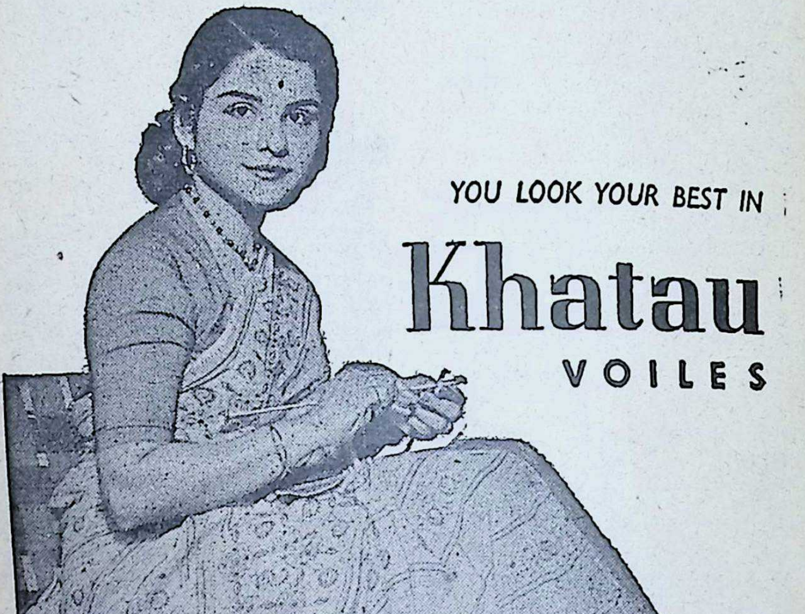
SKRIT VISHVA PARISHAD.

HE role of Sanskrit in developing 's dialectical talents and disci- ing one's mind is important. Its y is very helpful to carry on activities of this world and it ld not be considered as a dead guage," stated Sri R. Narasimha gar, Principal Sub-Judge, Tiru- presiding over a meeting con- d on 9th August in the premises of the National College High School, Tiruchi, distributing the prizes and certificates to the successful candidates in the several examinations conducted by the Bharatiya Vidya Bhavan, Bombay.

The meeting began with the recital of a Vedic hymn. After tracing the formation and growth of the Tiruchi Centre, Sri A. Subrahmanyam, Head of the Department of Sanskrit, St. Joseph's College, explained the necessity for such examination centres. It was criticised at the meeting how the introduction of Sanskrit in High Schools as optional to Hindi was detrimental to the study of Sanskrit. The function concluded with the distribution of prizes and certificates.

Kulapati Sri K. M. Munshi planting a cocoanut sapling at Nav Gujarat, Andheri, on the occasion of the Vana Mahotsava Celebration held on Independence Day.
—*Photo:* Vasant Desai, B.A.

any time...any place...any occasion



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OUR BOOK SHELF

YA-MANGALA (in Sanskrit). By Yaswant. Translated from Marathi by S. B. Velankar. Published by V. V. Bhat, Rajkavi Yaswant Satkar Samiti, Mumbai Marathi Granthasamgrahalay, Thakurdwar, Bombay 2. Price not mentioned.

IGINALLY *Jaya-Mangala* was blished way back in 1931 under stellar-mark of the Ravi Kiron ndal, Poona. A Sanskrit version reof by Sri Velankar, M.A., is lished recently by the Rajkavi shwant Commemoration Committ- set up by the Mumbai Marathi ntha Sangrahalaya on the occa- n of the celebration of 61st birth- of Poet Yeshwant.

aya-Mangala is a love poem. The ry is simple and slender and is olded by a wreath of 22 lyrical ologues spoken by the hero.

may be observed that Sri Velan- has brought out a delightfully hful Sanskrit rendering of the inal Marathi poem of Yeshwant. eed, his work can be classed as a ritorious achievement in the field ntroducing Marathi masterpieces non-Marathi readers through skrit.

—*Sri Harihar Ursekar.*

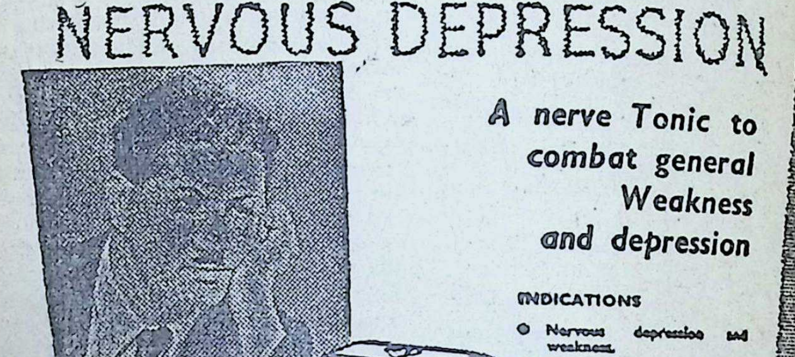
E LANGUAGES OF INDIA (A Kaleidoscopic Survey). Edited by K. Narasimhan, A. G. Venkata- ary and V. K. N. Chari. Pub- hed by Our India Directories d Publications (Private) Ltd., adras 18. Pp. 96+xvi. Price: s 5/-.

S book is a good example of a l-meaning, but unplanned and o-ordinated effort. It contains ty-one short contributions t sixteen principal languages of India from twenty different scholars. The list of contributors includes such eminent names as S. K. Chatterji, V. Raghavan, B. N. Prasad, G. J. Somayaji, to mention only a few. But the overall outcome is anything but satisfactory. Contradicting the title of the book, some of the contributions include (or even exclusively consist of) a historical sketch of the literature in the language concerned. And most of these sketches of language and literature are confined within the rationed space of three to four pages inclusive of a page of alphabetic chart! These charts too have a speciality of their own. For different languages they employ several independent modes of transliteration, description and designation, ranging from modern standard to downright popular. The treatments of the subjects too are quite uneven—the modern and critical rubbing shoulders with the traditional and semi-popular. And misstatements are more numerous than misprints. But the publication does have a few saving graces. These include especially the overall picture of the languages of India outlined by Chatterji and Prasad; the editors are to be advised to bring out a thoroughly revised edition prepared under the overall guidance of some competent linguistician.

—*Dr. H. C. Bhayani.*

BULLETIN OF THE INSTITUTE OF TRADITIONAL CULTURES, MADRAS (Part 1). Published by The Institute of Traditional Cultures, Madras University Buildings, Madras-5. Pp. 198. Price not mentioned.

THE Bulletin is a very interesting and informing publication. The Institute was formed in 1957. "It collects and collates for international dissemination, information on the study, preservation and promotion of the traditional indigenous cultures of India, Pakistan, Burma, Ceylon, Malaya, Philippines, Indonesia, Thailand and Indo-China". Its work certainly will make for a better understanding between these countries and the other countries of the world. As one goes through the Bulletin one will realise that in spite of the critical and disheartening times we are passing through, the soul of man, in his essential nature,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ld over.

he book begins with the speech
vered by Dr. S. Radhakrishnan
gurating the tenth UNESCO
ference in Paris, in November
, where he refers to the appa-
distinction in the outlook of
East and the West and indicates
this distinction is only a mat-
of emphasis on one or other
ct of the human being, religious
scientific, spiritual and rational.
V. Raghavan's Radio talk on
idasa" comes next. We have
a thought-provoking paper by
Sankara Aiyar on "The Impact
he West on Indian Society and
. Sri Sankara Aiyar concludes
in spite of the many changes
have come about in Indian so-
, "the conservatism of the peo-
is so deep-rooted that their
s of social life and behaviour
not easily changed... The old
ual and moral values and even
old superstitions continue to
the field... The Spirit of India
in a continuous stream, may-
with ripples here and there
d by the western winds, but
e breadth and depth remains
same."

ports of two Seminars, one on
ubject of the paper by K. S.
ara Aiyar referred to above
in September-October 1957 and the other held in November 1958 under the auspices of UNESCO in which experts on "Traditional Cultures in South-East Asia" took part, follow.

There are excellent bibliographies of (i) Books and Articles, (ii) Institutions, (iii) Scholars and Artists, (iv) Exhibitions, (v) Arts and Crafts, (vi) Folk and other Arts. These are well arranged under various countries of the world and also grouped under different subheads.

"Notes and News" and "Book Reviews" form the last sections of the Bulletin.

This is a very useful publication which will gladden the hearts of all who seek for mutual understanding and good-will among the peoples of the world through CULTURE.

—*Prof. R. Srinivasan*

SIVANANDA'S ELIXIR. Compiled by Swami Satchidananda. Published by the Yoga Vedanta Forest Academy, P.O. Sivanandanagar, Rishikesh. Pp. 244+xix. Price: Rs. 3.

ELIXIR of life is a ruby, supposed by the alchemists to prolong life indefinitely. Ben Jonson, the dramatist, in his play *The Alchemist* says that this ruby can confer honour, love, respect, long life, safety, valour and victory—to one who has this elixir. In twenty-eight days it will make an old man of eighty a child.

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Ben Jonson satirises the claims of alchemists, but it can be boldly said of the book under review that it offers "the life-giving teachings" of the Swamiji. As stated by the publishers, it *is* "an elixir to the spiritually thirsty aspirant and will help him attain immortality."

This selection from the teachings of the Swamiji covers a vast field comprised in thirty-two chapters, added to which are three chapters of Appendix containing more teachings. There are prayers, songs, sayings, stories, parables, lectures, humour—to speak only a few of what constitutes the contents of the book. Under *Humour,* we have some very good examples of sayings which make us laugh indeed and which also remind us that the Swamiji was a Doctor, a physician, in his early life. One example out of many is:

> "It is pneumonia if the patient dies;
> Bronchitis if he recovers.
> It is cholera if the patient dies;
> Diarrhoea if he recovers.

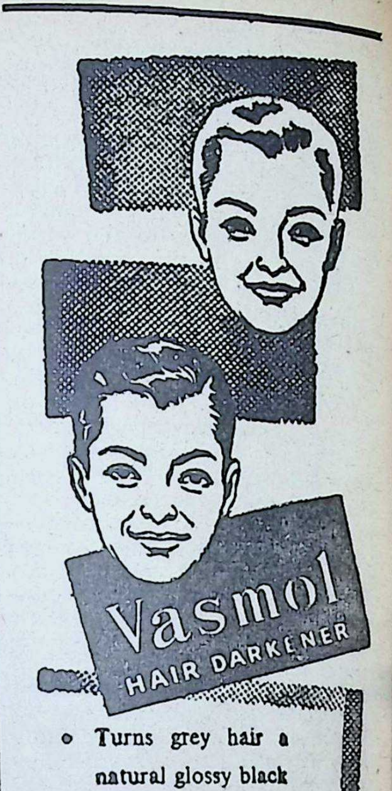
It all depends upon whether the patient lives or dies."

In his *Short Lectures for Children* we find some valuable moral directives. An example is:

"Serve, love, give, purify, meditate and realize."

There is a *drama* in this book, called "Four Letters". These letters are written by the God of Death (Yama) to a man upon earth. The man in his blindness remains heedless. At last Yama comes to take him. The man finds that he has not had time to amend himself and thus his life ends with his duty still undone.

The *Poems* in this publication deal with Health and Longevity, Need for a Guru, Real Renunciation, Three Obstacles to Spiritual Progress, Obstacles and Aids to all



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ogas and My Lord Has Come. hey are very instructive.

We get in this book the biography f Goswami Tulsidas, the autobio-raphy of Swami Sivananda, trans-tions from *Bhagavad Gita, Upa-ishad Jyothi,* and *Maha Mrityun-ya Mantra.* Specially interesting e the articles dealing with the ducation of the child and the quin-ssence of Yoga. Among the *Say-gs* in Chapter VI are some very lpful directions such as Saguna editation, Satsang and Visions in editation.

The book is indeed a treasure-use of rich wisdom.

—*Prof. P. G. Sahasranama Iyer.*

RVA GITA SARA. By Swami Sivananda. Published by the Yoga-Vedanta Forest Academy, Rishikesh, Himalayas. Pp. 334+ xxx. Price: Rs. 5.

THIS valuable book contains selections from the more important *Gitas* (songs of spiritual instruction) with Sanskrit texts and English translations. As the author states, these *Gitas* are a celestial key for people to gain entry into the domain of Divine Life. They contain living messages from Seers who have received illumination.

The publishers of this book say that it was through the generous contribution made by Sri S. Viswanathan of the Central Art Press, Madras, that the publication was made possible. The readers' thanks are thus due to him in an abundant measure.

Section One is *Guru Gita.* It stresses the need for and the importance of seeking a Guru (a spiritual teacher). The Guru is here identified with Brahman or the Supreme Absolute. Brahman is eter-

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nal, formless, and without quality or Guna; Brahman is Existence—Knowledge — Bliss (*Sat, Chit, Ananda*).

Section Two has three major *Gitas* —*Ashtavakra Gita, Avadhuta Gita,* and *Bhagavad Gita.* This section is the most important part of the book under review. There is striking resemblance between the first two *Gitas* of section two. Both teach *Advaita* (the non-dual Brahman). The selections from *Bhagavad Gita* contain the quintessence of this supreme divine teaching. Sri Krishna instructs Arjuna on the eternal verities of existence. Renouncing all thoughts one should meditate on God. One should work without egoism and attachment. All the eighteen chapters of *Bhagavad Gita* except the first chapter are represented in the selection. Great care has been taken in choosing the essential *slokas* from the seventeen chapters. There are nine minor *Gitas* and sixteen miscellaneous *Gitas.* These too are bound to be useful to seekers after divine knowledge. The possession of this book by all will be a proud acquisition indeed in every way.

—*Prof. P. G. Sahasranama Iyer.*

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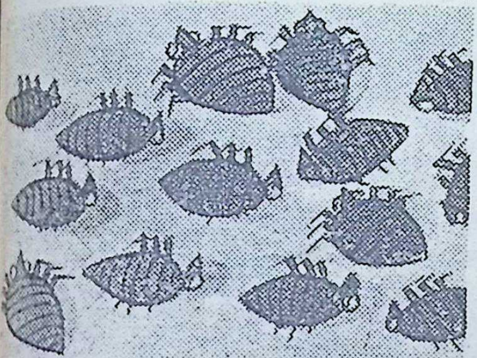
The Insect Journal

Colony of bugs die of FLIT poisoning!



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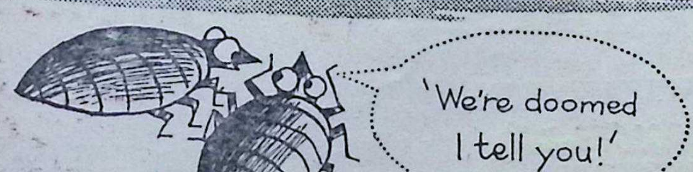
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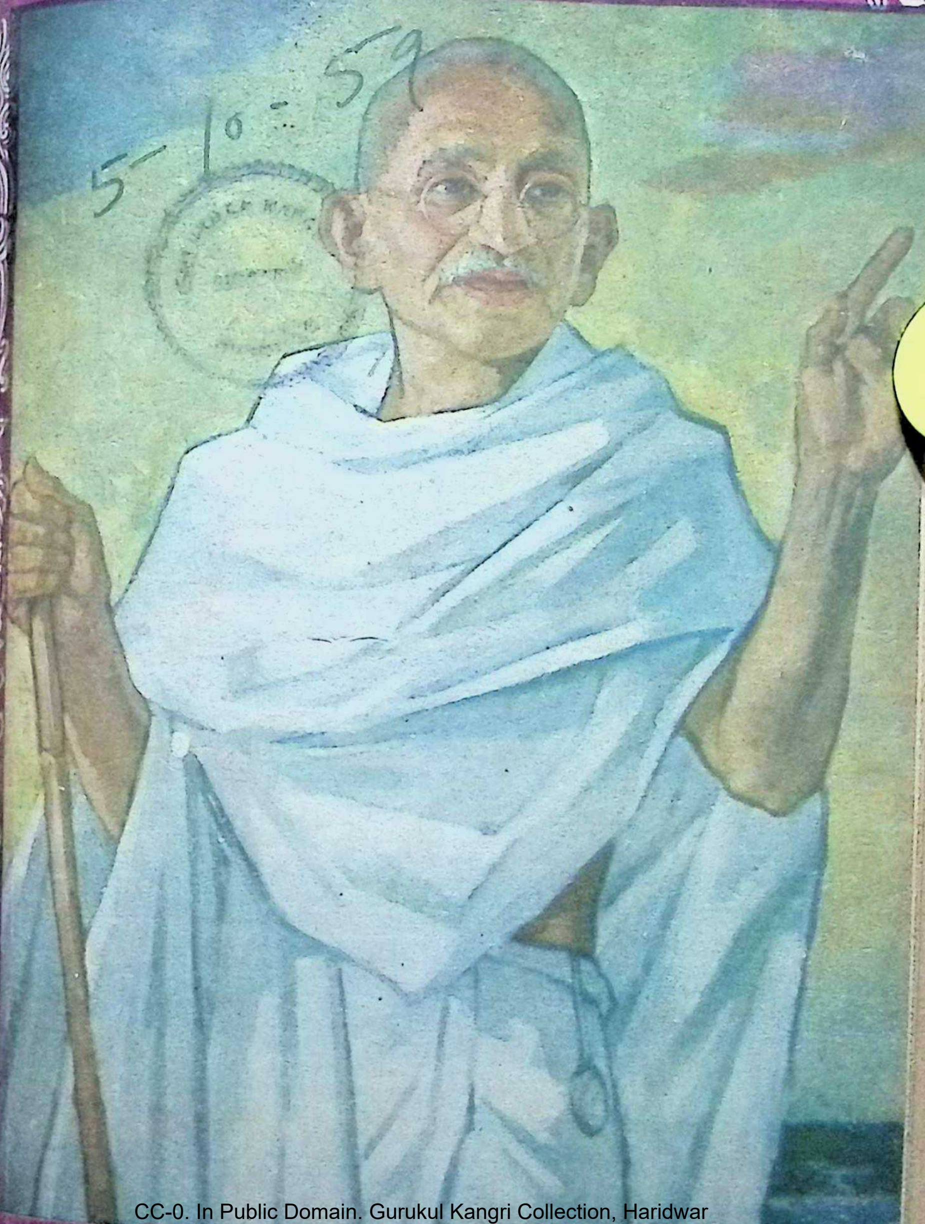

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BHARATIYA VIDYA BHAVAN

when tomorrow comes...

For him a spade is not yet a spade.
The telegraph wires hum a strange tune, the
distant drone of a plane means faraway places, mystery.
And imitating father is a new kind of play.

When tomorrow comes, play will turn to work.
Life will take on a different purpose. A spade
will be a spade, and care will be part of living.

Today's striving and effort is for the world
he will grow into, a world that offers a little more—
a little less of the care, a little more of the joy.

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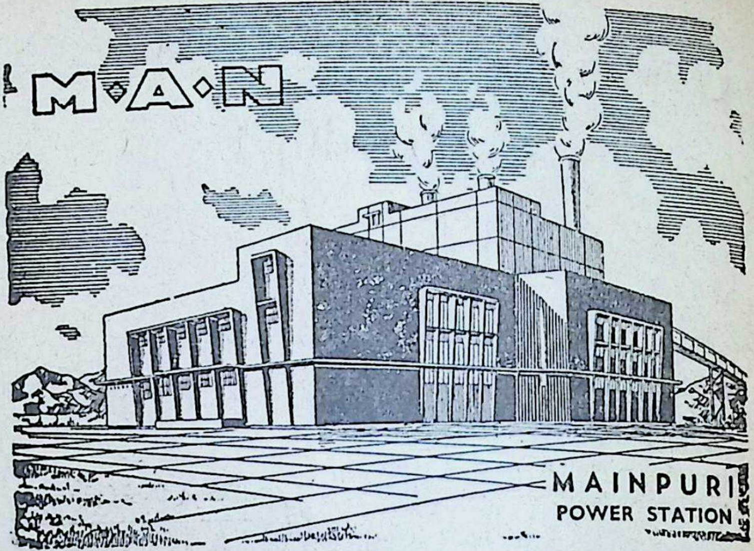

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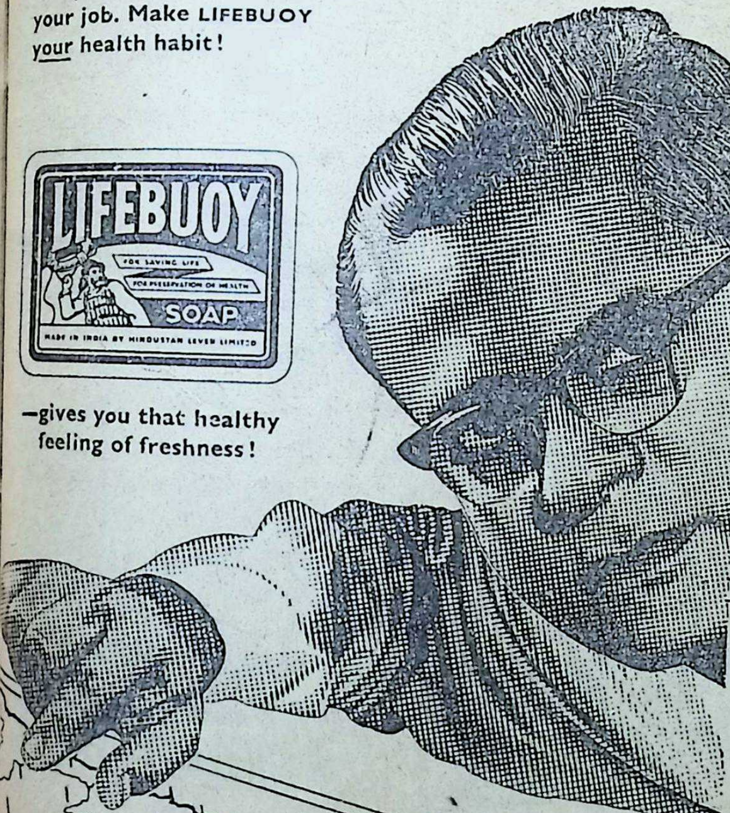
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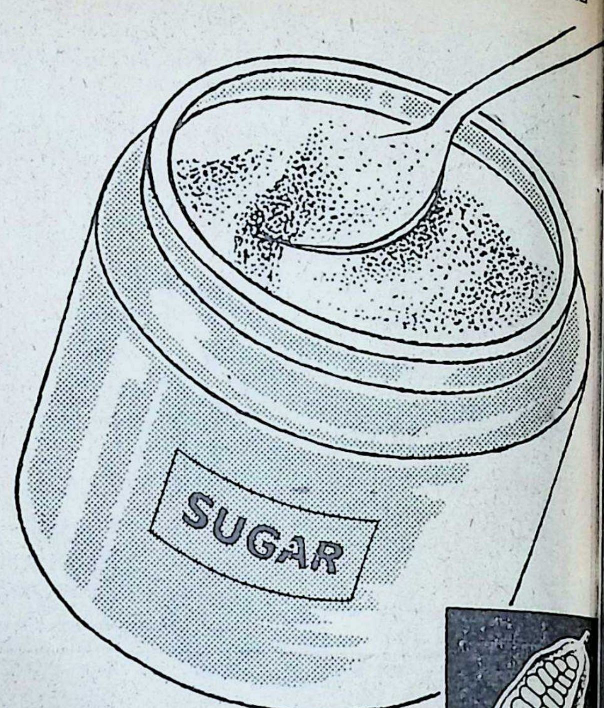

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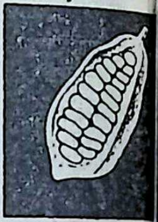

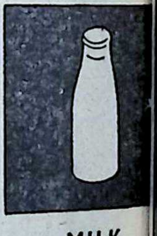

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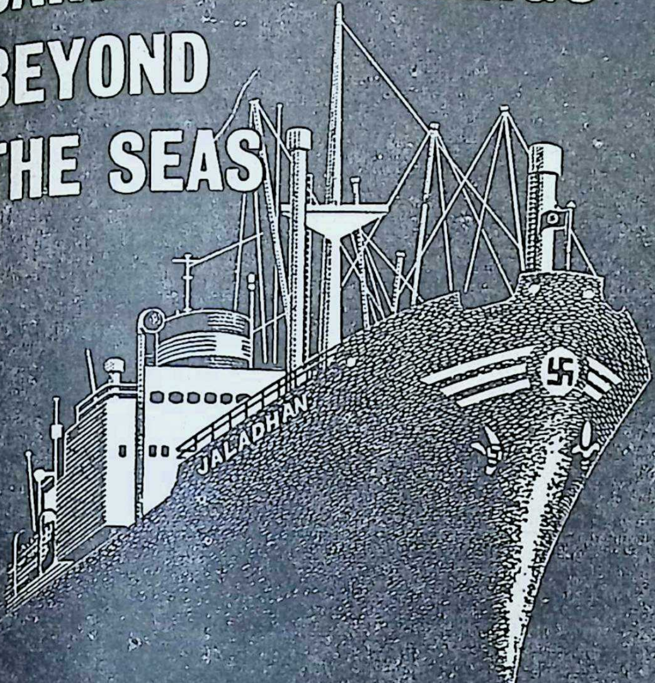

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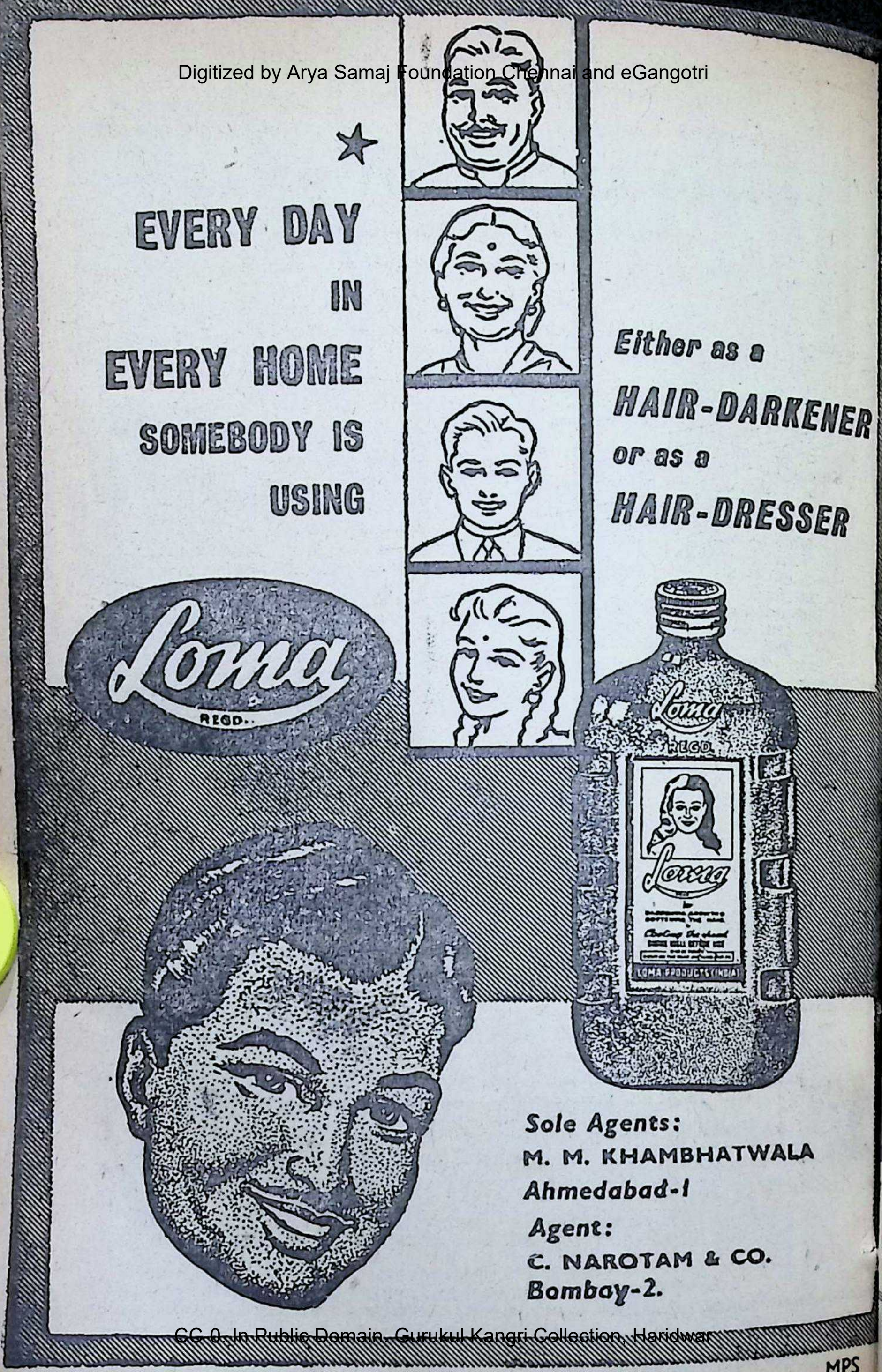

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Vol. VI OCTOBER 4, 1959 No. 5

CONTENTS

Page
Saraswati (Prayer) 11
Kulapati's Letter No. 189: The Kerala Crisis—Maha Gujarat—The Grip of Fear 12
Light for Life: —Mahatma Gandhi 17
Ramacharitamanasa: Angada Shows His Might .. 18
Bhoja Rajeeyam: Gautami Shows the Way .. 22
How God Came into the Life of Bodhendra: The Lord Demonstrated the Power of Rama-Nama 25
Krishnavatara: The Miracle of the Twin Trees—Sri K. M. Munshi 28
Sanskrit Lessons (New Series) —Dr. Shakuntala Rao Shastri 34

Page
* Goddess Saraswati—Sri M. V. Sridatta Sarma 37
* Role of Women Writers —Smt. Lilavati Munshi .. 41
* New Frontiers in Political Thought—Peter F. Drucker 45
* Surgery in Ancient India —Dr. T. D. Damodaran Unni 49
* Question Box 55
* Call for Sane Sex Order —Dr. P. A. Sorokin 58
* Tapasvini (Serial Novel) —Sri K. M. Munshi 62
* Aldous Huxley (Profile) .. 67
* Lord Shankara to the Rescue (Stories of King Madana Kama) 69
* News and Notes 73
* Our Book-shelf 75

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आ नो भद्राः क्रतवो यन्तु विश्वतः ।

Let noble thoughts come to us from every side

—Rigveda, I-89-i

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Vol. VI OCTOBER 4, 1959 No. 5

SARASWATI

प्रणवासनमारूढां तदर्थत्वेन निश्चिताम् ।
अंकुशं चाक्षसूत्रं च पाशपुस्तकधारिणीम् ।
मुक्ताहारसमायुक्तां मोदरूपां मनोहराम् ।
केयूरैर्मेखलाद्यैश्च द्योतयन्तीं जगत्रयम् ।
शब्दब्रह्मारणिं ध्यायेत् ध्यानकामः समाहितः ।।

Seated on the Pranava, determined by its meaning,
Holding the goad, rosary, noose and the book,
Wearing the pearl-necklace, gladdening, enchanting,
Dazzling the three worlds with armlets,
waist-band and others:
Thus should one meditate on the source of
Sabda-brahma.

—Siddhasaraswati Stotra

Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 189

★ THE KERALA CRISIS ★ MAHA GUJARAT ★ THE GRIP OF FEAR

Bharatiya Vidya Bhavan,
Bombay,
October 4, 1959.

My Young Friend,

I WILL continue my diary notes of the five fateful weeks of July-August.

In the evening of Sunday, July 19, I met Justice Shelat on the way to the airport to offer congratulations on his birthday. It is strange how human beings come into the life of each other and enrich the current of mutual lives. When I look back upon the number of struggling juniors who joined my chamber and with rare exception became affectionate friends, I feel gratified that I should have been given such men who came for professional 'devilling' and remained to be more than members of the family.

When we reached the airport, it was raining heavily. The weather was stormy. The Hong Kong plane had been diverted to Poona. The Nagpur plane had not even left for Bombay. Mummy, therefore, insisted that I should cancel my trip to Delhi, and so I did. When we came home we learnt a little later that one aeroplane had crashed at the Santa Cruz airport on account of bad weather.

On Monday, July 20, I came to Delhi. On Tuesday, July 21, I discussed with various persons representing different parties the formation of a Kerala Friends' Committee for Delhi. Acharya Kripalani was good enough to agree to be its Chairman.

I met the representatives of Rajasthan, who were desirous of joining the Swatantra Party. They were very enthusiastic.

At 5 p.m. I met Dhebarbhai and Sadiq Ali. We first discussed the Kerala situation. Both of them were fully convinced of the dangerous implications of what

s happening and were anxious
r early action. I carried the
pression that Dhebarbhai was
ling frustrated for want of
ponse to his attitude in this
tter.

Incidentally, we discussed the
atantra Party. Dhebarbhai,
o had always treated me with
at affection, touched upon the
stion of my joining it. I told
what I felt about it. I had
ed, I said, that those who were
ponsible for framing totalita-
devices in the Congress would
mately see the unwisdom of
g so, but they were, according
me, losing the capacity for see-
the truth. It was no pleasure
discuss matters bluntly with
. Though basically our atti-
e is spiritual and not materia-
, it was surprising how he
e to sponsor that Marxian
s at the Bombay meeting of
economists, published in the
rent.

told him that I did not know
t I would do in the matter of
Swatantra Party. I said I was
ng myself: Was I justified in
iescing in the near-Commu-
ideological devices which
ditji thought were the salva-
for the country? And I was
ng for light.

* * *

7-15 p.m. I met Pantji. I
shocked to find him extreme-
eak. In the few minutes that
nt with him, I told him what
t about Kerala. If the Con-
tion was not suspended in

flashes

Sincerity in Art is mainly a matter of talent.

* * *

It is vulgar, in literature, to make a display of emotions which you do not naturally have, but think you ought to have, because all the best people do have them. It is also vulgar, to have emotions but to express them so badly, with too many protestings, that you seem to have no natural feelings, but to be merely fabricating emotions by a process of literary forgery.

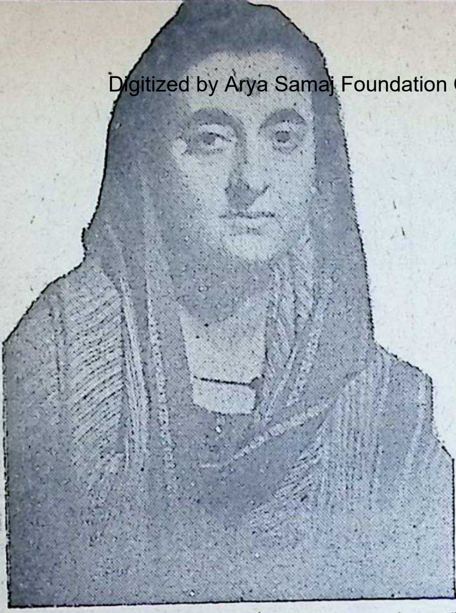
* * *

Consistency is a verbal criterion, which cannot be applied to the phenomena of life.

* * *

The luminous ceiling toward which we raise our longing eyes becomes, when we have climbed to the next floor, a stretch of disregarded linoleum beneath our feet.

—Aldous Huxley
in *Collected Essays.*



Smt. Indira Gandhi, Congress President.

Kerala, I said, the whole of Part XVIII would, in substance, stand repealed, and the safety-valve so essential to save the destruction of the Constitution would be removed. We shortly referred to the differing legal interpretations of Article 356. I told him what my view was.

At 7-30 p.m. I had tea with Yunus Dehlvi, where I met Gulzari Lal Nanda and exchanged notes with him about MRA and Bharat Sevak Samaj. We also drove to his house to discuss the problem which had always been before us—how to introduce a sense of mission among the younger generation.

On Wednesday, July 22, I met representatives of several parties anxious to join the Swatantra Party. I also met Sucheta Kripalani who was as usual her forthright self. She felt strongly on the Kerala situation and was proceeding to Kerala herself.

At 3 p.m. I met Indirabehn. I had no need to elaborate my views on Kerala; she was fully posted with all the facts and held the same view as I did on the urgency of taking steps in Kerala. This was the first time I had the privilege of meeting her on business. She struck me as a clear-sighted and decisive person with a forceful personality. I had no occasion so far to see this side of her nature and developed a high respect for her.

At 5 p.m. I met Rashtrapati. I told him what I felt about the Kerala situation and the need for taking action. He was pleased to indicate that, so far as he was concerned, he felt satisfied that there was a clear case for invoking Article 356.

The time was too short to enable me to get an interview with Panditji. He was good enough to write to me that right action would be taken in the matter of Kerala at the right time. I could easily understand his difficulty. When a crisis arises, and when swift decision or action becomes imperative, his mind is overshadowed by the 'pale cast of thought'.

I returned to Bombay that night.

* * *

At 6-30 p.m. on July 23, I presided over the Kerala Friends Committee, at which it was decided to invite Mannath Padmanabhan and raise Rs. 25,000/- for a purse to be given to him.

The strain of incessant travelg and work already began to l on me, but my promise had to kept, so I left for Ahmedabad Gujarat Mail at 9-05 p.m.

On Friday, July 24, I arrived Ahmedabad and was received Bhailalbhai Patel, Dahyabhai tel, Dadubhai Amin and others. At 8-30 a.m. I went to Dadui's house and had discussions th some representatives of the ata Parishad. Several of them re inclined to agree with me t the best course was to create blic opinion in favour of a freesettled solution between repretatives of different groups. Inlal Yagnik and some others, wever, appeared to be of a different view. They were oppressed h a deep-seated sense of wrong e to Ahmedabad, particularly h regard to the firing. Behind Janata Parishad, I could also the hand of the Communists. the same time I could not p feeling that none except cials of the Congress were py with the bilingual Bombay. The newspaper, which Dahyai said was theirs, next day e out with a pro-Communist ifesto in the matter of intertion by the Centre in Kerala.

had lunch with Chinubhai[1] Prabha. Later on, I met ilalbhai and others separately. lso gave a press interview, at ch I explained the need for a ty like the Swatantra Party. Had dinner with my host and members of the family. They are extremely nice to me. Whenever I stay with them, their affectionate regard makes me feel like one of them.

* * *

Next day, Saturday, July 25, I started for Anand with Amritlalbhai.[2] We talked about the situation in Ahmedabad and various other matters. We also discussed my plan to construct a new memorial at Dehotsarga, the spot where Sri Krishna had left his mortal body. He agreed to help. I want to see it come up soon, as my time is flying fast. It would be a shame if we could not put up an appropriate monument in memory of perhaps the greatest world teacher in history.

Arrived at the Institute, and with Maganbhai[3] went round the grounds and saw the new building of the Mansuklal School of Agriculture. Every time I visit the Institute, I am filled with joy that the dream which I dreamt in 1938 has come to be realised in this splendid manner.

I met the students. I was glad to learn that, though the students had complained last year that they did not understand English lectures, they were now able to do so.

At Anand, I met Bhailalbhai's friends. We discussed the problem of Maha Gujarat, the Kerala situation and the drift in the Congress. All these people wanted me to join the Swatantra Party.

---

[1] Sir Chinubhai Madhowlal.

[2] Seth Amritlal Hargovindas.

[3] Dr. M. D. Patel.

In the evening, I returned with Amritlalbhai to his place and met some leading lawyers, with whom I discussed the constitutional implications of the Kerala situation. The conversation with one of the leading lawyers was interesting. When I told them about what was happening in Kerala, he said: 'Do you think, Mr. Munshi, that under your Congress regime things are different? Here also Congressmen terrorise others; put their party men in positions of power and patronage; influence criminal cases; form co-operative societies and make money out of them. What is the difference? Why don't you protest against what is happening here?'

One of the Congress lawyers, a young man, hotly contested the statement. Evidently he was not aware of what non-Congressmen were feeling about his Party.

I was very sad that the Congress should have so degenerated. In Ahmedabad the people as a whole are against the Congress and suffer its hold over public institutions not with cheer, but with a sense of helplessness.

Once a businessman told me: 'It may be a free country, but we dare not oppose the Congress openly. We will be finished in a moment. You forget that at every step our neck is in the hands of the official world.' And this in Gandhiji's own place, from where he talked of fearlessness! What about the moral values for which the Congress stood once?

Because of the fear that Congress creates, by its disciplined and officially-supported group, many people, who clearly expressed their sympathy with the Swatantra Party, lack the courage to express it for fear of some reprisal on the part of the Congress.

One friend went so far as to tell me: 'Mr. Munshi, the mandate has gone out. No one will, therefore, openly support the Swatantra Party. Please don't send Rajaji here. He would not receive the welcome which his position in the country deserves.' I wondered at the strange pass to which things had come in this country. What is it that makes us so timid as not to be able to stand up to the party in power?

I may anticipate events. My friend's prophecy proved untrue. Rajaji went to Ahmedabad and received one of the most splendid ovations offered by that city to a public leader. At one of the meetings which he addressed, there were 125,000 people present.

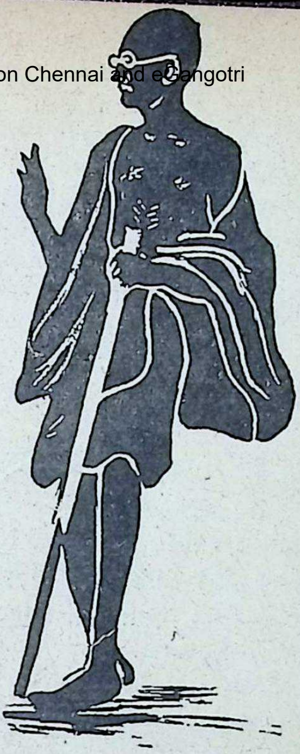
I will continue my narrative in a subsequent Letter.

Yours sincerely,

Km Munshi

Light for Life

Mahatma Gandhi



THERE is no religion higher than Truth and Righteousness.

* * *

Scriptures cannot transcend son and truth. They are inded to purify reason and illunate truth.

* * *

It is better in prayer to have eart without words than words hout a heart.

* * *

One cannot forgive too much. e weak can never forgive. rgiveness is the attribute of the ng.

* * *

The most practical, the most ified way of going on in the ld is to take people at their rd, when you have no positive on to the contrary.

* * *

an is the maker of his own iny in the sense that he has freedom of choice as to the ner in which he uses his free-. But he is no controller of ts.

* * *

o matter how insignificant the you have to do, do it as as you can, give it as much ur care and attention as you d give to the thing you reas most important. For it be by those small things that shall be judged.

Goodness must be joined with knowledge. Mere goodness is not of much use. One must retain the fine discriminating quality which goes with spiritual courage and character.

* * *

In matters of conscience the law of majority has no place.

* * *

The greatest men of the world have always stood alone. Take the great prophets, Zoroaster, Buddha, Jesus, Muhammad—they all stood alone like many others whom I can name. But they had living faith in themselves and their God, and believing as they did that God was on their side, they never felt lonely.

[Courtesy: *Navajivan Trust*]

SCENES from RAMACHARITAMANASA by Goswami Tulsidas

Angada turns his rival's flank by giving fine retorts to his words of self-praise. Yet Ravana admits no defeat and he continues to blow his own trumpet.

ANGADA SHOWS HIS MIGHT

सुनु सठ सोइ रावन बलसीला।
हरगिरि जान जासु भुज लीला ॥
जान उमापति जासु सुराई।
पूजेउँ जेहि सिर सुमन चढ़ाई ॥

"Listen, O fool: I am the same mighty Ravana, the sport of whose arms is familiar to Mount Kailasa and whose valour is known to Uma's Spouse, in whose worship I offered my heads as flowers.

सिर सरोज निज करन्हि उतारी।
पूजेउँ अमित बार त्रिपुरारी ॥
भुज बिक्रम जानहिं दिगपाला।
सठ अजहूँ जिन्ह कें उर साला ॥

"Innumerable times have I removed my lotus-like heads with my own hands to worship the Slayer of Tripura (Lord Siva). The might of my arms is well-known to the eight *digpalas* whose heart, you fool, still smarts under injuries inflicted by them.

तेहि रावन कहँ लघु कहसि
नर कर करसि बखान।
रे कपि बर्बर खर्ब खल
अब जाना तव ग्यान ॥

"You depreciate that Ravana and extol a mortal man! Barbarous monkey, O puny wretch. I have now fathomed your wisdom."

सुनि अंगद सकोप कह बानी।
बोलु सँभारि अधम अभिमानी ॥
सहसबाहु भुज गहन अपारा।
दहन अनल सम जासु कुठारा ॥
जासु परसु सागर खर धारा।
बूड़े नृप अगनित बहु बारा ॥
तासु गर्ब जेहि देखत भागा।
सो नर क्यों दससीस अभागा ॥

Angada, on hearing this, angrily replied: "Be careful of what you say, you vainglorious wretch. How can He be called a man, you wretched Ravana, at whose very sight melted away the pride of Parasurama,—the same Parasurama whose axe was like a fire to consume King Sahasrabahu's boundless forest of arms, or like the sea in whose swift tide have drowned innumerable kings time after time.

राम मनुज कस रे सठ बंगा।
धन्वी कामु नदी पुनि गंगा ॥
पसु सुरधेनु कल्पतरु रूखा।
अन्न दान अरु रस पीयूखा ॥
बैनतेय खग अहि सहसानन।

चितामनि पुनि उपल दसानन ।।
सुनु मतिमंद लोक बैकुंठा।
लाभ कि रघुपति भगति अकुंठा ।।

"How can Sri Rama be a mortal, u arrogant fool? Is the god of ve a mere archer, the Ganga a ere river, the Divine Cow a ere animal, the Tree of Heaven mere tree, the gift of food an dinary gift, nectar a common ink, Garuda (the mount of God snu) a mere bird, the thousand-oded Sesha a mere snake and e wish-yielding gem a mere ne, O ten-headed monster? ar, O dullard: is Vaikuntha an dinary sphere, and unflinching votion to the Lord of the ghus an ordinary gain?"

सठ साखामृग जोरि सहाई।
बांधा सिंधु इहइ प्रभुताई ।।
नाघहिं खग अनेक बारीसा।
सूर न होहिं ते सुनु सब कीसा ।।

Retorted Ravana:
"Fool, with the help of nkeys your master has dged the ocean; is this at you call valour? ere are many birds ch fly across the an; yet listen, O nkey, they are no oes.

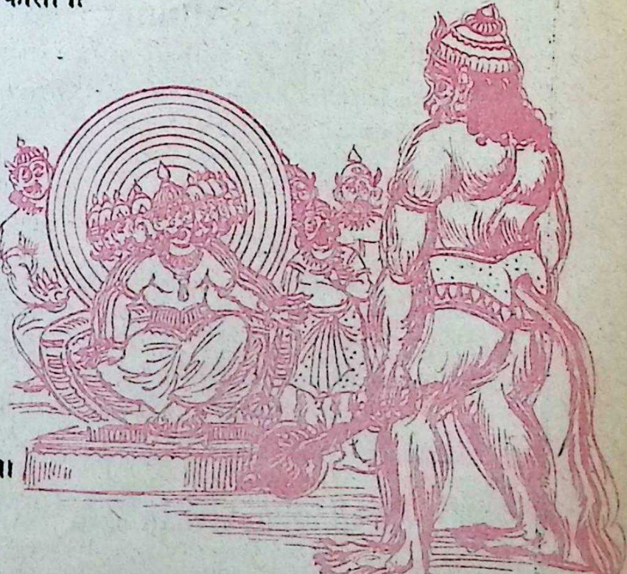
गुन अमान जानि तेहि
दीन्ह पिता बनबास।
सो दुख अरु जुबती बिरह
पुनि निसि दिन मम त्रास ।।
जिन्ह के बल कर गर्ब तोहि
अइसे मनुज अनेक।
खाहिं निसाचर दिवस निसि
मूढ़ समुझु तजि टेक ।।

"Having found him devoid of merit and self-esteem, his father sent him into exile. Apart from that sorrow, the separation from his wife is telling on him and above all he is constantly beset with fear of me. The demons devour day and night many such men as he of whose might you are proud; realize this, O fool, and cease to be perverse."

जब तेहिं कीन्हि राम कै निंदा।
क्रोधवंत अति भयउ कपिंदा ।।

When he thus railed at Sri Rama, the *vanara* chief grew furious with rage.

कटकटान कपिकुंजर भारी।
दुहु भुजदंड तमकि महि मारी ।।
डोलत धरनि सभासद खसे।
चले भाजि भय मारुत ग्रसे ।।



गिरत सँभारि उठा दसकंधर।
भूतल परे मुकुट अति सुंदर॥

The great *vanara* gave a loud yell, furiously striking both his mighty arms against the ground. The earth tottered and members of the assembly were thrown off their seats and took to flight, possessed as they were by the hobgoblin of fear. Even the ten-headed monster (Ravana) too was about to topple down but recovered himself and stood up. Yet his most beautiful crowns fell to the ground.

कछु तेहिं लै निज सिरन्हि सँवारे।
कछु अंगद प्रभु पास पबारे॥
आवत मुकुट देखि कपि भागे।
दिनहीं लूक परन बिधि लागे॥
की रावन करि कोप चलाए।
कुलिस चारि आवत अति धाए॥

Some of them he took and set on his heads, while Angada sent the rest flying to the Lord. The *vanaras* fled when they saw the crowns coming. "Good heavens, how is it that meteors have begun to fall even during daytime? Or, is it that Ravana in his fury has hurled four thunderbolts, which are coming with great speed?"

कह प्रभु हँसि जनि हृदय डराहू।
लूक न असनि केतु नहिं राहू॥
ए किरीट दसकंधर केरे।
आवत बालितनय के प्रेरे॥

The Lord smiled and said, "Don't be afraid at heart. They are neither meteors nor thunderbolts, nor even the planets Rahu or Ketu. They are the crowns of the ten-headed Ravana, despatched by Vali's son (Angada), that are coming this side."

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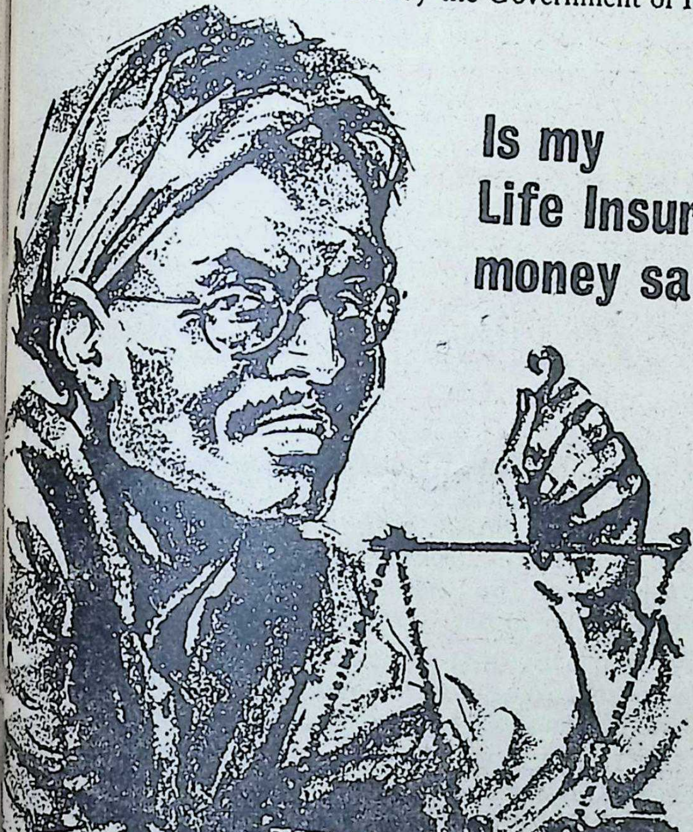

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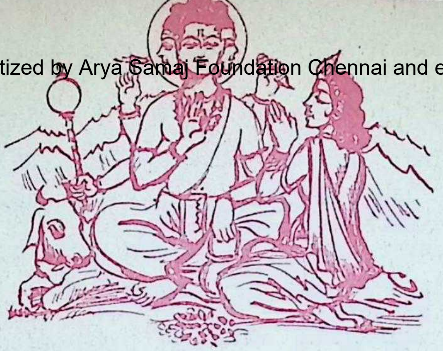


BHOJARAJEEYAM

Ananta-Amatya was a Telugu poet of the fifteenth century A.D. He wrote a poem called Bhoja-rajeeyam in mellifluent, classical and easy Telugu. The book was rendered into Telugu prose by the late Nagapudi Kuppuswami Ayya of Tirupati, who was himself a renowned Sanskrit and Telugu scholar. The prose rendering is of the same high standard as the original.

This work contains many thoughtful stories inculcating lessons of ethical value and deserves to be widely read by the young and the old. It contains many reflections on society, manners and behaviour. Virtues such as truth-speaking, charity, generosity, chastity, loyalty and brotherliness are well illustrated and extolled in the course of the stories.

A free rendering of the work is now given in the Bhavan's Journal in this serial and it is hoped that the readers will profit much by their study.

To the late Sri N. Chandrasekhara Aiyer, ex-Judge of the Supreme Court and co-editor of the Bhavan's Book University Series, we owe the suggestion to serialise this book on which he actually set to work himself. In thus publishing this serial we are also fulfilling posthumously the desire of that great scholar and savant and friend of the Bhavan.

Sri Nagapudi Kuppuswami Ayya was the father of Sri Chandrasekhara Aiyer.

1. Gautami Shows the Way

NCE on a time when the world was happy and rich, a king by name Maha rul- over a territory known as ambhoja. He was a virtuous g who never swerved from the th of righteousness. His fame d spread in all the ten direc- ons.

His subjects were wholly de- oted to the pursuit of Dharma d famous for their gifts. The ins blessed the country thrice in e year. Crops were plentiful d lusty of growth. Cows were nerous in the yield of milk. onsequently the people lived ithout feeling any want what- ever.

In the midst of this prosperity, ing Maha, owing to some sin f past birth, started developing gns of leprosy which soon be- me chronic. He tried all in s power to get cured of it—by edicines, *mantra* and *tantra*— t failed. Ultimately his con- tion became so acute that he ised a cry of despair: "How all I hold on to life with this ease?"

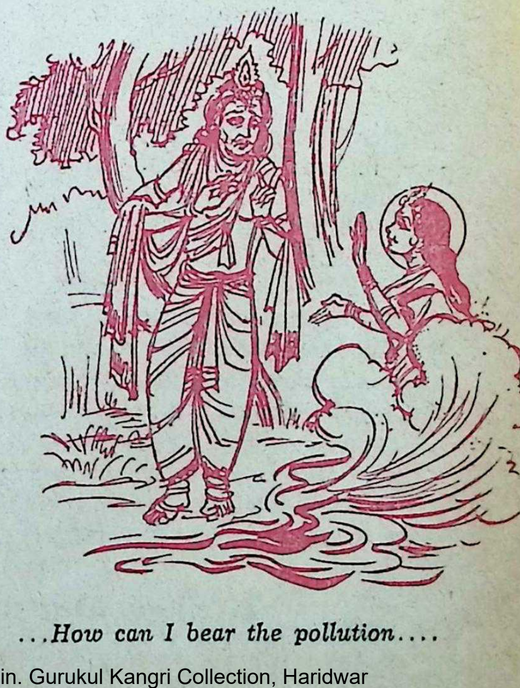
Ultimately he made this resolve: here is no salvation for me in s life. So, I shall make an end my life by drowning myself in e sacred river Gautami (Cau- i) so that I can get a better e."

In persuance of this decision, entrusted the governance of his kingdom to the hands of his brother and left the palace unseen by anybody and walked in the direction of river Gautami.

In the meantime goddess Gautami, the presiding deity of the river, came to know of the King's intention.

She thought: "Maha wants to consign his foul body into my stream and attain *punyaloka*. But how can I bear the pollution of my water by his putrid body? Somehow or other I must prevent Maha from carrying out his resolve."

She devised a plan. Accordingly she took the form of a pious



...How can I bear the pollution....

woman and waited beneath the shade of a tree on the King's path.

King Maha who was walking along the road noticed the woman and thought: "She looks venerable and she must be the wife of a *rishi*" and so prostrated himself before her.

Asked Gautami: "Who are you and whither are you bound?"

Maha: "Mother! What shall I say? I am the King of Kambhoja. People call me Maha. Formerly I had a lovely body. Owing to my past *karma* I have turned a leper. How can I hold on to my life with this despicable form? How can I ask my children to dine with me? How can I contact them through my servants? How possibly can I sustain myself? Agonised by these thoughts, I have decided to cast off my leprosy-stricken body into the waters of river Gautami and thus make an end of my life."

After hearing his words, Gautami replied: "Sir! Is it right on your part to commit suicide? If men like you attempt it, will the learned men of your country speak well of you? Do you not know that sins committed in past lives possess you in the shape of diseases? And do you not know that you cannot escape them? Even supposing you succeed in escaping from them in this birth, do you not know that they will be carried over to your next birth? Now, when that is the case, is it not sensible to go through suffering now and square up the account so that you can start a happy life later? Listen, I shall tell you of a way out of your trouble."

Gautami continued after a short pause: "Lord Narayana lives in Hemakuta Hill as Dattatreya. Go there and by propitiating Him, you can get rid of your foul disease. But I may warn you that the Sage is hard to find for mortal eyes. Therefore I shall teach you a *mantra*; with its help you can see him. But you must on no account see or touch river Gautami during that time. If you do, this *mantra* will become powerless."

In this manner Gautami successfully dissuaded the King from polluting her waters and after teaching him the *mantra*, she went her way.

Great people will never let down those who seek their refuge or help. Even when handicapped, they will save them by indicating some path.

[*To be continued*]

IN THE NEXT ISSUE—

2. Sage Dattatreya Appears

How God Came Into the Life of Bodhendra

THE LORD DEMONSTRATED THE POWER OF RAMA-NAMA

IT was past midnight. At the veranda of Poet Lakshmidhara's house at Jagannath shetra lay Sri Bodhendra Saras-ati tossing on an improvised bed nxiously waiting for the day to reak.

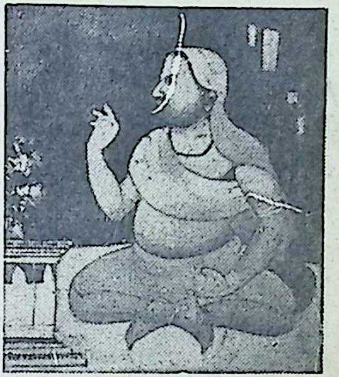
The Swamiji was on his way to anchi from Kashi, having been idden thither by his Guru. He as passing through Jagannath nd was to have called at the oet's place. But being late in the ight when he reached the city, e preferred to stay outside for he rest of the night not wishing disturb the inmates of the ouse.

Soon after he lay down thus, e was agreeably surprised to see n anxious Brahmin hurrying up n the thick of night to the same ouse and knocking at the door ithout any compunction. From e way he did, it appeared there as some extraordinary reason for s action, because he looked both gitated and determined.

After a few minutes of knock-g, the door opened and the oet's son Lakshmikanta came t, rubbing his eyes.

"May I disturb you for a few inutes?" asked the newcomer.

"Surely, you can. Would you me in?" asked Lakshmikanta and both of them went inside and sat down on a mat and started talking.



Sri Bodhendra Saraswati

Said the newcomer: "I wanted to have a doubt cleared by you. As the matter was very urgent, I came at this odd hour. Five years ago I started on Kashi-yatra with my wife. On the way I stayed at the yonder town at an inn one night. When I woke up in the morning I found my wife missing. I searched her for three days and not being able to find her, left for Kashi with all hope of recovering her shattered. On my return, however, I rested at the same place. When I went to have a dip at the river I saw a woman come to fetch water. Although I did not notice her, she called my attention by addressing me 'My lord' and immediately started weeping bitterly. A quick look at her revealed that she was a fallen woman. She looked like a ghost.

"I asked her 'Who are you, woman, and why do you weep?'

"'Don't you recognise me, your wife, my lord? During our Kashiyatra, you remember, we were sleeping at an inn in this place. At that time I was forcibly carried away by dacoits. I have passed through hell since then. Circumstances conspired against me and I am loath to call myself your wife. By God's grace, I could meet you now. Even though I may not be of any use to you as wife, I beg of you to allow me to spend the rest of my life doing service to you. Pray, take me away from this dreadful place and give me a break from this miserable life! Let us hurry before the villains find us out, take me away anywhere!' she said.

"I was deeply moved by her confession and said: 'I did not know that you were carried away by force. I searched for you in vain for three days. Somehow we have been destined to meet again. Looking to the facts, I have no objection to your remaining with me in the manner you want.'

"Saying this, I took her through the forest and reached this place just now and hastened to you to learn of the necessary atonement, if at all there is one, for such sins as she has gone through. There, at a distance, stands the unfortunate woman."

Lakshmikanta heard this narration and thought for a second. He replied: "Oh Brahmin, ask the woman to recite the divine name "Rama" thrice and she will be purified of all her sins. You can then take her back."

No sooner had he uttered this prescription than Lakshmikanta's mother shouted from inside: "Son! I have heard your father telling that in such cases, the name of Rama need be pronounced but once which is quite adequate for redeeming her. Why then are you asking her to repeat the sacred name thrice?"

Sri Bodhendra Saraswati who had been listening to this interesting conversation, quietly walked into the room. Lakshmikanta on seeing the Swamiji enter, immediately fell at his feet and stood to attention respectfully.

Asked Bodhendra: "Sir, I have been listening to your conversation. You gave that gentleman a prescription. But, may I know the authority for it?"

"Oh sir, I shall presently produce it before you."

Saying this, Lakshmikanta went inside and brought the copy of *Namakaumudi* composed by his father Lakshmidhara Kavi.

Sri Bodhendra Saraswati read through the volume and felt delighted. In the end, wanting to test the efficacy of the prescription, he declared: "If *Bhagawan-*

ama has such real power as said this *Namakaumudi,* let this wo- an take her bath in the Jagan- th Tirtha uttering Rama Nama d let her regain her original rm; let her black clothes change to white; let her disfigurement mpletely vanish and let her me out with *kumkum* on her rehead."

Lakshmikanta accepted this chal- nge and early next morning in e presence of a huge crowd the oman took her bath in the Jagan- th Tirtha uttering the prescrib- Rama Nama. Lo! As soon as e rose from her dip, all the anges required were to be seen her figure! The vermilion *mkum* shone from her fore- ad.

Everyone who watched her was nderstruck and Sri Bodhendra ho was thoroughly convinced of e efficacy and power of Rama ama received *bhiksha* from the oman's own hands.

Blessing the couple, Sri Bodhendra continued his journey to Kanchi where he later became the 59th Pontiff of the Kamakoti Peeth.

Having *Namakaumudi* as the basis, Sri Bodhendra composed eight volumes of *granthas* as desired by his revered Guruji. They are: (1) *Namamrita Rasodaya,* (2) *Nama Rasayana,* (3) *Nama Suryodaya,* (4) *Nama Taranga.* (5) *Nama Arnava,* (6) *Hari Hara Bhedadhikara,* (7) *Hari Hara Advaita Bhushana,* and (8) *Murtha Brahma Viveka.*

Even today Jagadguru Sri Bodhendra Saraswati is worshipped in every home as the doyen of *Namasankeertan* as follows:

सर्वलोकशरण्याय
बोधेन्द्रगुरुमूर्तये ।
श्रीधरार्यस्वरुपाय
नामोद्धाराय मंगळम् ।

A sinner is equal to the saint in the eye of God. Both will have equal justice, and both an equal opportunity either to go forward or to go backward. Both are His children, His creation. A saint who considers himself superior to a sinner forfeits his sainthood and becomes worse than the sinner, who, unlike the proud saint, knows not what he is doing.

—Mahatma Gandhi

KRISHNAVATARA

THE DESCENT OF THE LORD

K. M. Munshi

17. The Miracle of the TWIN TREES

IF Mother were angry, you would be angry too. You had to make her feel that she could not go on being angry all the time. Something had to be done now. But what? Your hands and feet were tied to the mortar. When you would try to get up, the heavy mortar would come up with you. You would make an effort, the rope would slip a little and your feet could not be moved. Well, but you must do something to change the Mother's mood. You bent your back and tried to move. And lo! The mortar moved with you. It was difficult to move fast, but you certainly could drag it with you.

You moved to the door, slowly and silently. Mother did not suspect that you were going out—mortar and all. You would like to go into the courtyard. Step by step, you reached the outer gate, opened it and with some effort dragged yourself and the mortar over the threshold.

Now you were in the open. There, in front of you lay the path going to the forest. It would be fun to drag the mortar out to the forest. Mother must bring it back before she could pound paddy tomorrow.

The mortar was getting heavier, no doubt, and you were sweating alright. But if Mother were in a bad mood, it would be no use coming back till she was her good-natured, loving self again.

You dragged the mortar over the forest-path, though tired. When you felt like taking rest, you just sat down on the mortar, looked at the boughs swaying in the breeze, or heard the song of the birds. It was refreshing to see a peacock dancing in front of you, surrounded by fine, admiring peahens, displaying his beautiful feathers. As you went near the spot, the birds flew away, and you collected the feathers lying on the ground and put one in your hair. You never felt, though everyone said that you did have the most beautiful curls in all Vraja, that your hair was any good unless you fixed a peacock feather in it.

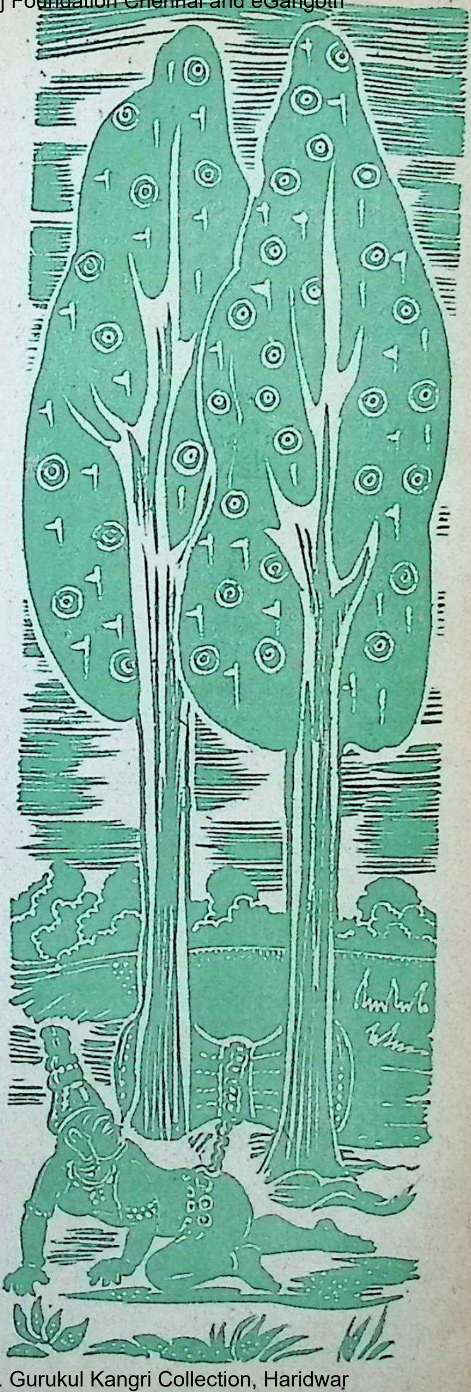
Now you felt thirsty. You must go near the river. Perhaps somebody who had gone to the river to fetch water might give you a drink. You therefore dragged rself towards the river and sat n on the mortar to wait for e woman returning from the r.

You, however, felt it tiresome go on waiting. In the afternoon, every woman in the village knew would be busy with her sehold work; you would get atient. You would like to re- home.

hen your eyes fell on twin s growing side by side by the —one *Yamal* and the other *n*. You thought for a mo- t. Yes. If you would jump on side and try to pull the mortar through the little gap between twin trees, it would not go ugh. The rope would then . The mortar would be left ne side; you would be free on other side.

mehow you could scrape ugh from between the trees. mortar was left on the other Then you set your face in determination and tried to t the mortar. You pulled and ed and tugged but the rope not snap. You then took a rest to gather your strength, clinched your teeth, strained every fibre and pulled. And d of the rope snapping, the trees, *Yamal* and *Arjun,* fell ground.

u felt exasperated. The trees fallen, but the mortar remained to you and now you just n't move towards the trees. lay down on the ground, sweating, disgusted; for,



now, how could you drag all that mortar and the trees? You had to wait. You couldn't help crying. But why should you cry? Couldn't you bring down the trees? Of course, you would be bruised and severely too, but that should not matter.

You should now be on the alert. You heard voices coming nearer, saw some women going to the river. You must not appear to be crying. You had done what nobody could—brought the mortar here and pulled out the trees.

Two women appeared to be coming. No, they were just girls. One girl was a small one of your age and the other older and stronger. They had brass pots on their heads and smaller ones in the crooks of their arms. They were laughing. The elder of the two had beautiful hair, with flowers in it, and wonderful eyes—large and bright and mischievous. She walked with easy grace of supple limbs as if she were dancing, and her anklets jingled rhythmically.

'Look, some one is here sitting on the ground.'

'Seems a boy,' said the younger one.

'Let us see,' said the elder girl who had decidedly a fine voice. It sounded like a bird's trill.

'Radha, he is Yashoda's Kahna,' said Lalita. Of course, you knew her; you played with her; she was no other than Lalita.

'You mean Chief Nanda's son Kahn? Oh, mother!' said the elder one: and her name was Radha; what a sweet name in a feeling voice, sending waves of joy across your heart!

The girls rushed up to you breathlessly, putting down their empty pots on the ground.

'What are you doing here, Kahna?' asked Lalita.

'Don't you see? I have been pulling out trees,' you said, laughing as best as you could.

'But you are tied to the mortar. Who tied you?' the elder girl, Radha, asked.

'O, Mother tied me to the mortar,' you said, as if it was the usual thing. You must put it that way. You couldn't say to such a lovely girl that you had been punished.

'How cruel of her!' Radha exclaimed in a gush of kindliness.

Naturally you looked at her closely, saw her hands small, her limbs graceful. You had never seen such a beautiful girl, small, shapely and fresh, though she seemed years older. And though a stranger, you began to feel you had known her all your life.

'Oh, Mother is very kind. She loves me so. But she gets angry now and then. All women get angry at times,' you said just to tease her.

And Radha laughed and you did notice the dimples in her cheeks, and when she did so, they looked so wonderful. 'What do you know of women?' questioned she.

'I? Oh! I suppose because

other is a woman.' And you iled in your inimitable way. 'I ow Lalita too, and quite a lot them.'

'Of course, you do, wicked hna. You threw me down on , ground the other day and en I cried, made me smile,' lita said, appearing worried at ur plight of being tied to the rtar and the fallen trees at the ne time.

'Let us untie the rope, Lalita, d set Kahn free,' Radha said ing to reach the rope. She er said Kahna as the Gokul men did; she just shortened it Kahn, and the way she said it, de the name so nice and sweet.

No, please. Mother tied me to and I am waiting for her to ie the knot,' you said. You n't want to be free; you want- to win over Mother.

But she may not come,' Radha ressed her doubt.

Oh, she is sure to. But unless unties me herself, her anger uld not come down.'

Then what can we do for you?' ita asked.

Go and get me some water, if please. You are such a nice Lalita,' you said, flashing r smile at her, which you knew ld win all hearts for you.

alita ran up to the river with of the small pots and Radha down near you. You felt a of fragrance coming out of and saw her face, small, et and rosy, looking so nice cool; and looking at it, you just felt warm and happy as you had never felt before.

'Are you Nanda's son, about whom everyone is talking?'

'I am Nanda's son, alright. And they talk about me because they have nothing else to do. You would also soon begin talking about me,' you said naughtily.

'How do you know?' Radha asked mischievously, her eyes dancing merrily while trying to tease you.

'You look so kind and loving—and so nice and cool,' you said. Somehow these words easily came to you, which you knew you should not say. But somehow you couldn't help it, seeing what this girl was like. 'And where do you come from? I never saw you in Gokul before. I wish I got an opportunity to meet you,' you said. Again, you couldn't help talking like the way you had never talked before.

Radha smiled as if a flower were opening out. And you could see her lovely teeth too; they were like the seeds of a pomegranate, reddish and shapely and small.

'Oh, I belong to Barsana. We are on our way to Vrindavan where my father lives at present. My brother brought me here to fulfil a vow that we had taken to worship at the shrine of the Gopanath Mahadeva. Oh, but you have so many bruises. Let me clear the dust off them,' she said, laughing ever so sweetly.

Of course, you wouldn't mind

the bruises, particularly when you had such a nice girl to talk to. But you couldn't let go the pleasure of her taking off the dust from your bruises.

She began adjusting the rope and clearing the dust off your body. And you felt tingled. It was a strange sensation which you had never felt before.

'And why did Mother tie you to the mortar, Kahn?' Radha asked, even as with a lingering hand she took off the dust clinging to your curls.

'Oh, I broke the pot of butter and gave it to the monkey.'

'Ah, that is why they call you a butter thief. Is it? I have heard that you harass every woman in Gokul,' she said.

'If you come and stay in Gokul, I won't harass you, I promise,' you said. You wouldn't like to frighten such a gracious *gopi*, whose touch gave such a joy to every fibre of your body.

'Oh, if I were here, I would see that you behave properly.'

'Oh, I am already improved. And if you come and stay in Gokul, I will never break a butter pot—of course, except yours.' It was very difficult to talk to this girl as you talked to others. You felt somehow driven to say mischievous things. And you would just pinch her. You just couldn't help it.

'If you break my pot, I will tie you like this,' Radha hurled out a mock-threat. And you couldn't help touching her hair, or tickling her in some way.

'Now behave yourself properly,' she said, pouting her red lips, 'or I shall....,' she said mischievously and raised her hand to slap you.

'Do what you like,' you said and just raised your face to be slapped.

However, she seemed a strange girl. She just looked into your eyes—oh, so intensely, and you just felt like drinking in her soul and beauty. Then she put her hands softly on your cheeks and pressed them. And you tousled her hair, laughing all the time.

Suddenly women were heard coming, and Radha moved away. You wished those women had better not left their homes. As they came, Radha went to them and told them about you, how cruel Mother had tied you to a mortar, how you came to the forest with the mortar and how you felled those two trees with your strength. The *gopis* came rushing to you with sweet words, hugged you and looked at the way you felled the trees. And they made a terrible fuss about you.

They sent a man, going by the way, to run up to the village, inform Mother about what you had done and bring her here.

They told the villager what Kahna said: 'It is my mother and who tied me to the mortar and none but my mother will untie me.' And they added, 'Please beg her to come at once. The poor darling is tired.'

nd the villager went running errands. And the *gopis* sat vn and listened to Radha ing them of your heroism, eye- you all the time as if you had rked a miracle.

Then Lalita returned from the r and gave you water. They pproved of all Mother had e and told you how dearly loved you. And Radha told n how wonderfully heroic you e when she saw you, and how talked as if you belonged to

n the meantime, more villagers g on the way gathered round Mother came running, puf- and whiffing. Father also e striding after her.

lother rushed to you breath- y, untied the rope, set you free lifted you up endearingly, zing you all the while and say- sweet things. You did cling to as you had never done before. did love Mother above every- else and you knew well you her darling. And there was r going to be anyone whom would love more.

ther, going round the trees, ered at how they were pulled y you, a little boy. And he d up at the Heaven, almost ering whether you were a And Radha prattled in her way all about yourself.

t night you couldn't get a of sleep, though dead tired. knew that Radha was leaving the village in the morning and you just couldn't stop thinking of her. You got up in the morning, you didn't wake up Balaram as you did every day; you got ready and stole out of the house. You knew the *gopa's* house where Radha and her brother were putting up and you went there, just when they were coming out of the house to get into the bullock-cart.

Radha rushed to you and lifted you up. She was so strong though she looked so small and delicate and she took you to her brother.

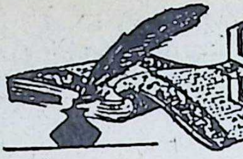
'Brother, this is Nanda's son, Kahn, who was tied to the mortar. He brought down two large trees,' she said, laughing all the while.

Her brother, a big, good-natured fellow, lifted you up and patted you on the back. You didn't like this patting, but you had to put up with it. He was after all Radha's brother.

When they climbed up to the cart, you also jumped in. 'I will come to the outskirts of Gokul. Radha was so kind to me yesterday,' you said and just sat by her side.

As the bullocks sped fast and the cart jostled along, you were thrown against Radha—rather you let yourself be thrown, and she also did the same. It was great fun, and you felt happy. Once the cart received a severe jolt and you were just thrown against her, she put out her hand, reached yours and pressed it.

(Continued on page 48)



SANSKRIT LESSONS

[New Series]

Dr. Shakuntala Rao Shastri

(*Continued from last issue*)

LESSON XVII

The name of Yājñavalkya is known to many students o Sanskrit literature. There is a code of Law called *Yājñavalky Smṛti*. The code is one of the most authoritative and is used i the present courts of India. This Yājñavalkya belongs to a ver late period, about the early part of the Christian Era. Bu long before this, in the times when the Upanishads were composed, there was another Yājñavalkya. He was a sage, a grea scholar. He was acknowledged as the greatest among all wh knew Brahman.

In those days, such a man had to follow rules of stric discipline. A man's life is divided into four stages—Brahmacarya, gārhasthya, vānaprastha, and yati. In the first stag he had to stay at the house of his teacher and study all th religious books. When he completed his studies, he was permitted to marry and become a gṛhastha, or householder. Afte some years, he entered the third stage—vānaprastha—i. leaving the house and going to a forest to spend the life i meditation of God. At the end of this stage, came the las stage—yati—when the soul of the devotee is at peace and on with God. Thus ended the life of a religious man.

In the following, we have a story about the life o Yājñavalkya.

पुरा	किल	याज्ञवल्क्यो	नाम
purā	kila	Yājñavalkyo	nāma
long ago	indeed	Yājñavalkya	named

वी	बभूव ।	स	वानप्रस्थाश्रमं
asvī	babhūva	sa	vānaprasthāśramaṁ
ge	was	he	forest life stage

तुमिच्छन्	स्वपत्नीं
hītum-icchan	svapatnīm
take wishing	own wife

ीमुवाच	"अधुनाहं
itreyī—muvāca.	adhunā-haṁ
Maitreyī said.	now I

	गच्छामि ।	मम
naṁ	gacchāmi,	mama
forest	go	my

दिवस्तूनि	तुभ्यं
nādi-vastūni	tubhyaṁ
lth and other things	to you

मिच्छामि ।	एतद्	गृहीत्वा
um-iccāmi	etad	gṛhītvā
give-I wish	this	taking

	मोचय	संसार बन्धनात् ।"
m	mocaya	saṁsāra-bandhanāt
	release	from world-fetters

श्रुत्वा	मैत्रेयी	अब्रवीत् ।
śrutvā	Maitreyī	abravīt
hearing	Maitreyī	said

मिन् ।	एतेन	किम्	अमृतत्वं
min	etena	kim	amṛtatvaṁ
lord	by this	(question)	immortality

ं।	याज्ञवल्क्य	उवाच
ye	Yājñavalkya	uvāca
ll get	Yājñavalkya	said

	अमृतत्वं	न	लप्स्यसे ।
na	amṛtatvaṁ	na	lapsyase
this	immortality	not	will get

मैत्रेयी	उवाच	यनाहं	नामृता
Maitreyī	uvāca	yenāham	nāmṛtā
Maitreyī	said	by which I	not blessed

स्याम्	किमहं	तेन	कुर्याम् ।
syāṁ	kim-ahaṁ	tena	kuryāṁ
shall be	what I	by that	shall do

प्रीतो	याज्ञवल्क्यः	पत्नीमुवाच ।
prīto	Yājñavalkyaḥ	patnīm-uvāca
pleased	Yājñavalkya	to wife said

तदहं	ते	अमृतत्वलाभाय
tad-ahaṁ	te	amṛtatva-lābhāya
then I	to you	immortality to get

दीक्षां	दास्यामि ।
dīkṣāṁ	dāsyāmi
initiation	shall give

मैत्रेयी	उवाच ।	अज्ञानान्धोऽहम् ।
Maitreyī	uvāca	ajñānāndho haṁ
Maitreyī	said	ignorant, blind I (am)

असतो	मा	सद् गमय
asato	mā	sad gamaya
from untruth	me	to truth lead

तमसो	मा	ज्योतिर्गमय
tamaso	mā	jyotirgamaya
from darkness	me	to light take

मृत्योर्मा	अमृतं	गमय ।
mṛtyormā	amṛtaṁ	gamaya
from death	to immortality	lead

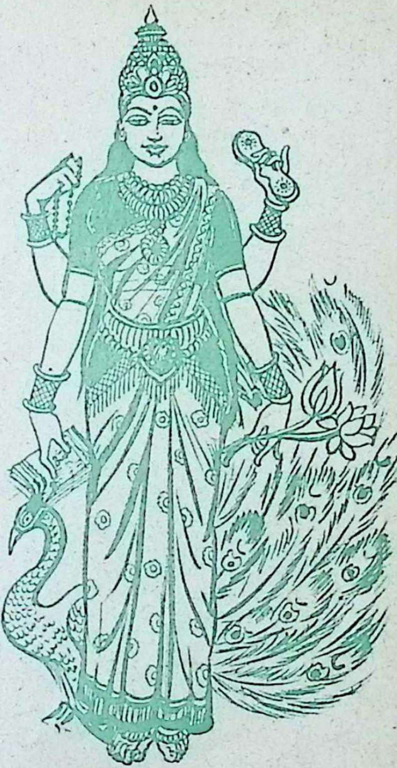
ततः	याज्ञवल्क्यः	स्वीयपत्नीं
tataḥ	Yājñavalkyaḥ	svīyapatnīṁ
then	Yājñavalkya	own wife

अमृतत्वलाभाय	दीक्षितवान्
amṛtatva lābhāya	dīkṣitavān
immortality, for getting	initiated

[To be continued]

Goddess aaraswati

M. V. SRIDATTA SARMA



THE term Saraswati indicates the free flow of thought and spread of knowledge every- here (*Sarah prasaranam Sarva- rasteeti Saraswati*). In Hindu ythology, Saraswati is the muse, e source of inspiration and she the power presiding over *vak* r speech (*Vagadhistatri*). She the Reality manifesting Herself the form of words and thought. he represents the *Sattvic* form of Devi.

Saraswati is also known as Ma- vidya (the repository of spiri- al knowledge), Mahavanee (the ity who presides over the facul- of speech), Arya (one who is spected), Brahmi (the spouse Brahma), Kamadhenu (the w of plenty), Vedagarbha (the ry embodiment of Vedas or nowledge), Dhi (intellect) and wari. Amarasimha gives other nonyms in his *kosa* (*Brahmee bharatee bhasha girvagvanee sa- swatee*). She is *bharati*, because e descended down to the earth along with the Sage Bharata. She is *bhasha,* because she serves as the vehicle of expression i.e. language (*bhasyata iti bhasha.*) She is *gee* or that which is spoken. She is *vak* or word (*Bhasha vyaktayam vaci*).

The Vedic seers who possessed vast knowledge used in their conversations incorrect expressions. In rituals, they strictly adhered to correct forms. An expiatory sacrifice styled *Saraswati* was prescribed for any incorrect use of language in the sacrifice.

According to the *Gayatryupanishad*, Saraswati represents the deity to whom the evening Sandhya oblations are offered. She presides over *Samaveda* and is represented as being seated on the eagle. She is *vaishnavee sakti.* She is depicted as of dark colour and of advanced age. While Gayatri and Savitri are depicted as conferring the knowledge to action and the knowledge of the Supreme Spirit respectively, Saraswati is described as the giver of the knowledge relating to the last end of life (*moksha*) i.e. final emancipation.

In the *Devi Mahatmya*, a description is given of the evolution of the various cosmic gods and goddesses from the Supreme Mahalakshmi. Devi when conceived as of two years is styled Saraswati. The cosmic egg was born by the Union of Saraswati with Brahma.

The Vedic seers described Saraswati's inexhaustible breasts which feed and nourish all beings on earth. She is the Divine Mother possessing invaluable treasures in Her breasts. She is a dealer of jewels in the form of words and speech which she lays bare so that mankind may make use of them. (*Rigveda*).

In the *Saraswatirahasyopanishad* which contains hymns from the Saraswati Sookta of the *Rigveda* as also *slokas* in praise of Saraswati, the seer Aswalayana explains to the *rishis* the Devi-mantras. Saraswati manifests Herself as name and form (*namaroopatmana vyakta*). Her very form consists of Truth which serves as the source of Vedanta (*Ya vedantartha tattvaikaswaroopa paramarthatah*). The divine Saraswati is invoked for affording protection by inspiring the minds of the *bhaktas*. Saraswati represents the non-dual power of Brahman and is prayed in all the four Vedas together with their ancillaries (*Ya sangopanga vedesu chaturswekaiva geeyate. Advaita brahmana saktih*).

Her form is made up of words, letters and sentences as also their import. She is eternal. She has neither a beginning nor an end. So, the letters which form the basis of literature are eternal. So also the thoughts expressed. The union of Parvati with Parameswara is compared to the union of the words with their meaning. In the field of literature, these serve as parents. For attaining mastery, they are invoked (Cf. *Raghuvamsa*: I-1). As custodian of the intellectual treasure, Saraswati is invoked to bless the aspirant with it—Her priceless gift. (Cf. *Pavakanah saraswatee vajebhir vajaneevatee. Yajnam vastu dhiyavasuh*).

The seers who conducted the sacrifice (study) prayed for intellectual food. Saraswati is not only the Supreme Spirit (manifested as the individual self), but also the presiding deity and Iswari for all gods. (*adhyatmamadidaivam ca devanam samyageeswari*). She infuses the sincere devotees with higher knowledge. At Her hands, inspiration comes to those who are true (*Co dayitree soonri tanam cetantee sumateenam. Yajnam dadhe sarasvatee*).

As the regulating soul of the universe, She while standing on earth remains other than the earth. She is one whom the earth knows not, but whose body the earth is. She internally restrains and governs the three worlds and embodies in the forms of Rudras and Adityas (*Antaryamyatmana viswam trailokyam yani yacchati. Rudradityaroopastha*).

Saraswati as the inspirer of thought is described as the beacon of knowledge. She is compared to the ocean. With the torch of wisdom, She bestows intellectual power. Her banner consists of learning. (*Pracetayati ketuna dhiyo viswa virajati*).

By deep insight or penetration, She serves as the source of direct knowledge (perception). She is invariably a concomitant in that form which promulgates. (*Ya ratyagdrstibhirjeevair vyajyamanubhooyate. Vyapinee jnaptiroopaika*).

All speech consisting of words both manifest and unmanifest) like the Vedas (scriptures) declare Saraswati as the all-giving milkcow (*Vyaktavyakta girassarva vedadya vyaharanti yam. Sarvakamadugha dhenuh*). The Vedic seers declare "The divine speech had its genesis from Devi and the omniscient beings speak of it. Let Devi confer strength by the sweet sounds (voice) and the milch cows in the form of speech entertain us."

> *Deveem vacamaj anayanta devastam viswaroopah pasavo vadanti.*
> *Sano mandresu moorjam duhana dhenurvagasmanupasustutaitu.*

Sri Sankaracharya describes Saraswati as being seated in the aviary and indulging in amorous sports in the pleasure garden of mystical knowledge, singing with her melodious voice like that of the cuckoo (*Omkara panjara sukim upanisadudyanakelikala kanteem*). In Dhyanaslokas, She is described as being seated on a pedestal of Pranava (*Pranavasanamaroodham tadarthatvena niscitam*).

Saraswati propounds the doctrine of *karma.* She makes use of the Vedas for Her songs. The desired effect can only be realised by the observance of *karma* in the form of *kratus* (*karma yajnah phalam tasam*). Apavarga or beatitude can be attained by the observance of the rites.

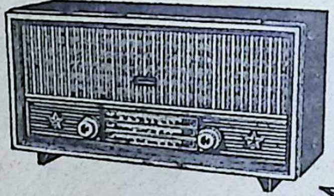
She insists on the proper accentuation at the time of reciting the Vedic hymns.

Vagdevi has Her abode at the tip of the tongue of the Bhakta. She confers faith, retentive memory and intelligence to him. She is the bestower of all those virtues like composure. (*Ya sraddha dharana medha vagdevee vidhivallabha. Bhaktajihvagrasadana samadi gunadayini*).

Saraswati is worshipped during

the Sarannavaratri season (Dasara). Special services are offered in the bright half of the month Aswina when the moon moves between the lunar mansions Moola and Sravana. As She is worshipped in the autumnal season (Saratkala), she is styled *SARADA*. For purposes of meditation, the poem given on page 11 is used.

In *Siddhasaraswati Stotra* are described the benefits (attainments) that accrue to the *upasaka* by a steady *upasana* of Saraswati thus: "The Bhakta's knowledge will always develop without any impediment and he will be possessed of the faculty of acute perception (keen intellect). He will have a quick awakening from literary productions. His fame will be established everywhere. Sarada will actually dwell at the tip of his tongue. He will be endowed with longevity and honoured by all. He will in short become a receptacle of many good qualities. He will command great respect in the country. He will always win laurels by the propitiation of the Goddess of Speech (in the midst of learned men).



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Role of Women Writers*

Lilavati Munshi

ON behalf of the Bharatiya Stree Seva Sangh and on my own behalf I welcome you all on this unique occasion. It is unique for this reason that so far, nowhere in any part of India, exclusively a Women Writers' Conference was ever held. Literary conferences generally are organised by men writers, though some women writers are invited or co-opted or asked to read papers on some literary subjects. But generally it is a men's affair and women are associated in such conferences by courtesy, so to say.

There is another feature about this conference and that is that it is organised by Bharatiya Stree Seva Sangh—a women social workers' body. So far my experience is that women social workers' organisations generally limit their activities to running classes of various types like sewing, cutting, knitting or tailoring classes, or running language classes and nursery schools, or organising work centres where poor women can earn from products like *pappad*, *chutney*, *achhar* or making frames, boxes for mills or even running cafeterias. The Bharatiya Stree Seva Sangh is doing many of these things but this is its first excursion outside its routine, nevertheless a bold venture.

This is a very modest attempt on the part of the Bharatiya Stree Seva Sangh. This Women Writers' Conference is confined to women writers residing in Bombay only, because this will be the first occasion where we want to find out how far women writers, not only of regional, but all-India languages, could be attracted to such a conference. If we had invited women writers from outside Bombay, the problem of finding out their names and addresses and housing them would have been a difficult one and also beyond our resources. But I am happy to say that in our preparatory committee I found sisters belonging to various language groups like Gujarati, Marathi, Hindi, Sindhi, Urdu, English and even some belonging to South Indian group of languages taking part. We may have missed many names of other writers residing in Bombay. However, I am happy that many of those whom we have been able to contact are here and I express my gratefulness for their co-operation.

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* *Inaugural address to Women Writers' Conference.*

Somebody may ask what could be the scope of such a conference? The first thing is that, we, the women writers belonging to different language groups, can come together on one platform and exchange ideas. It is not a small thing. For instance, Gujarati-speaking women, by and large, do not know who are the writers in other languages and what type of literature they produce, how far their writings are recognised by the general public and what place they occupy in the literary world. Similar may be the case with the writers of other language groups who may not know about their sister writers in languages other than their own. Our first attempt will be to know each other and to know about the literature that is being produced in every language. The next step could be to meet each other, and if this contact develops and if we know each other's life and literature better, we may even attempt to go a step further and translate good works of each other—specially the children's literature, and in this way make their writings known to the vast audience outside that particular language group. This also may result in acquainting the world with the special point of view of women writers.

Let me again turn to children's literature. There is a great deal of children's literature which is being published in different languages, but the people belonging to different language groups do not know anything about it. We are importing stories and all kinds of literature for children from foreign countries which have become a common lore for every school-going child. Cinderella's story and the 'Jack in the Bean Stock' may be known by the children belonging to many language groups, but they hardly know about stories written in various Indian languages. Luckily we have common stories from the *Mahabharata*, the *Ramayana* and *Panchatantra* in all languages for the children which still form the basis of our common stock of stories and culture.

There are a great many social stories and other patterns of literature produced by women writers in each language, but as I said earlier, hardly any of them are known to the people outside their region and language group. Thanks o the Sanskrit language which provides a common background and which we moderns have not yet 'succeeded' in discarding completely, common sentiments given by it are still preserved which bind all of us into a nation. Sanskrit s not only the language of our ancient literature from one end of ndia to the other, but also is the anguage of our religion. At birth, death, marriage and on every auspicious occasion we still can't do without it. However, during the ast few years, India has come under the influence of literature f many countries, preaching different ideas and ideologies. We xperience conflict of emotions and lose touch with our own heri-age. Under these circumstances women writers, if they come together, could be a great uniting force.

It would be interesting to know the influence of western literature on our various languages, and on the life of our people. Some influence is good and some bad. During the British period the vehicle of common ideas was English which in a way was a binding force, but now as it is likely to disappear, we have to forge new inks which can keep us in touch with each other and may help us o retain our common culture. In old days, the common ideas were derived from Shastras, Puranas, religion and Sanskrit literature. A few years back, say fifty years, every mother, though illiterate, used to know stories of the *Ramayana, Mahabharata* and other scriptures which they passed on to their children. There was a common stock of stories known to mothers belonging to all regions. Now can we say that the present generation know much about any of these old stories or the fundamentals of life or religion? In the schools and colleges Sanskrit is receding and regional languages are taking its place. In these days of linguistic upsurge, if we lose or push back common literature, it will break the link of the common outlook and turn us into island-kingdoms or watertight compartments. Then we will not be a country, but will be fragments of many geographical units ruled by a common system of Government which may or may not endure under the stress of circumstances and human selfishness.

Life is reflected in literature. At the same time, literature shapes life. The refreshing, invigorating breeze of new ideas can only come through literature. It starts influencing us from childhood and goes on doing it every day of our life. Since the advent of the printing press the written word has been the most powerful instrument to make or mar, not only our lives, but nations. Ideas as well as ideologies—both good and bad—are available through printed words. If we women writers could be harbingers to spread ideas which make our children healthy and our generation hate-free, we would have achieved something. There is too much of a negative approach in literature. More and more crime, sex, hate and discord are poured into young minds, instead of hope, love, harmony and sunshine. Can we do anything to stop this rot? Today we may be a few, but we should remember that every beginning is small. A seed is small, but the tree becomes big. A new-born child of today will be a grown-up person of tomorrow who will gather strength. Only we should have a desire to be constructive in this destructive age.

Once again I warmly thank all the sisters. But for your co-operation the idea of holding this conference would not have been what it has so happily turned out to be. I also thank the workers who have worked wholeheartedly to make it a success.

UNHEALTHY TRENDS IN MOTION PICTURES

I am grateful to the large number of readers of this Journal who have sent their support to the Resolution of the Society for Prevention of Unhealthy Trends in Motion Pictures. They are too numerous to be acknowledged individually and hence I wish to convey to them my thanks through these columns.

Readers of the Bhavan's Journal will be glad to know that the first instalment of 5000 signatures received through different agencies from different parts of the country will be sent to the Union Minister for Information and Broadcasting this week.

Lilavati Munshi.

New Delhi
28-9-59

The pluralistic theory of sovereignty, in general, insists on democracy and has a strong ting of individualism.

It has, however, not so much the rights of separate individuals that are aimed at, but the rights of various associations and groups which represent the real interests of man.

Pluralism lays great stress on function, and believes that the natural organisations and communities within the state should manage their own affairs.

It opposes a centralized, all powerful state, and urges a division of power along the lines of functional democracy.

It rejects the psychology of the general will and the conception of absolute sovereignty as based on a formal and metaphysical rationalism that does not correspond with actual and changing political reality.

—Prof. Gettell.

New Frontiers In Political Thought

PLURALISM : THE STARTING POINT

Peter F. Drucker

A FREE society requires parties. And effective government requires that there be an organised alternative government. With ideological parties moribund, only the non-ideological party of pluralism can still discharge the job of a political party.

Altogether it is becoming clear that pluralism has to be the starting point for the new political theory and the new political institutions we need. It still makes possible a real sphere of individual freedom and choice—if only in the gaps between the giants of organised power. It, at least, accepts reality—political life today is pluralist everywhere.

It is pluralism also that has so far given us the only effective—though very limited—and only new political institution for the tasks of today's political life: the public corporation for specific metropolitan tasks—the London Passenger Transport Executive, the Port of New

York Authority, the Moscow Electric Power Board, the Ontario Hydro-Electric Commission, the Rheinisch-Westfaelische Electricity Works, or the T.V.A.

The metropolitan public corporation is by no means perfect. It is local government, but it is not local self-government; indeed it is all but beyond local control. But it is the best we have so far.

Major areas in international life, such as the rapid development of education in the poor countries, and their rapid economic development, require autonomous and pluralist agencies of international policy and co-operation. The most effective international organ of recent years, the Marshall Plan, was such a pluralist institution.

Pluralism has again become a serious and important concept of political order—as, outside America, it has not been for three hundred years. But pluralism is not yet capable of supplying us with the new principles and institutions of political integration we so badly need. Whether it is at all applicable to the central issue: the collapse of international rationality, is highly dubious.

American policy, during the last decade, has based itself on such pluralism—especially in the various regional alliances for collective security or economic development. No one will claim, I think, that their success has yet been so great as to prove the principle—nor, however, have they failed so completely as to disprove it.

More serious, there is still no cure for the old flaw of pluralism: the danger that the common weal may disappear under the conflict, selfishness, short-sightedness and sheer technical efficiency of pluralist institutions and partial power-centres. No pluralist system has ever escaped this disease. In most pluralist systems it has been fatal.

That a policy in the general interest is bound—or at least is likely—to emerge from the attempt to balance and to compromise sectional and partial interests, is of course old pluralist doctrine; first pronounced in the United States by Calhoun, it became all but the official philosophy of the bright young men of the New Deal. But can enough trust be put into this blithe promise that right vision will result from the cancelling out of assorted short-sightedness, and that selfless action will emerge from the conflicts of selfishness?

Clearly this is as crucial a question today as it has ever been. Under today's conditions of industrial and international life, government's first job is to make the common interest prevail over partial interest and sectional power-centres. Yet today's political reality is pluralist.

The crisis of modern government is not the result of the incompetence of political leaders, or of their wickedness. It is not capable of resolution by better men, not even by great men; it is the very essence of the crisis that it takes supermen in government to do even a poor job.

Neither the American President nor the British Prime Minister can any longer do, even physically, all the jobs he is supposed to do. Yet he cannot delegate any of them; all are essential to the survival of the nation and the functioning of government.

This is a crisis of basic concept; the very terms 'sovereignty', 'national state', 'balance of power', 'defence', 'government by law', 'parliamentary control' are rapidly losing meaning.

As such the crisis can be resolved only by new institutions and embodying new political theory. But political theory today is sterile. The last great age of European political philosophy—the age of Hobbes, Locke and Harrington, of Bodin, Grotius and Montesquieu—is three hundred years in the past. Burke has now been dead over a century and a half. Even the brilliant but short outburst of creative political thinking in the United States—*The Federalist Papers*, John Adams, Jefferson, Marshall—came to an end just over a century ago with Calhoun's theory of sectional pluralism.

Until very recently there seemed to be no need for basic political thinking; the ascendancy of the modern government of the nation-state seemed to be so complete and so secure as to make redundant any concern with 'the foundations of the commonwealth.' Social theory, yes; economic theory, yes. But political theory could be taken for granted. In many universities it is not even taught any more; instead we have 'comparative government'—which concentrates on the individual variations with which different countries play the same tune of modern government.

Now the time has come for another major Age of Political Philosophy, for creative, independent, fundamental thought, for new basic concepts and new institutions. It is a challenge first of all, perhaps to the United States; for one major starting point must be pluralism which is a living tradition only in the United States. It is a task for statesmen; political thought has always come from the men of large affairs rather than from the academician. But it is also a task of the philosopher. And above all it is a task of the citizen.

We need a political theory that will give us effective strong government, and substantial liberties and freedom of the citizen against government. We need new institutions of local government; and in a free society these have to be institutions of self-government.

We need new institutions for the international community. We have to accept the reality of the new power-centres; but we have to make them subservient to the common good and to the freedom of the individual. We need pluralism; but it must be embedded in, and transcended by objective, general law.

We have the beginnings in new political experiences. Most important—but also least understood—may well be the new concepts of social order in the new organisation.

But the job itself still has to be done. The crisis of modern government is not confined to this or that country—though it is more acute the stronger the national tradition of centralised government and purely ideological parties (e.g. France).

The new job of political theory needs therefore to be tackled seriously in every country. On its solution will largely depend the life and freedom—perhaps the very survival—of man everywhere.

The decline of modern government affects all of us--and so will the principles, structure and institutions that will succeed. Here is a real 'frontier' of the post-modern world—and it is a common frontier.

[Excerpted from *The Landmarks of Tomorrow.*]

KRISHNAVATARA—*Contd.*

Reaching the outskirts of Gokul, you took leave of Radha and her brother. And you then jumped down from the cart.

'How old are you?' Radha asked in her melting voice, which brought a curious feeling in you.

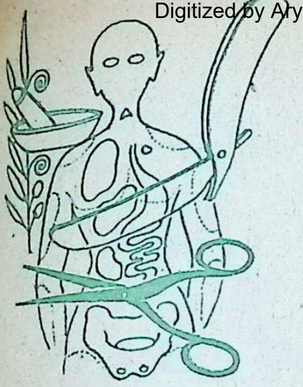
'Seven. And you?' You couldn't help asking.

'Twelve,' she said and laughed. 'Come to Vrindavan some time.'

'Oh, I am coming, sure,' you said.

You bade her good-bye, and as the cart moved on, you stood still until the dust raised by the cart settled down. And you went home, thinking what a nice playmate you won and lost.

[*To be continued*]



SURGERY in ANCIENT INDIA

Dr. T. D. Damodaran Unni

....**There are many evidences to show that the early Hindus had developed surgical ability as early as 900 A.D. ....Their anatomical and physiological knowledge cannot be questioned even from the most modern viewpoint....**

A GROSS misbelief about the anatomical knowledge of ancient Indian surgeons pervades some of the modern medical scholars. It is but gross injustice to think that the people who have spoken of the three *doshas* which represent the vital nervous, secretory, and tissue factors; six *aasayas*, seven *kalas*, 210 joints, 900 ligaments, 700 vessels, 16 *kandaras*, 24 principal *dhamanis*, representing the whole autonomous nervous system, 16 *jalachakras*, 6 *koorchas*, 4 *rajjus*, 7 layers of skin, 7 *seevanees*, 14 bone groups, 14 *seemantas*, 107 *marmas* knew little of anatomy.

Their doctrine of pulse and circulation of blood and the methods of palpitation, percussion, and auscultation will show their wide range of practical knowledge.

A medical science which has discovered three and a half crores of sweat-pores can never be unscientific or incomplete.

Detailed descriptions of the womb, heart, brain, stomach, intestines, liver, spleen, anus, etc. are given in the *Rigveda*. The digestive system is ably dealt with in the book *Marmasarecram*. Susruta's *avaghrshan* is the best method of dissection, though the western method seems easier and speed-ier. We may be astonished to hear that the ancients had studied the differentiation between arteries, veins, lymphatics and nerves even in very early times.

They were also renowned for the neat execution of the geographical study of the internal organs of animals. The technicians who earned proficiency in dissection were known by the name *Puruschettas*, the word meaning being a dissector.

In Ayurvedic treatises mention is made of anaesthetics by doping with alcohol. *Bhojaprabandha* mentions an anaesthetic called *Sammohini* and a recuperative *Samjeevani.* It means that an anaesthetic of some form was administered in the intra-cranial operation which means certainly removal of gasserion ganglion for TIC as will be quite clear from the description there. This would mean that not only the Indians had some powerful anaesthetic but they even attempted such delicate as well as difficult operation like the removal of gasserion ganglion even on crowned heads.

Among the long list of measures to combat the surgical conditions, grafting of living flaps, promotion of pigmentation and colouring of surface, removal of excessive pigmentation, permanent epilation, growing of hairs together will show that they had a fair knowledge of cosmetic surgery. Further they had fumigation with many materials such as *guggulu*, mustard, neem leaves and other balsamic resins, many of which contain benzoin which certainly has, though mild, antiseptic values. They had also recourse to metallic preparations of mercury and arsenic as antiseptics. Microscopic germs which propagate infectious diseases often disappear by fumigation with *ashtangadhoop*, *mahasweradhoop*, *rajavallabhadhoop* etc. Charaka also stresses the urgency of sterilising the houses, beds, clothes, seats etc. in the epidemic period.

Four important ways of arresting haemorrhage are enumerated by *Susruta* in 1-14. Besides styptics like *lodhra*, cold cautery and manual pressure they had actual tying of blood vessels with cat-gut, horse-hair, fine threads and fibres of *asmanthaka* and other trees. The *Vagbhatarthakoumudi* makes mention of animal products for tying of blood vessels. The wording *snayvadibhi* cannot but mean only animal products. Even so late a work as *Ashtangahridaya* speaks of tying of arteries (*bandhaneeyam siramukham*). Then why did they make use of ants in intestinal surgery? It may be that they employed ants to ensure a submucous suture avoiding the septic mucosa. Could it be for the advent of secretion of the ants containing formic acid that the parts may swell and help make a water-tight suture? Aryans living in jungles and other desolate places availed themselves of the heads of ants for checking the flow of blood.

Beautiful descriptions of surgical instruments agreeing in essentials can be found in *Susrutasamhita* and *Ashtangahridaya.* Indians classified the surgical instruments into two main groups, *yantras* or blunt instruments including appliances and *sastras* or sharp instruments, the former classified into six groups with a total of 101 instruments and the latter into 20 groups. Susruta asserts that the hand is the most important one of all *yantras* for, without it no operation can be executed. The main function of *yantras* is to extract foreign body (*salya*). Yet *Hridaya* and *Samgraha* assert that the *yantras* also serve to protect healthy limbs in difficult operations. They also insist that cupping, hairs, hollow calabash etc. should also be counted as *yantras*.

Of the many *yantras* described by Susruta, important ones are *swastika*, scoop, pharyngoscope, rectal speculum, nasal speculum, vaginal speculum, rectal dilator, cannula, enema syringe, sucking instruments and other tubular instruments. Sharp curette, scalps, bistoury, probes, trocar, couching needles in cataract, sharp hook, saw, scissors, suture needles form the important *sastras*.

Among splints for fractures a contrivance has been introduced by Susruta which immobilises joints above and below the injured area. The mention of a catheter in the *Atharvaveda* also speaks volumes of our surgical skill from Vedic times.

The surgical instruments were moulded by iron, gold, silver, ivory, stone, bamboo etc. Susruta makes mention of an operation table and he further insists that major operations should be carried out only with the patients lying thereon. Many forms of tying bandages are described by Susruta and others. Among them, cephalic bandages, figure of eight bandages, roller bandages, bandages with double roller, sling, cradle-like contraption to protect wounds without actually touching them, T-shaped bandages, five-tailed bandages are worth mentioning.

There are many internal as well as external evidences regarding the surgical ability of the Hindus even at such an early period as 900 A.D. Short discourses on anatomy in the Puranas and Dharma Sastras bear testimony to their expediency in imparting a general knowledge in the intellectual field of even a general student. The operative descriptions as are found in *Susrutasamhita*, *Hridaya* and *Charaka Samhita* are given with such precision that the anatomical knowledge of internal organs which they have acquired could not have been of a mean order. The injunction of Susruta that whoever wishes to practise surgery must possess definite as well as exact knowledge points to the high order of surgical proficiency. In the description of operation in *kaphagulma*, the wording *pramanavid* means the surgeon with correct and unmistakable thoroughness of the anatomical nature of internal as well as external organs. Their knowledge of anatomy cannot but be questioned even from the most modern standpoint. The methodical way of executing sections bears ample evidence of the above contention. From the incision upto the closure and suture of skin including all manipulative measures, they were keen in neat execution. The modern method of pockets for testicles under Colles' fascia after the elephantiasis operation can be traced back even to the age of our great surgeon Susruta.

Likewise the preoperative and the postoperative treatments show their great wealth of physiological as well as pathological knowledge. Light refreshments have been recommended only to those cases posted for the day except of major operations such as intestinal section where fasting is insisted. The ancients gained experience in surgery by operating on experimental animals. Experience in cauterisation as well as in catheterisation they gained by making use of pieces of flesh and unbaked earthen pots filled with water respectively.

Historians have proved that colonisation of Egypt by Indians took place during prehistoric times. The name *Misradesha* applied to Egypt meaning the country of Misras or Brahmans and the wording *puruschettas* meaning a dissector go to prove that it was the Egyptians who borrowed surgical knowledge from ancient India. Mr. Peacock in his book *India in Greece* has shown that Greek mythological study goes to prove that Greece borrowed her original civilisation from India. "Intrinsic merit based on solid clinical foundations cannot be denied by thoughtful-men to such an exponent of ancient glory, whatever its shortcomings at the present day". The authors of *A Manual of Surgery* feel no pride in mentioning the indebtedness of modern surgery in the case of rhinoplasty to the Indian surgeons. Vagbhata and Sargadhara had clearly understood the theory of blood circulation even before Harvey's exposition of the circulation

eory and it is no wonder Sus-
ta was the first surgeon to
rmulate the theory that the
ood derived its colouring mat-
r haemoglobin from liver.
shwinikumaras, who replaced
aksha's severed head, cured
dra of his paralysis and fitted
w teeth for Poosha, were the
mous surgeons of India.

The Buddhistic renaissance
our country imposed restric-
n in the practice of surgery.
was 'impracticability, not neglect' advisedly that has landed us on a state when all the practical knowledge has been lost. If the dissection of the human subject had not been opposed by religious and political and social prejudices it would not have been confined to the theoretical descriptions in books and representations on the stone. Let us hope that scholars coming out from modern Ayurvedic colleges will recapture the missing links.

You will find our OCTOBER issue of "Bharati" (Hindi-Monthly) very interesting.

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QUESTION BOX

ANSWERS by K. M. Munshi

659

Sri K. L. R. Prabhu, Quilon.

: *(1) Can you suggest to me a quick and sure means of realising* Brahman? *(2) Is it possible to realise* Brahman *for persons following* Grihastha Dharma?

: You seem to be wanting to realise *Brahman* by a short-cut. But it is a difficult and long process.

Sri Krishna, in the *Adhyaya* XII of the *Gita*, showed the easiest way, which is to perform your acts without regard for fruits.

660

Sri T. S. Krishna Iyer, Coim- tore.

: *If one is habitually cruel, can cruelty be justified as his* Swadharma?

: No. A cruel *Swabhava* has to be purged of wrath and hate, attachment and greed before its Karma becomes *Swadharma*. Then no cruelty will be left.

661

Sri S. R. Rama Subbaiah, Bangalore.

Q: *If misery is the result of one's evil actions in the previous birth, how do you account for this kind of suffering of Rama who, being the Lord Incarnate, could not have performed any evil action even supposing there was a previous birth to him?*

A: The Lord when He descends as an *avatara*, has to live a human life and pass through all its difficulties and trials. If that were not so, His example will not be of any use to man who has to face difficulties and trials.

662.

Sri M. Yakub, Bapatla.

Q: *If a woman is compelled to maintain her family by evil ways, can she be said to be a sinner?*

A: Of course. There is no excuse which would justify evil ways. Right is right and wrong is wrong, whatever excuse there may be.

663

Sri C. V. Sastry, Mysore.

Q: *Who do you think is the hero or main character of the* Mahabharata *and why?*

A: In my opinion Arjun is the hero. You take him out, and *Mahabharata* will fall to pieces.

664

Sri T. Joseph Raju, Bellary.

Q: *What is the main policy of your* Journal? *Is it to propagate Hindu religion or merely to benefit cultured people?*

A: The *Journal* is the mouthpiece of the Bharatiya Vidya Bhavan which stands for the reintegration of Indian Culture to suit modern conditions and for integrating personality, truth, beauty and love in life.

665

Sri A. Krishnan, Vadakkanchery, Cochin.

Q: *Will you please tell me what is the meaning of Gayatri.*

A: Gayatri is the name of a Vedic metre. A Vedic stanza (*Rigveda* III. 62-10) is generally known as Gayatri, as it is in the metre. It contains a prayer to Savitṛ (सवित) or Sun-God. Its meaning is: "Let us meditate on that inestimable lustre of the divine Savitṛ who may stimulate our mind."

666

Sri Kante Ranganayakalu, Hyderabad.

Q: *Why is man considered to be the manifestation of God? What is its convincing proof?*

A: Because he has fundamental aspirations, which are His emanations.

The proof is that you have these aspirations. But God can't be proved; He can only be felt, seen, contacted in experience if you try.

667

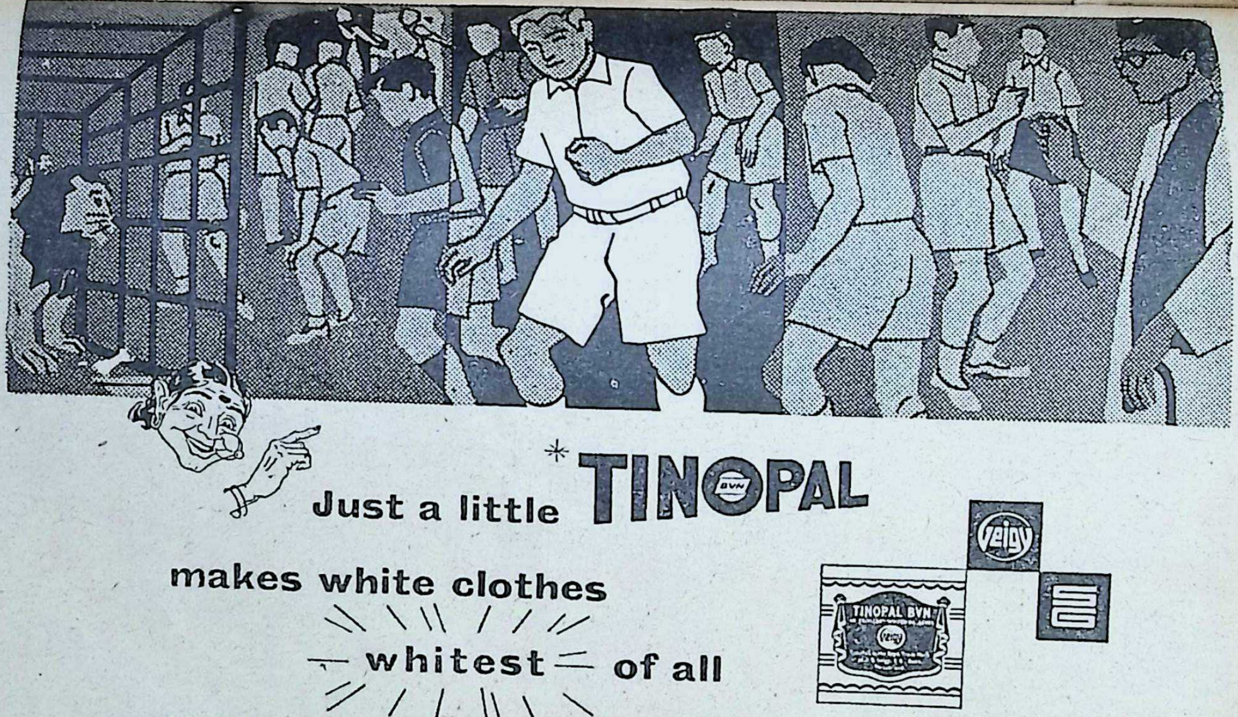
Sri P. L. V. Raju, Bangalore.

Q: *On what grounds, moral, ethical, political or diplomatic, etc. do you justify Sri Rama killing Vali?*

A: On political and diplomatic grounds which override one's *dharma* on occasions.

Man, as a creation, represents the Creator, and that is why of all creatures it has been possible for him to comprehend this world in his knowledge and in his feeling and in his imagination, to realize in his individual spirit a union with a Spirit that is everywhere.

—Rabindranath Tagore.



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CALL FOR SANE SEX ORDER

Dr. P. A. Sorokin

Ennoblement of Culture and Social Life

[CONTINUED FROM LAST ISSUE]

FOR the purposes of an ennoblement of our sexual order, the main change of our cultural and social universe consists in an essential desexualization of our fine arts, press, radio, television, recreations and sports, of our science and philosophy, social and humanistic disciplines, our ethics and law, economics, politics, of our total ways of life.

Parallel with the desexualization of these cultural values, our family and educational institutions, beginning with the nursery schools and ending with the universities and adult education, our economic and political institutions, even some of our religious establishments, need to be cleansed from the dregs of sexual pollution and other poisonous elements that infect them.

This disinfection means something bigger and deeper than the childish and sporadic drives against a few comics or shows by various guardians of public morality, and something different from the purely coercive police measures. It means a basic reconstruction of our dominant sensate type of personality, sensate institutions, and sensate culture. Whether we want it or not, the formerly magnificent and creative sensate order is now in a state of hopeless decay. It is tired and needs a long rest. It has to be replaced by a more creative, more spiritual, and more moral order.

Idealistic ennoblement of sex love, marriage, and the family is only a part of this great transformation. However, it can begin with the reconstruction of sex-marriage-family as well as with our own personalities. This reconstruction does not signify an elimination of sex love from our lives. Such a task would be impossible to accomplish, as well as foolish to undertake. Sex love has always been a major value in human life, a basic component of al ltures, a significant topic of the e arts, an important subject atter of philosophy, religion, w and ethics, and an essential nstituent of social institutions. s elimination would amount to a ngerous impoverishment of the hole human universe.

"Desexualization" means here a beration of our culture and initutions from the dregs of sexuaty, but not from the sexual love all its meaningful aspects: mic and tragic, sunny and dark, ble and debased. It does not atter which of its numerous ascts is selected as a topic of liteture or play, painting or sculpre, music or ethics, philosophy religion, science or law. What atters is, that it not be identid with a mere physiological act. Desexualization does not mean elimination of a scientific udy of the sexual act as a phyological process (but not as a xual love) by human physiogy, or of artistic, philosophical, ychological, sociological, religous, and ethical treatment of xual love when it is taken as a uperorganic phenomenon" with rich psychosocial meaningfulss and with all the values inlved in it.

If our writers can create new rks on the tragic aspects of ual love, similar to Sophocles' amas, or *Tristan and Isolde,* or ethe's *Faust,* or Tolstoy's *Anna renina* and Flaubert's *Madame vary,* such masterpieces can ly be welcomed as real values enriching the treasury of human culture.

The same applies to new masterpieces on the comical aspects of heterosexual love similar to Aristophanes' *Lysistrata* or Moliere's comedies; to its aesthetic representation in paintings, sculpture, and music; to philosophical, scientific, ethical, and religious interpretations of the manifoldedness, depth, enigmas, and value of this "gift of gods" when it is properly used, or "the devil's temptation" when it is misused and abused.

According to *"the law of polarization"* both of these opposite trends are to be expected to be present in our social life.

This law states that when a society experiences some frustration or calamity or emergency, the bulk of its members who in normal conditions are neither too saintly nor too sinful, tend to split and polarize, some becoming more religious, more moral and saintly, while the others become more irreligious, more cynical, sensual, and criminal.

In this way the ethically mediocre majority of the normal times moves toward the opposite poles of religious and moral ennoblement and degradation. This ethical-religious polarization has almost invariably occurred in all societies of the past when some important frustration, catastrophy, or emergency has fallen upon them.

The polarization has occurred

also in the recent period of the Second World War and the subsequent emergencies. This period has witnessed, on the one hand, the most savage interhuman strife in the forms of the big and small wars, revolutions, revolts, increased criminality, bestiality, and inhuman cruelty perpetrated in the international, intergroup, and interindividual human relationships; and in the form of an increase of atheism, cynicism, and sensualism of the familiar "Enjoy yourself, it is later than you think."

The same period has witnessed a revival of religiosity, spirituality, unselfish love, heroic moral ennoblement, together with the emergence and growth of idealistic and anti-sensual philosophies, ideologies, and ethical teachings.

This general polarization has taken place also in the field of sex, marriage, and the family. While a part of our population has experienced the negative polarization, becoming more libertine, reckless, and irresponsible in their ideologies and behaviour, another part has polarized positively in this field of human relationships. This part has ennobled their sex-marriage-and-family life and elevated it to the level of total love.

The positively polarized men and women are now greatly concerned with these matters; and with a great responsibility they control their thoughts, words, and deeds. Unfortunately this positive polarization is still much more limited than the negative polarization.

Let us hope that this minor stream will swell and expand in the future and will progressively replace the muddy waters of the negative polarization. If we work toward this objective, our hopes can be transformed into reality.

To be successful, this disinfection requires the free co-operative participation of every responsible member of the society, and especially of its creative leaders.

If one is a parent, his irreproachable sexual behaviour influences the children and others much more effectively than most of the spasmodic crusades mentioned. The same goes for a youth or an unmarried adult. Their clean sex conduct is the best disinfectant of the blight. If the ordinary citizen refuses to buy and read the contaminating publications, to attend erotic shows, plays, and movies, to patronize joints, to vote for libertine politicians, to listen to sexy music, he can greatly contribute to the task of desexualizing the whole cultural and social life.

If one is a business man, he can undercut many roots of sexual poison ivy by refusing to participate in business enterprises which commercially exploit sexual dregs, by not sponsoring unsuitable programmes of radio, television, movies or press entertainment, by contributing nothing to all the causes, persons, and institutions which breed and propagate the 'sexual borers'.

If a person is graced by a spark f creativity, he can tangibly en- oble the socio-cultural world by sing his talent for creation of eal values, and by refusing to isuse it for accretion of sham- alues generally and of sexual nuck specifically.

If a considerable and ever-in- reasing part of our women and nen follow this path in their houghts, words, and deeds, the in- ection discussed will rapidly iminish until its ugly scales, ashes and sores disappear from e cultural and social world in hich we live.

Such is the triple operation of esexualization of ourselves, our ulture, and our social life.

Cleansed from the sexual oisons, our women and men will egain not only their vital, mental d moral sanity, but also the full integrity of the total person, enjoying the grace of total love at its happiest, noblest and best.

These total persons can hardly fail to develop and release a vast stream of creative forces for rejuvenating and recreating our culture and social life.

The renaissance of our culture and social institutions in its turn will retroactively exert an ennobling and creative influence upon the total personalities.

Through this mutual invigoration of the personal, the cultural, and the social creative forces, the whole human universe will be improving and progressing from the initial kingdom of the human animal through the more and more ennobled kingdom of man, to the magnificent kingdom of the semi-divine Man-Creator.

[*Concluded*]

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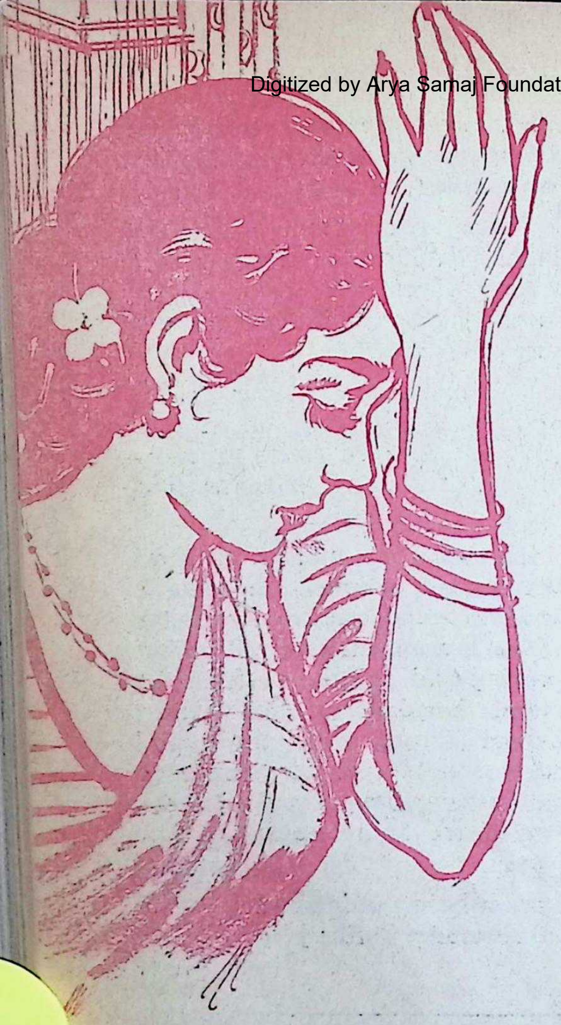

K. M. Munshi's

TAPAŚVINI

[or THE LURE OF POWER]

A Socio-Political Novel

Translated from Gujarati by

Sri H. M. PATEL, I.C.S. (Retd.)

PART 1

YOU HAVE READ—

Young Rawa Tripathi made up for his weakness in English and Mathematics by mutual tuition which paid for the smooth run of his career. Soon however the boys whom he tutored all left him. While returning home under this shock, Rawa was struck by a car whose owner took him to her house. Barrister Radharaman, her husband, met for the first time Rawa's grandfather who would not accept compensation. Ultimately Sheela makes Ganapatishankar accept it for the boy's education.

4. SHEELA

SHEELA came from a good family and was the only daughter of happy parents. She lost her father when she was eight years old. It fell to her fond mother to bring her up and it was due to her care that she grew up into a well-educated and cultured young lady.

When she was fifteen years old, a leading lawyer of her community Radharaman Dalal became a widower. At first the Barrister looked around for a woman much nearer in age to his own and, if need be, of another community, or even of another religion. But he could not get to know anyone who fulfilled these conditions.

On second thoughts, he came to

the conclusion that if after all he had to marry someone who would be a total stranger to him, it would be far better to marry a young girl who could be moulded to suit his own ideas and way of living than to marry a mature woman of settled views and character. His devoted friend, Dr. Jiwanchand, undertook to find a suitable girl of his own community.

Radharaman was brilliant and lucky. He passed out first in every University examination that he took. He captained the cricket team of his College. His bright and arrogant manner had been the envy of many a wealthy fellow-student: it certainly made his fellow-students look up to him with respect; none dared take any liberties with him.

When he passed out first-class first in B.A., he was convinced of his good fortune and bright prospects. He had no doubt whatever that there was no one as intelligent or as able as himself. Studious college friends of his were amazed at his brilliance, while his other friends, whose aim in life was only to have a good time, could not do without his company, for he had the gift of assuming leadership even of the less serious-minded.

After graduation, Radharaman went to England to study Law and was called to the Bar. There too he passed all his examinations very satisfactorily. His professors were impressed with his ability. Studies apart, he developed a social temperament, becoming the darling of his associates. He was quite a success with English maid-servants. After three years, he returned to India determined to conquer the world.

When he started his practice on the Original Side in the Bombay High Court, all the leading lawyers, with one or two exceptions, were Englishmen. In the ordinary way it was a difficult and an uphill task to succeed in the face of such a competition. Nevertheless, the thoroughness with which he studied his cases, his eloquence and his natural ability to make friends, enabled Radharaman in a very short time to gather round him a devoted band of supporters. Some of his former fellow-students were now practising either as lawyers or solicitors who once again, as during his college days, succumbed to his personal charm and intellectual brilliance.

The result was that, like Julius Caesar, Radharaman 'came, saw and conquered'. Within a period of seven or eight years he carved out for himself a leading position among the lawyers.

Such speedy success naturally satisfied his vanity, and indeed, went to his head. He knew how to play the role of a modest person, if such a pose was in his interest; but as time went on, he found it difficult of his own free will to adopt this humble role and saw very little point anyhow in doing so.

In his childhood his father had

arranged his marriage with an old-fashioned girl. In the early days of his career he allowed himself the pleasure of being waited on by his wife. After he had made some money, he began giving her rich ornaments. He enjoyed also flirting with beautiful and well-dressed women in social clubs. He was also not averse to seeking pleasure in the company of a demi-monde.

When he was thirty-five, his first wife died. He did not shed many tears. For him her death was an opportunity for obtaining a clever and brilliant wife suited to his position and wealth.

Dr. Jiwanchand was his boyhood friend. They had always shared their pleasures. Radharaman's success had been of advantage to the doctor, and when his friend became a widower he considered it his duty to find for him a girl who would be a credit to him. He made a careful survey of the young girls among his friends and patients, and selected four for Radharaman's final selection.

Just as in the markets of Istanbul in old days it was the practice of slave-owners to exhibit young women for sale, so also in Bombay, parents, tempted by the possibility of getting so well-known and rich a son-in-law, unhesitatingly came forward to exhibit their daughters. Radharaman, with the help of his doctor friend Jiwanchand, and with the expert eye of a gay-dog, carefully analysed the physical characteristics of every girl that was thus exhibited.

On Jiwanchand's suggestion, Sheela's widow mother, with the help of her solicitor, hit upon a plan to show Sheela to Radharaman. The solicitor advised Sheela's mother to draw up a will and obtain the opinion of the well-known barrister Radharaman as regards its clauses. Accordingly, one evening, the solicitor, Sheela and her mother went to Radharaman's chamber.

The barrister clarified the legal issues with great thoroughness and skill, and while doing so, observed no less thoroughly the seventeen-year-old Sheela's beauty, her dark eyelashes, her eyes reflecting of noble feelings, her tiny nose and her attractive figure. Sheela apparently passed in this examination; and so did Radharaman, for his charm and his conversation deeply impressed both the mother and the daughter.

This was the first occasion on which Sheela had seen Radharaman. She had never seen anyone so able and so brilliant and had never heard anyone talk with such urbanity. Sheela was particularly struck by Radharaman's eloquence and persuasiveness.

Soon after, their engagement was announced. Within a few months the marriage was celebrated with due pomp. When Sheela went to her husband's house at Nepean Sea Road, she felt elated at the very idea of being the mistress of so much luxury and wealth. But her natural goodness made her at the same time feel a little humble at this great good fortune of hers in winning such a fine person as her husband. She made up her mind to serve him devotedly for the rest of her life.

Her beautiful features and her slender figure gave no indication of her feelings, and still less of her passionate nature. When she and Radharaman met together alone for the first time, brought up as she was, she felt very embarrassed and could not utter one single word. Radharaman's eloquence, on the other hand, was always at his command, and he was far from being embarrassed. With the skill, characteristic of an experienced craftsman, he turned on all his charm. Sheela soon overcame her shyness. Their very first meeting was consequently a tremendous success. Neither had imagined in their wildest dream that so much happiness was possible.

In the morning Sheela woke up with a feeling of ecstasy: she felt as though she was in heaven. Radharaman too was happy. He was, he felt, the supreme architect of this young woman's life and congratulated himself on his wisdom in giving up promiscuous relations and questionable habits. She had indeed brought into his life a new splendour.

The two were completely absorbed in each other and for the next three years Radharaman and Sheela were supremely happy: they extracted from each other's company as much pleasure as possible. They made trips to the Himalayas. The pleasure-haunts of London, Paris and Venice provided them a background against which their hearts and their bodies blossomed out. All the time, along with pleasure, Sheela kept up her studies and her mind developed in a way which could not but make Radharaman happy.

When Rawa met with the accident, Sheela was barely twenty years of age, but she had already acquired the skill to keep her husband happy and a maturity appropriate to the mistress of an aristocratic home. Her devotion to her husband was complete and in the circles in which she moved she heard so much praise of her husband that it was not surprising that she was a little intoxicated with it.

Radharaman was selfish and vain; whenever his vanity was hurt, he showed his hurt in a characteristically harsh manner. In his love-making too, Sheela had seen that there was a certain lack of feeling and real affection—almost lack of culture. Sheela herself was not merely an affectionate creature; she was a passionate woman in her inimitable way. And although she was hurt whenever her husband behaved boorishly, she forgot her hurt as soon as her husband enveloped her in his arms and made love to her passionately.

* * *

After Rawa and Shastriji left her house, for the first time, Sheela became conscious of a feeling of dissatisfaction. Her mother had been deeply religious, and in her house, there was a welcome for learned Brahmins; but even so, in her house, Sheela had not come across anyone as learned and ascetic as the Shastriji and who had left on her mind such a deep impression.

Radharaman's arrogance and show of wealth had made no impression whatsoever on Shastriji's mind. Sheela could clearly see how effortlessly Shastriji had exposed her husband's crudeness and lack of culture; her god was no more than conceit clothed in brilliant success. The image of her husband that she had cherished in her heart was broken to bits.

Both she and her husband had felt proud and derived great satisfaction that his income was much larger than that of any other leading practitioner and that they were able to spend thousands of rupees every month lavishly. Once when Radharaman received a fee of 120 guineas (i.e. Rs. 1,800/-) per day, they had both felt as if something miraculous had been achieved. However, now, for the first time, Sheela had seen someone with an entirely different sense of values; someone to whom learning alone was wealth and who had taken a vow not to accept gifts of money. Her world which had so far been founded on the principle that the value of learning lay in the wealth it brought was rudely shaken.

Sheela changed immediately into fresh clothes before going out, but could not bring herself to put on an expensive sari. She put on a simple one, and found but little pleasure from her diamond earrings. When she went that evening to fetch Radharaman from his chamber in her car, her unaccustomed simplicity gave her particular happiness.

[*To be continued*]

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Our Fortnightly Profile—123

Aldous Huxley

AMONG front-rank English writers who continue to regale the discerning reading public with their periodical output for over three decades now, Aldous Leonard Huxley occupies a prominent place. What distinguishes his writing from others is its intellectual calibre, biting satire, verve and brilliant exposition. Unlike the jerky and spasmodic manner of recent American writing, Huxley's pen is that of the classical masters, though he is breathing the air of the Atomic age.

Indeed Huxley may be described as one of the few living bridges between the classical manner of the old masters and the limping, halting mode of the moderns. If we believe in the dictum that the style shows the man, one must say that the "moderns" have become incapacitated for sustained thought and expression. The nostrum of terseness has taken such deep roots in us that it has become virtually a fashion to curl up the nose at anything which runs counter to it.

In the early thirties, a book by name *Brave New World* made a sensation by its fantasy of inverted Utopia, and by its bitter sarcasm, parodying the fortunes of human freedom in the days to come. Huxley's popularity may be said to have started with that book, although he had by then written quite a few novels like *Crome Yellow*, *Mortal Coils*, *Antic Hay*, *Point Counter Point*, etc.

It is possible to draw the graph of his mental growth from a study of his works. Most of his early novels were written in sunny Italy and they bear ample witness to his love of the flesh-pot and kinship with his friend D. H. Lawrence. 1931 marked a turn, with the publication of *Brave New World* which is really the starting-point in his life's quest. It was his age of struggle. Later still, with the publication of his *Ends and Means,* we see in him an effort at compromising the ideal with the real. Further on we see him definitely leaning towards mysticism. His co-authorship on works like the *Gita* marks that out. Last year, again, he gave us the *The Brave New World Revisited* which is a scintillating analysis of the technique of mind-engineering today.

It was sheer fortuity of circumstances that led Aldous Huxley to the realm of letters. While he was studying at Eton, he almost became blind from inflammation of the cornea. That prevented him from becoming a scientist like his older brother Julian Huxley or his grandfather Thomas Henry Huxley. What was science's loss became literature's gain. Not being able to do much under this handicap, he learned touch-typewriting and started earning an income as a writer.

There is an epic quality in man's fight against nature's handicap. Not only does it open up in him other possibilities, but gives him a discipline of mind which is hard to attain. Much of Aldous Huxley's charm is to be attributed to this training in his life. Slowly but doggedly he improved his eyes. He studied literature at Oxford where he took a degree. In his later years he completely overcame his eye-defect by his steadfasteness of purpose and he gave his recipe for curing eye-defects without glasses in a sumptuous book.

In 1937 Aldous Huxley settled down in California where he wrote his later works like *Perennial Philosophy* which contains more than a mere touch of pragmatic philosophy and mysticism. His innate culture, however, mirrors the best of all religions and climes. His association with the monks of the Ramakrishna Order has given his philosophy an oriental touch. It is in the fitness of things that the Calcutta University has invited him to deliver this year a series of lectures under its auspices on comparative religion.

Gentle, cool and collected, Aldous Huxley has the look of a bright, sensitive and inquiring school-boy. At 65, he delights in describing himself as still a learner. A tall figure with a scholarly stoop, he has the habit of constantly moving his long legs, which only testifies to his restlessness of spirit.

Although he had in the past won quite a few prizes like the

(*Continued on page 72*)

STORIES
OF
KING
MADANA
KAMA

5

LORD SHANKARA TO THE RESCUE

NEVER promise what you cannot fulfil' is a maxim that holds good only for dinary men, for it presupposes limited vision, will and ability. applies to great men no more an, say, the weather to the sun. is the sun that makes the weaer and it is great men that tame wildest of energies, nuclear wer, as today.

If Chaturya had been rash, acrding to us, in promising his end what was near-impossible, was no fault of his; for, in the dinary course, it was no more ficult to fetch a bride for a end in those days than earning living today. Whoever would pair of getting a job, except the becile?

With all his faith and heart, aturya had plunged into the -appointed task and had surunted many a difficulty which uld have deterred lesser men. Only when he was about to ch the end of his quest did he d himself totally frustrated.

There are limits to the endure or capabilities of even the best among us; or else we will not be human. It is at such limit that we really are put to the test. It is at this last hour of trial that most fail and do so because then the last shred of faith dies. The infinitesimal portion of us that succeed, persons like Prahlada and Appar, do so because of their rock-like faith in the Great Reality that refuses to be extinguished, and which in the final analysis is the arbiter of destiny.

When, after crossing deep forests, Chaturya reached the seashore, he thought: "Of what use is my continuing to live in this world? In all humility and earnestness did I promise my friend and master to bring him the object of his love. At the Shiva temple he is now hovering between life and death, his life poised on my assurance. Here, at the end of my labours, I am faced with a granite wall. If I disregard the report and ask of the King his daughter, I have no means of escaping the death of an ignoramus and sooner or later the Prince will hear of my end. If I return to my friend to report my failure, then too, shall I most assuredly prove to be the messenger of his death, to be followed by my own. If, on the contrary, I quietly sacrifice my worthless life at the feet of the sea-god, my friend will, in the absence of news about or from me, most likely live longer, and perhaps, god Varuna, pleased with my sacrifice, may fulfil the object of the quest on which I had embarked."

Deciding thus to end his life by throwing himself into the sea, Chaturya dismounted and fondly caressing the horse which had faithfully served him, said: "Yours has been a more fruitful life, for you have not failed your master even once, but I am less fortunate. May my ignominious life end today and I give you freedom to go your way. May God bless you!" and threw the reins and bits away and walked down into the sea.

Often have animals been accused as lacking in understanding of the kind that human beings arrogate to themselves. Any intelligent observer can see through this untruth. Who has not seen the cat purring at the door at milk-time even when you had shut the door against it? Chaturya's horse which was highly pedigreed appeared to thoroughly understand his master's predicament and tragic intent, for tears rolled down its cheeks as, instead of throwing up its legs in its new-found freedom, it solemnly followed its master into the waters.

Here you had two souls as far apart as a man and a horse. One had entered the sea, completely abiding in the faith that, by sacrificing his life at the feet of Varuna, the Almighty might be pleased to grant what he failed to accomplish.

He had thus without knowing it himself, surrendered his ego to the Lord with absolutely no thought of reward for self. The other is a horse which, intuitively understanding its master's decision, cannot think of parting from him even at death, thus consciously giving up its identity or ego, if it had one.

Where there is no ego there is God. As though to make this quite manifest, the ocean would not submerge them, even though Chaturya and the horse advanced far into the sea. The surface of the sea-water touched them only at the knees. Does not the proverb say that the sea is only knee-deep for him who has no fear of death?

Soon Chaturya, observing the sorry phenomenon, became worried, and lamented: "Lord! Why are you not pleased to accept my sacrifice? Am I such a bad sinner as to be unfit to be offered at your feet? I do not mind how you treat me, but I have my friend who hovers between life and death on a promise made by me. O Shankara! Won't you, for my iend's sake, accept my sacrice?"

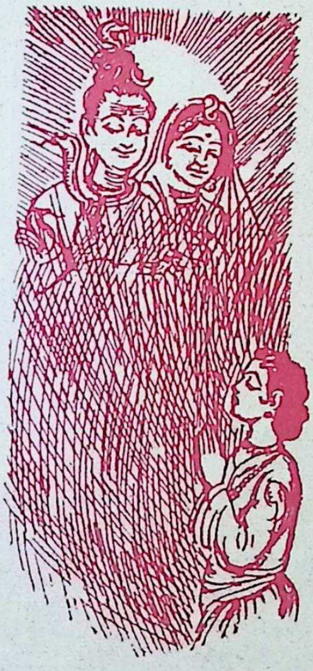
At that moment Lord Shanara and Mother Parvati in their utine journey happened to be oving in the skies over that part f the sea. When Chaturya's ment fell on Parvati's ears, her nder heart was deeply touched. e spoke to her lord: "Lord! devotee of yours lls you piteously. we do not attend his needs immeately we may have pay dearly for glect. Please let go to him."

Agreeing with his eloved spouse, the o of them appeared before the guished Chaturya d asked: "Why d you invoke ankara's name, ung man?"

Chaturya who s far too enlighted not to be able make a guess out them did not ve the least difficulty in identifying the two as the mordial Father and Mother. wing devotedly before them, he pplicated: "The Vedas say that u are the most merciful, and why are you not pleased to me die at your feet?"

Lad! What made you take this p?"

Lord! I had no other course ept this left to me. My friend Prince Madana Kama wanted to marry the Princess of the portrait in the Shiva temple. After great trouble did I locate the Princesses. But I am unable to go and ask their hands for my friend; for, their father kills every suitor. Not being able to surmount this difficulty, I decided to immolate myself into the sea. Unfortunately even the sea would not accept me!"



The Lord on hearing his version, turned askance at Parvati who nudged him at his rib, whereupon the Lord said: "My son! Do not be foolish. Go back to the town and stay there. After a few days, you will hear the peal of a divine bell. You alone will hear it. On hearing it, put on your royal robes and loiter in the thoroughfare. Soon, royal messengers will come there and question you. Tell them you are a prince come from another country to stay there for a few days only. They will call you to the palace, but you put them off saying that you had no work with the King. Later, the King himself will come personally and invite you to the palace, offering to give his daughters to you in marriage. You agree

3-ACT PLAY COMPETITION

We had received 83 entries for the above Competition which are being examined by the Judges. Already three of the Judges have evaluated them and the others will soon complete examining them. We hope to publish the results in the Diwali Issue. Readers and entrants are requested to bear with us till then.

Editor.

and go with him. Do not get upset. At the marriage, you need not tie the *mangalya sutra,* but get it done by a Brahmin *sumangali.* My desire is that, ultimately, your friend should marry the elder sister and you should marry the younger sister. This is my bidding."

Saying this, the Lord disappeared.

Chaturya's heart heaved even as the waves of the sea. He thought himself the most fortunate, not because the Lord vouchsafed him *darshan,* but because he had been able to fulfil his friend's desire. Long did he stay there, beatified by the vision and after offering his heart-felt prayers, returned to the city, followed by the lusty neighs of his faithful horse. He was anxiously awaiting the day and hour of the divine peal.

[*To be continued*]

ALDOUS HUXLEY—*Contd.*

Pulitzer, the American Academy of Arts presented to him earlier this year the 1959 Award of Merit for Novel. This is a quinquennial award and in the particular instance, has taken into account all Mr. Huxley's novels published since 1921.

Besides the books mentioned above, he has written biography like *Grey Eminence* and travelogues. In all that he has written, particularly in later years, he is clearly seen as an introvert and moralist. The latest to appear, *Collected Essays,* shows him to be not merely a master of the language, but also as an acute observer and critic of life.

Mr. Huxley first married Maria Nys of Belgium early in life and has a son by her, Matthew Huxley, who now lives in New York. After remaining a widower for a long time, he married Laura Archera, an Italian concert violinist, three years ago.

Even writing, Mr. Huxley says, is his hobby. One would like to know what his profession is, in that case. Besides writing, he likes to do realistic painting from nature.

NEWS AND NOTES

NTER-COLLEGIATE DRAMA COMPETITION

OUR 9th Inter-Collegiate Dramatic Competition has concluded in a very appy way. I take this opportunity f congratulating the participants nd specially the winners of the rophies. I am told that on the hole this year the competition was onducted in a better spirit. I am ery happy about it. I also feel hat the standard of acting is improving year by year. The object f such a competition is not to turn ll students into actors. Appearing n a stage gives one many types of raining: how to talk, how to modu-ate one's voice, how to walk and ear oneself gracefully. These are ome of the things which are learnt rough taking part in such drama-c competition and that is not a nall gain.

"Once again I thank you all for articipating in this competition and ope we shall be able to continue is, year after year, in the same irit," observed Smt. Lilavati Mun-i, presiding over the Trophy Day the 9th Inter-Collegiate Drama ompetition, on the 18th of last onth. Prizes for the winning ams were distributed by the Presi-nt. Sri N. T. Khandwalla, Hon. eneral Secretary, Kala Kendra, elcomed the guests.

Justice Sri H. N. Bhagwati who as to have presided over the day's nction was unable to do so due to e sad demise of his father.

The following teams were declared ccessful in the Competition: (1) Khalsa College for *Mrichha-tikam* (in Sanskrit) (2) Sir J. J. hool of Arts for *Taskar Khatar Padva* (in Gujarati), (3) Elphinstone College for *The Twelve Pound Look* (in English), (4) G. S. Medical College for *Gagaiyana Gadibidi* (in Kannada), (5) Sir J.J. Institute of Applied Arts for *Vithal To Ala Ala* (in Marathi), (6) Khalsa College for *Baarat* (in Hindi).

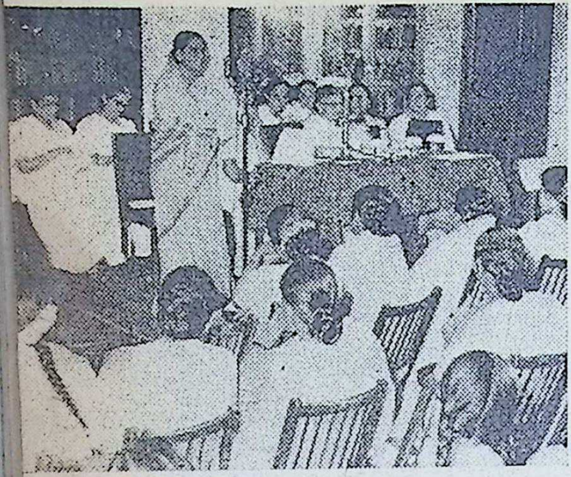
The K. M. Munshi Shield for the best team was won by Elphinstone College for their *Twelve Pound Look.*

WOMEN WRITERS' CONFERENCE

THE two-day Conference of Women Writers of Bombay held under the auspices of the Bharatiya Stree Seva Sangh concluded its session here on Sunday, the 13th September.

Inaugurating the Conference, Smt. Lilavati Munshi, President of the Stree Seva Sangh, said that the Conference was the first attempt of the Women Writers of Bombay. (Full text published elsewhere in this issue).

The following resolutions were passed at this Conference: (1) This Women Writers' Conference resolves that some permanent shape be given to this Conference of Women Writers under the Bharatiya Stree Seva Sangh. (2) This Women Writers' Conference is of the opinion that suitable and attractive children's literature should be produced in all Indian languages and appeals to all writers, specially women writers, to help in producing such literature. It also appeals to the Government to help in the production of this kind of literature. (3) The Women Writers' Conference feels that sex and crime are more and more introduced in the present-day literature which



A delegate addressing the Women Writers' Conference.
Photo: Vasant Desai, B.A.

has a bad effect on the society as a whole and specially on the younger generation. It appeals to all the writers to help in combating this trend and also produce literature which is constructive in approach at the same time modern in outlook and which is more in keeping with our tradition and culture.

Among the papers read and discussed during the different sittings of the Conference were (1) Scope and Limitations of Children's Literature, (2) Portrayal of Women in Literature and (3) Contribution of Women Writers. Leading women writers in English, Gujarati, Marathi and Hindi took part in the deliberations of this Conference.

LITERACY IN INDIA

LITERACY in India has gone up by more than 100 per cent., from 16.6 per cent. in 1951 to 40.7 per cent., according to a limited survey conducted this year in the country to pre-test the questionnaire prepared for the 1961 Census.

Education among women seemed to be progressing at a much faster pace than among men. The survey showed an almost four-fold increase in female literacy, from 7.9 per cent. of population in 1951 to 28.8 per cent. Male literacy had also gained, but comparatively less, from 24.9 per cent. to 51.7 per cent.

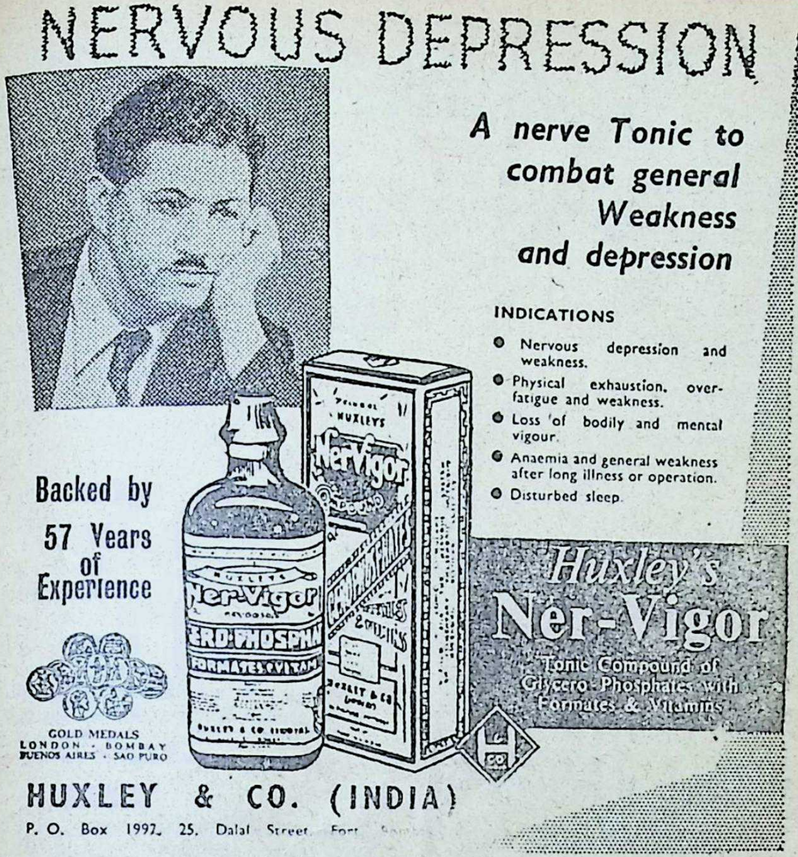
PILGRIM HOUSE AND VEDIC SCHOOL AT HOLY PALNI: APPEAL FOR FUNDS

PALNI in South India is a famous *Kshetra* presided over by Lord Subrahmania. (See *Immortal India* No. 58 in the *Bhavan's Journal* of November 18, 1956.) Every year thousands of pilgrims go there for *darshan,* for performances of marriage, thread ceremony, etc. In order to fulfil a long-felt need of providing suitable accommodation for the above purposes, and also to provide a venue for the imparting of Vedic and Sanskrit knowledge, the citizens of Palni, under the Presidentship of Sri P. Sundaram Iyer, have constituted a Committee which has decided to construct a suitable building in the town for the said purposes at an estimated cost of Rs. 50,000/-. This Committee appeals for funds for fulfilling the above objectives. This venture has been blessed by H. H. Sri Shankaracharya of Sringeri. Contributions may be sent to The Secretary, Brahmana Sabha Buildings Committee, Palni, S. India.

NOTICE

Readers in Tiruvannamalai are informed that Sri N. S. Mani, 51, Gopal Pillayar Koil Street, Tiruvannamalai, has been appointed as the Selling Agent of "Bhavan's Journal".

Editor.



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OUR BOOK SHELF

BERNARD SHAW—A PROSE ANTHOLOGY. Selected and with an Introduction and Notes by H. M. Burton. Preface by A. C. Ward. Published by Longmans, Green and Co. Ltd., London. 1959. Pp. 296+XXIII. Price not mentioned.

THIS anthology is designed to show Bernard Shaw's many-sidedness in the small compass of a volume of some 255 pages. It is the result of excellent churning — a chastening exercise—out of the tremendous output of Shaw's literary writings, all of which few have time to read through or the capacity to soak in. Fewer still are readers who can take interest in all manner of subjects treated of by Shaw, from the dustbin to the star. The selection includes pieces of autobiographical interest; Shaw's views on education, music, theatre, religion and philosophy, social and political science; specimens of speeches and scenes culled out of Shaw's *Caesar and Cleopatra, Man and Superman, Saint Joan, The Apple Cart;* specimens of Shaw's spicy and sparkling humour and of wit, daring, audacious and scintillating, all chosen from *Pygmalion, Androcles and the Lion, Doctors' Delusions* and *Pen Portraits and Reviews;* specimens of writings on miscellaneous subjects such as A Sunday on the Surrey Hills (from *The Black Girl* and some lesser tales), Setting the Scene (from the opening of *Candida*), Portrait of Two Ladies (from *Man and Superman*), Journalism (from the preface to *The Sanity of Art*), Imagination (from the preface to *Misalliance*), etc.

As Shaw himself had said, "I have never aimed at style in my life.... If a writer says what he has to say as accurately and effectively as he can, his style will take care of itself, if he has a style." He never bothered about the way he said a thing. His plain, pleasant, direct and straightforward style, he thought, should be intelligible to all his readers. But his puckish and paradoxical wit and his intention to hide himself behind the arguments of his characters, indeed, made it difficult to detect Shaw, the man. The object of Mr. Burton is to make it possible that we may have glimpses of Shaw, now and then, here and there, from the pages of some such collection. It is also his purpose to demonstrate that Shaw's

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non-dramatic writings, which in volume are larger than the size and extent of his fifty plays, are doubtless of enduring value. Both the objects have been achieved.

—*Dr. A. K. Das Gupta.*

THE STORY OF THE CULTURAL EMPIRE OF INDIA. By P. Thomas. Published by Joseph Thomasons & Co., 7, Anand Bazaar, Ernakulam. Pp. 338. Price: Rs. 11.50 nP.

THIS *vade mecum* for the general reader attains the acme of readability and presents the panorama of the evolution and expansion of Indian culture. The freshness of presentation is coupled with originality here and there. But such an enthralling book is disfigured by the ubiquity of the printer's devil. Part I covering two-thirds of the book deals with the development of Indian culture, and Part II sketches its fortunes in Ceylon, Indo-China, Indonesia, Burma, Siam, China, Tibet, Korea and Japan. The author doubts whether the Assyrians are correctly described as the most blood-thirsty and ferocious people of the ancient world (pp. 17-18). He refers to the abortive Minoan attempt at aerial navigation (p. 21). The Buddha maintained an evenness of temper unique even among world teachers (p. 58). The reference to the far-reaching effects on India of Alexander's invasion is difficult to substantiate (p. 62). The art of Gandhara is defended as a combination of the Hellenic ideal of beauty with the Indian ideal of spiritual strength (p. 120). The art of Ajanta influenced Ceylon, China and Japan (p. 144). The introduction of Indian culture into South-East Asia inhabited by primitive peoples is easily explained, but not the Chinese religious quest in India (p. 282). "The songs of Milrepa, the great wandering saint of medieval Tibet, breathe the spirit of Indian poet-saints like Manikkavasagar, Tukaram and Chaitanya and are happily free from the erotic leanings that mark the mystic musings of the generality of Lamas" (p. 320). The Buddhism that spread to Korea and Japan had been modified by Chinese genius, and there was little direct contact between those countries and India (p. 321). This attractive volume contains a Bibliography, an Index and a Map to illustrate the extent of Indian cultural expansion by the end of the 8th century A.D. On pages 102 and 192 Conjeevaram is mentioned as a port; on pages 119 and 121 'circambulation' stands for circumambulation; on p. 142 'Vatakas' means Vakatakas; on p. 192 it is stated that Hiuen Tsang's itinerary was confined to Northern India and that his knowledge of South India was based on hearsay.

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DHYANA YOGA. By Swami Sivananda. Published by the Yoga-Vedanta Forest Academy, Sivanandanagar, Rishikesh. Pp. 236 + iv. Price: Rs. 3.

THE volume under review is the collection of the speeches, articles and instructions on the sublime theme of Meditation (*dhyana*) from Swami Sivanandaji, the celebrated philosopher, friend and guide of the Indian spiritual aspirants. Sivanandaji has given in this volume a comprehensive and detailed account of the ways and means for the practice of meditation. Our present age needs meditation on God more than any other thing. We live in a distracted age, full of noise, sound and fury. The need to save ourselves from the cross-currents of life is indeed urgent. The path to concentration is the path to sanity. The wandering mind of man can achieve nothing if it does not meditate. Dhyana Yoga is a well-known mode for God-realisation, described in the *Gita*. Sivanandaji has so popularised this method that it has reached the ordinary man. He and his *ashrama*, and the Yoga-Vedanta Forest Academy are doing invaluable work for the spiritual uplift of man. The volume is very useful to the student who takes to the practice of meditation.

—*Dr. P. Nagaraja Rao.*

KUNDALINI YOGA. (A Brief Study of Sir John Woodroffe's "The Serpent Power"). By M. P. Pandit. Published by Ganesh & Co. (Madras) Private Ltd., Madras -17. 1959. P. 80. Price: Rs. 4.

MAN is a magazine of power. The power lies hidden. It is upto every human being to release it by employing means and methods which are suitable to his inner make-up. Some can do it through Jnana, others through Karma, as also some others through Bhakti. Control of mind is the main objective to be secured through any one of the above-named means.

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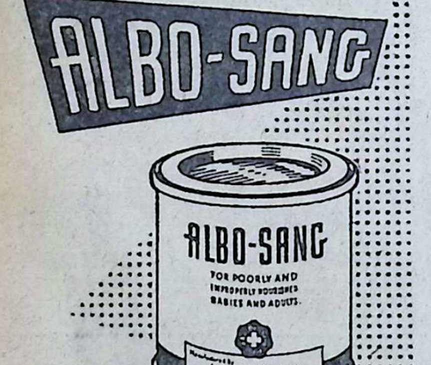
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The author, Sri Pandit, has made deep study of the work and has nalysed its contents and shown the ay for a proper evaluation of the ubject. His exposition is almost ke an original work. The Kundaini Yoga, with its background of antra Shastra, is described with tmost clarity. The author deserves pecial compliments for this. The rinting is nice, so also the get-up.

—*Dr. A. S. Gopani.*

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HITHER RURAL INDIA? By Mrs. Malle Gowda (2nd edition). Published by the author, 37, Krishna Rajendra Road, Basavangudi, P.O. Bangalore-4. Price: Rs. 15.

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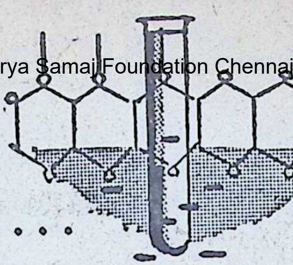

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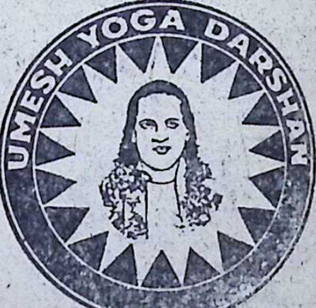
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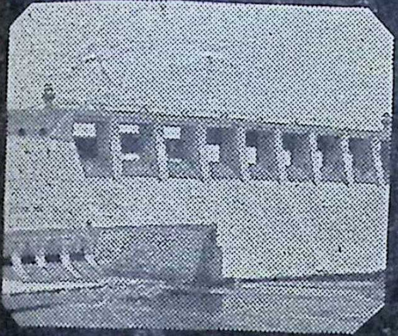

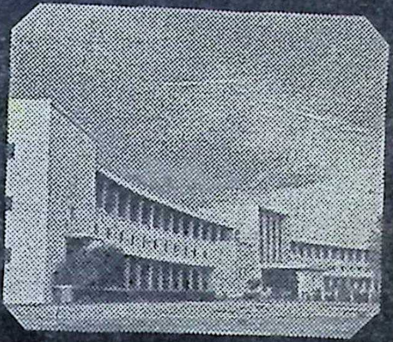

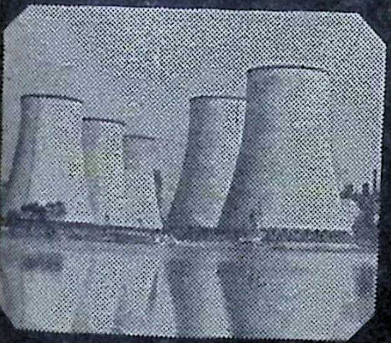

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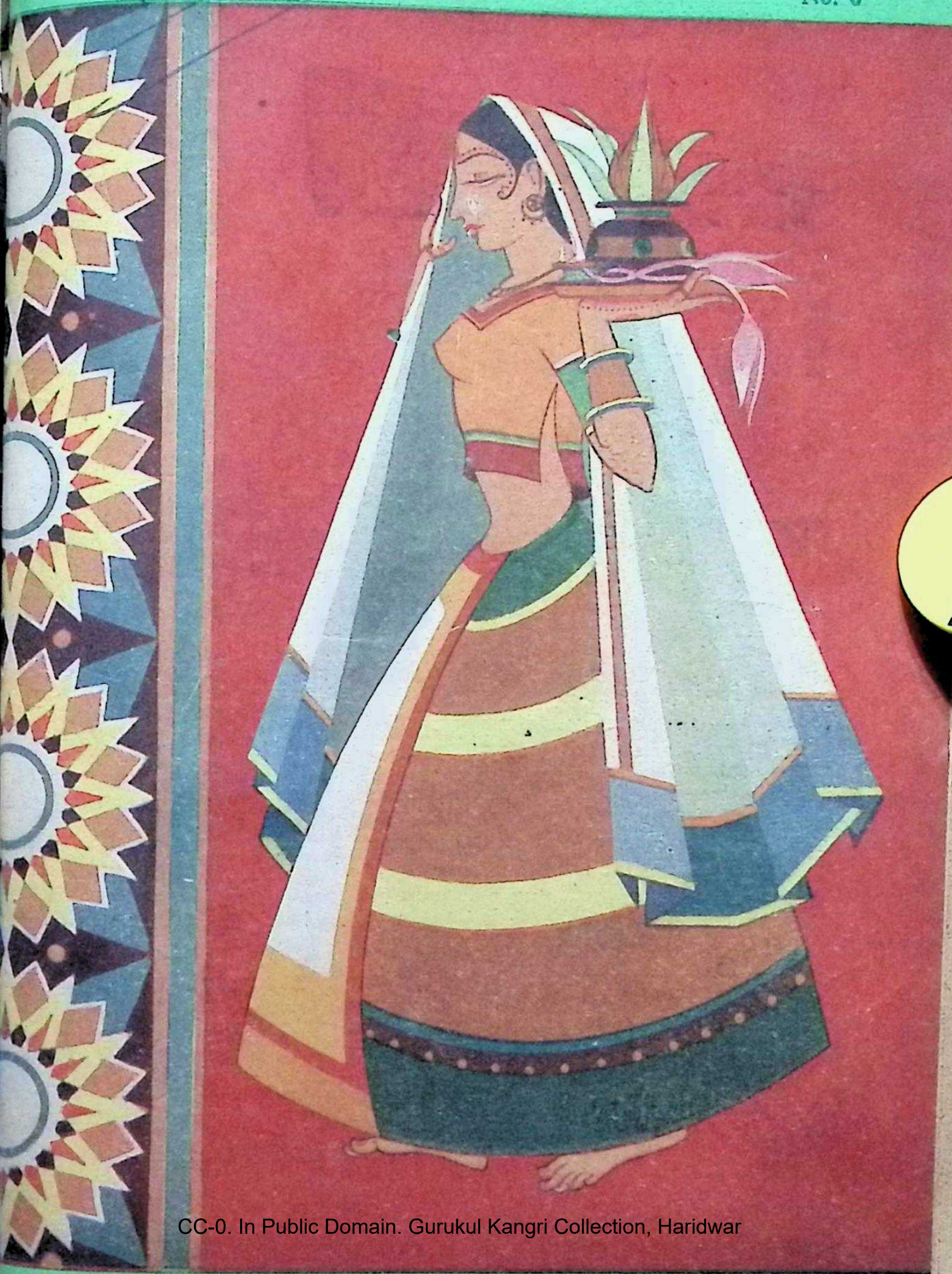

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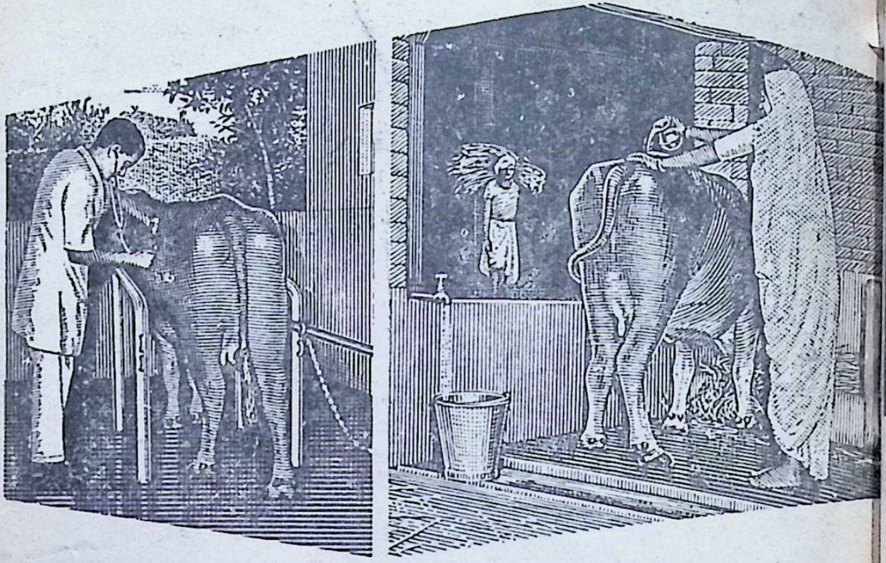

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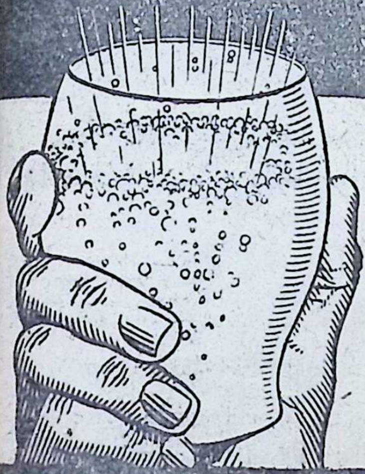

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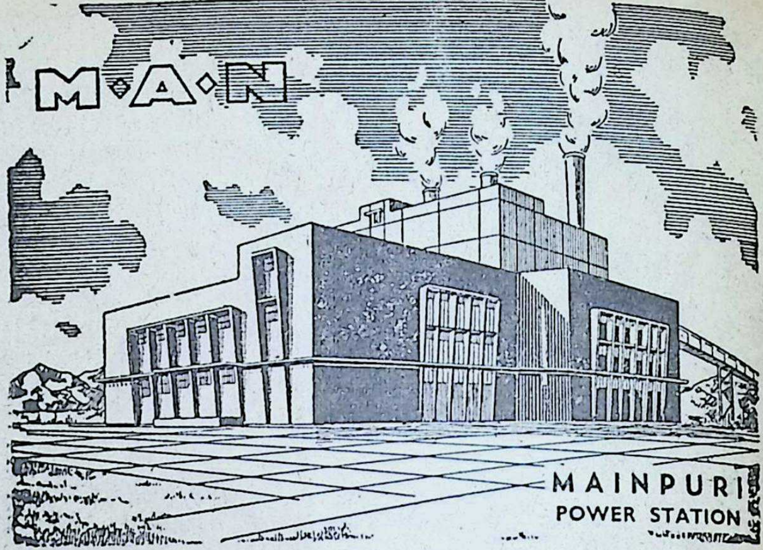

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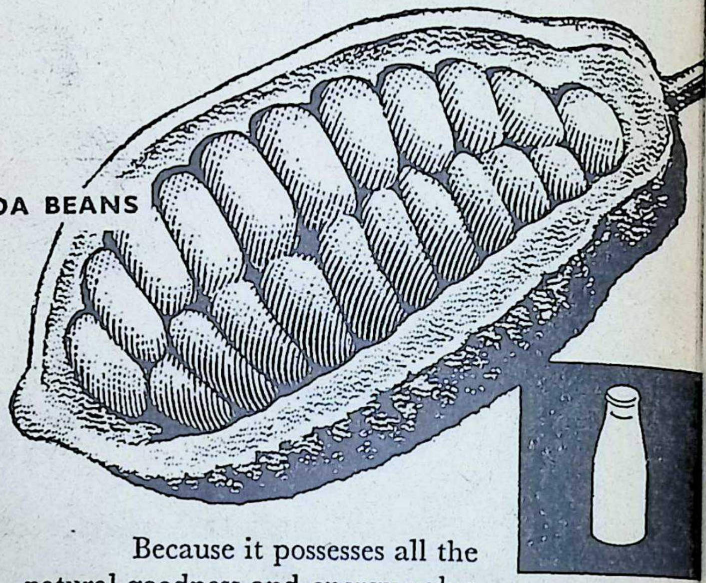
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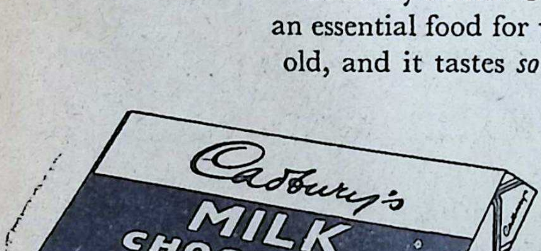
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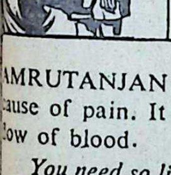

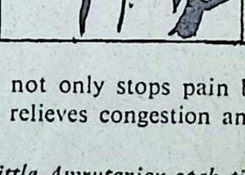

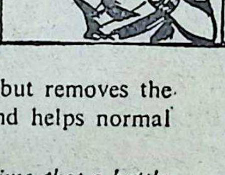

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CONTENTS

Page
- Help Us Achieve Greatness (Prayer) 11
- Kulapati's Letter No. 190: Old Nepal—Massacre of Kot—Rana Jang Bahadur .. 12
- Arise, Awake! —Swami Vivekananda .. 17
- True Worship 18
- Ramacharitamanasa: Oushadha Harana 20
- Krishnavatara: Vasudeva and Devaki Return to Mathura—Sri K. M. Munshi 25
- How God Came into Maharshi Debendranath Tagore's Life 33
- Co-existence is Too Inadequate: Co-operation is What is Needed—Acharya Vinoba Bhave 36

Page
- Dr. S. Radhakrishnan: The Man and His Works—Dr. P. Nagaraja Rao 40
- Tapasvini (Serial Novel)—Sri K. M. Munshi 44
- Sanskrit Lessons (New Series) —Dr. Shakuntala Rao Shastri 49
- Question Box 52
- W. Dahanayake (Profile) .. 57
- Bhoja Rajeeyam: Sage Dattatreya Appears 59
  Maha Cured of His Leprosy 61
- Nature's Way to Health—Sri N. S. Subbier 62
- Chaturya "Marries" (Stories of King Madana Kama) .. 67
- News and Notes 74
- Our Book-shelf 75

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Through Thy sacred grace, O Creator of the Universe, we are able to perform our various duties faithfully amidst the turmoils of worldly life. May the Sun and the Moon, the earth and the sea, the sky and the heaven made by Thee, be always favourable to us for achieving greatness.

Rigveda, IX. 4.22

अमृतं तु विद्या

Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 190

★ OLD NEPAL ★ MASSACRE OF KOT ★ RANA JANG BAHADUR

Bharatiya Vidya Bhavan,
Bombay.
OCTOBER 18, 1959.

MY YOUNG FRIEND,

I AM sorry I am not ready with the third and last letter of the story of the five weeks. You will have, therefore, to wait for it. In the meantime, I will like to tell you something about old Nepal.

There was a time—when I was young—when we knew no more about Nepal than that it was the land from which the Gurkha soldiers of the British Army came. Only the history-conscious knew that it was the only surviving independent Hindu kingdom in the world. Now Nepal, our nearest neighbour, is our best friend. Thanks to the policy of her rulers, she is shedding her medieval outlook.

Its achievement during the British period was extraordinary. Though the last relic of pre-medieval India, it was the only part of the Indian sub-continent which refused to surrender its independence to the foreign conquerors. How it preserved its independence is an interesting story, made more romantic by the life and exploits of statesmen who eluded British attempts to conquer their homeland.

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When Robert Clive was busy establishing British domination over India, the Gurkhas, under their redoubtable King Prithvi Narayan, were busy establishing their power in Nepal. The King died in 1771. His immediate successors had neither his ability nor his statesmanship.

During the reign of his great grandson, Girvan Judha Vikram and his son Rajendra Vikram Sah, Girvan's stepmother acted as the regent. The real ruler, however, was Prime Minister Bhimsen, who, for thirty-three years, ruled over Nepal with absolute authority. In a way, he laid the foundation of he Rana's rule in Nepal.

Astute Bhimsen grasped the significance of the growth of the Briish power as no other Indian of he day did. He saw with anxious eyes how one Indian State after nother was sucked into the orbit of British suzerainty.

Bhimsen's lifelong struggle was o save Nepal from a similar fate. But the land was rent by partisan trife. In consequence, local inrigues, encouraged and fomentd by the British representatives t its court, ended the distinguishd career of brave Bhimsen. He as thrown into prison.

The prison was no better than n underground cellar, in fact it as a ditch of filth. He was deed every amenity of life. He as cut off from light. He was most starved. He had no comnion to talk to. Yet, Bhimsen mained unbent and unyielding.

His tormentors were satanic in eir ingenuity. News was brought him that his wife, the proud ughter of a princely family, was ade to walk the streets of athmandu entirely naked. Wheer such a piece of shameless rbarity was in fact perpetrated not remains in doubt, but it is tain that Bhimsen did believe t the indignity was offered. This broke the spirit of the indomitable man. He stabbed himself with his *kukri* which, for reasons not difficult to understand, he was permitted to retain. Nine days later he met his tragic end. This was in 1839.

Within a few years, however, Bhimsen was amply avenged. On June 18, 1817, a son was born to the daughter of Bhimsen's brother. The parents intended to name him Birner Singh, but was actually named Jang Bahadur at the request of his uncle Mathabar Singh, a nephew of Bhimsen.

Jang Bahadur grew into a fine sportsman and a capable soldier. Temperamentally, however, he was restive to discipline. While in his teens, he deserted the army and fled across the frontier into the territory of Maharana Ranjit Singh, the great Sikh ruler. Jang Bahadur's venturesome visit to India did not help him in any way. With characteristic effrontery, he returned to Nepal. Curiously, Jang Bahadur was not only granted pardon, but was allowed to rejoin the army, receiving an immediate promotion.

Young Jang Bahadur was too restless to be a disciplined soldier. He deserted the army again and went to Kathmandu, where his uncle Mathabar Singh had been raised to the position of Prime Minister.

●●●

The political situation in Kathmandu at that time was such as to delight the heart of an ambitious adventurer like Jang Bahadur. The Government of Nepal was anything but a government. King Rajendra Vikram was weak. The heir-apparent, Surendra Vikram, was half-witted. The reins of power were held by the young queen Kanchha Maharani Lakshmi Devi.

This Queen was gifted with a rare measure of ambition and bloodthirstiness. She raised Mathabar Singh, Jang Bahadur's uncle, to the position of Prime Minister, with a view to get her son Ranendra recognised as the heir-apparent to the throne in the place of Surendra and his brother Upendra. Not only that, but Mathabar Singh was to be her instrument in getting some of her enemies out of the way.

Though Mathabar busied himself with endless intrigues, he refused to carry out all the Queen's wishes. She was in a rage. She got her lover, Gagan Singh, to poison the ears of King Rajendra Vikram against Mathabar Singh. He was charged with conspiring to overthrow royal authority. A plot was soon hatched to do away with him.

Curiously enough, Jang Bahadur was given the privilege of being the would-be assassin of the Prime Minister, his uncle to whom he owed everything. The King himself put a loaded revolver into his hands. Jang Bahadur obeyed. He shot down Mathabar Singh as he was going into the queen's apartment.

Why did Jang Bahadur perpetrate this graceless horror? The only reason which one can find is that Nepal's court in those days knew no decencies of life. He had received direct orders from the King and the Queen. Had he hesitated in obeying them, he would have lost his own life without having saved his uncle's.

The Queen's lust for power remained boundless even after Mathabar Singh's death. She wanted her lover to be appointed the Prime Minister. After many-sided intrigues, a compromise was reached. Gagan Singh, the lover, Fateh Jung, Jang Bahadur and Abhiman Singh were all made generals and Fateh Jung was appointed Prime Minister with nominal powers.

This quadrumvirate was not a happy family. One group supported the Queen, the other the King. In the meantime, the First Sikh War broke out and the Sikhs appealed to Kathmandu for help. Fateh Jung and Abhiman Singh were in favour of helping the Sikhs. Gagan Singh and Jang Bahadur were strongly opposed; they thought that any action which would involve Nepal in hostility against the British power would be dangerous. Ultimately the Sikhs were informed that they would be helped after they had captured Delhi, which they never did.

As a result of these internal differences among the ruling clique, the King, who had so far turned a blind eye to the Queen's relations with Gagan Singh, began to bestir himself. He called his sons Surendra and Upendra, and ordered them to get rid of Gagan Singh. The princes took the help of Fateh Jung and Abhiman Singh, and Gagan Singh met his end in September 1846.

When her lover was assassinated, the Queen was beside herself. Her fury was ungovernable. She summoned the chief civil and military officers of the State to attend the Royal Court of Assembly at Kot. Jang Bahadur also received the summons. He obeyed them, but was wise enough to take with him his brothers and relatives fully armed, supported by three regiments.

When the Principal officers had gathered, the King and the Queen entered the Assembly room. The Queen then openly charged Bir-Kishore, a member of the Council, with having murdered Gagan Singh and insisted that he be put to death immediately. The King refused to decree his death without a proper trial. The Queen upbraided him in the presence of the Assembly and the King left the Darbar in disgust.

Once the King had departed, the Queen lost all control over herself. She openly attacked Abhiman Singh and others for having murdered Gagan Singh. She supplemented her words by action and ordered a general massacre of her enemies. Her loyal henchmen obeyed her orders. Abhiman Singh, Fateh Jung and many of their supporters were cut to pieces. Jang Bahadur alone escaped; he had taken the precaution of bringing his regiments with him. The details of this infamous butchery have remained shrouded in mystery.

When the massacre was over and all his rivals were out of the way, Jang Bahadur emerged as the strong man of Nepal. He assumed all powers as Prime Minister and absolved himself of all blame for the massacre of Kot. According to him, it was carried out under the orders of the Queen; if he had not intervened, she would have put the heir-apparent and his brother to death and imprisoned the King.

Even after Jang Bahadur assumed absolute authority in the State, the Queen continued to be the nominal regent. Her homicidal tendencies, however, were irrepressible. She made several attempts to get Jang Bahadur assassinated. Some of the conspiratorial methods adopted by her have a Macbethian air about them. When all the attempts were foiled, Jang Bahadur called the State Council and informed it of her misdeeds. As a result, the regency was formally taken away from the Queen, and she was exiled.

* * *

Even in the hour of defeat and humiliation, the Queen was indomitable. She persuaded the King to accompany her in exile to Banaras, and in November 1846, the royal family departed for Banaras. Surendra was appointed the regent. The real ruler, however, was Jang Bahadur.

From this date began the absolute rule of the Ranas in Nepal, which lasted for a century. The Rana family continued to fill all important offices in the administration and in the army.

Even in her exile at Banaras, the Queen was up to her old tricks. She made repeated attempts to have Jang Bahadur assassinated. She even got King Rajendra to invade Nepal. The invasion was a ghastly failure and the King was taken prisoner. He was, however, brought back to the royal palace and kept in royal state, though under strict surveillance. Jang Bahadur, in the meantime, followed the subtle policy of playing Rajendra against Surendra, both of whom remained puppets in his hands.

With all possible rivals eliminated and his position consolidated, Jang Bahadur paid a visit to England after having appointed his brother Bam Bahadur to act as Prime Minister during his absence. His visit was a resounding success. He was able to impress British statesmen that a friendly Nepal could only be a bulwark for British rule in India.

A CORRECTION

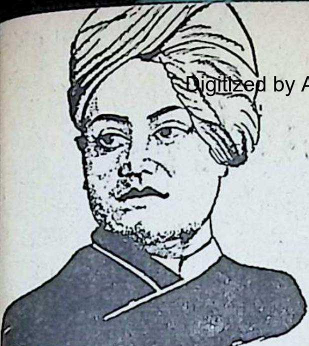
The footnote in column one on page 15 of the last issue is to be read as Sri Chinubhai Chimanlal, Mayor of Ahmedabad. The error is regretted.

—*Ed.*

Queen Victoria received him in audience and even took him to the Opera. Jang Bahadur applauded the singing of the *prima donna* appreciatively. The Queen turned to him and said: 'You have not understood what she is saying.' Jang Bahadur smiled and replied: 'No, Madam, nor do I understand what the nightingales are singing.' This illustrates not only Jang Bahadur's quickness of wit, but also his accomplishments as a courtier.

Shortly after his return from England, Jang Bahadur resigned the office of the Prime Minister on the ground of ill-health and installed his brother Bam Bahadur as Prime Minister. But in fact he continued to be the real ruler. He was so powerful that he was even offered the crown of Nepal by a deputation of its prominent men. Characteristically he rejected the offer, saying: 'I am not at all disposed to fill the place of one whom I have myself set upon the throne.'

(*Continued on page 24*)



Arise, Awake!

SWAMI VIVEKANANDA

THIS is the great ideal before us, and every one must be ready for it—the conquest f the whole world by India—othing less than that, and we ust all get ready for it, strain very nerve for it.

Up, India, and conquer the orld with your spirituality!

Aye, as has been declared on is soil first, love must conquer atred, hatred cannot conquer itelf.

Materialism and all its miseries an never be conquered by matealism.

Armies when they attempt to onquer armies only multiply and ake brutes of humanity.

Spirituality must conquer the est.

Slowly they are finding out that hat they want is spirituality to reserve them as nations.

They are waiting for it, they are ger for it.

Where is the supply to come om?

Where are the men ready to out to every country in the orld with the messages of the eat sages of India?

Where are the men who are ady to sacrifice everything, so that this message shall reach every corner of the world?

Such heroic souls are wanted to help the spread of truth.

Such heroic workers are wanted to go abroad and help to disseminate the great truths of the Vedanta.

The world wants it; without it the world will be destroyed.

The whole of the Western world is on a volcano which may burst tomorrow, go to pieces tomorrow.

They have searched every corner of the world and have found no respite.

They have drunk deep of the cup of pleasure and found it vanity.

Now is the time to work so that India's spiritual ideas may penetrate deep into the West.

Therefore, young men, I specially ask you to remember this.

We must go out, we must conquer the world through our spirituality and philosophy. There is no other alternative, we must do it or die.

The only condition of national life, of awakened and vigorous national life, is the conquest of the world by Indian thought.

[Courtesy: *Advaita Ashram*]

True Worship

Among the avatars of Lord Vishnu, that of Kapila is famous for its philosophical teaching. The following is an extract from Srimad Bhagavata wherein the Lord teaches His mother Devahuti the great truth about worshipping Him.

BLESSED LADY! The path of devotion is conceived in various ways according to different approaches; for by reason of nature, qualities, and approach, the minds of men differ.

That devotee, who, in a harmful manner, with vanity and intolerance, goes about ostentatiously, making distinctions between one being and another, and practises devotion, is of the lowest type, impelled by ignorance.

Contemplating material enjoyment, fame, or riches, he who, still making distinctions, worships Me in images, etc., is of the middling type, impelled by desire.

He who adores Me with a view to put an end to all actions (good or bad) or offering up all his actions to Me, the Supreme Being, or worships Me because I must be worshipped, he is of the superior type, though he has yet the sense of difference.

The characteristic of pure devotion to the Supreme Being is that it has no motive and is incessant.

That devotion is described as absolute by which one transcends the three dispositions (purity, passion, and darkness) and renders himself fit to become one with Me.

I am always present in all beings as their soul and yet, ignoring Me, mortal man conducts the mockery of image-worship.

He who ignores Me resident in all beings as the Soul and Master, and in his ignorance, takes to images, verily pours oblations of ghee on ash (i.e., worships [illegible] vain).

The mind of that man who hates Me abiding in another's body; who, in his pride, sees invidious distinctions and is inimically disposed to all beings, never attains tranquillity.

Blessed lady! when the worshipper is one who overlooks living beings, I am not satisfied with his worship in My image, however elaborate the rites and manifold the materials of his worship.

Doing one's appointed duty, one should adore Me, the Master, in images and the like, only so long as one is not able to realize in one's own heart Me who am established in every being.

That man of invidious perception who draws the line between himself and another, him Death pursues with its dangerous fear.

Therefore, with charity and honour and with friendship toward all and non-differentiating outlook, one should worship Me, the Soul of all beings, as enshrined in all beings.

Honouring them, one should mentally bow to all beings, realizing that the Lord the Master has entered them with an aspect of His own being.

The removal of sinful acts by expiatory rites which are also acts is not final; expiatory acts are for the unintelligent; knowledge is expiation.

When one keeps eating only wholesome food, diseases do not assail him; therefore one who observes the disciplines gradually qualifies himself for the supreme welfare.

But some, dependent solely on God, cast away all sin completely, even as the sun sweeps away the fog, solely through devotion to God.

If one is averse to the Lord, no amount of expiation will purify him.

I have danced my full now, O Gopal! With passion and fury as my petticoat, with lust for physical pleasure as my necklace, with delusion jingling as my anklets, with words of abuse as poetry, with mind full of false ideas as the big drum, with my movement in the company of the unholy as the steppings, with avarice as the earthen pitcher making sound inside, beating time in various ways, I have danced enough. I have worn illusion as my girdle, I have put on material craving as the mark on my forehead; I have demonstrated endless movements of my wants, without regard to time or place; O do remove all this nonsense of mine, O Son of Nanda!

—Surdas.

OUSHADHA HARANA

Hardly has it recovered from the shock inflicted by Angada, when Lanka is flooded with the hordes of vanaras who enter the city smashing its four main gates.

In the terrible war which ensues, every moment tells crushing defeat for the rakshasas.

Meanwhile wise counsellors like Malyavan fruitlessly attempt to dissuade Ravana. Indrajit resorts to delusive methods, and finds Lakshmana more than a match for him.

घायल बीर बिराजहिं कैसे।
कुसुमित किंसुक के तरु जैसे।।

As shine Kimsuka trees in flowers, so shone the wounded warriors.

लछिमन मेघनाद द्वौ जोधा।
भिरहिं परसपर करि अति क्रोधा।।
एकहि एक सकइ नहिं जीती।
निसिचर छल बल करइ अनीती।।

Lakshmana and Meghanada, the two warriors, fought with each other in rising fury, neither outwitting. Nevertheless, the Rakshasa adopted wily tricks and unfair means.

क्रोधवंत तब भयउ अनंता।
भंजेउ रथ सारथी तुरंता।।
नाना विधि प्रहार कर सेषा।
राच्छस भयउ प्रान अवसेषा।।

Lakshmana, who was but an *avatar* of Ananta, flew into a rage and in no time shattered the (enemy's) chariot with its driver. Sesha (Lakshmana) smote him in so many ways that the demon (Meghanada) was all but dead.

रावन सुत निज मन अनुमाना।
संकठ भयउ हरिहि मम प्राना।।
बीरघातिनी छाड़िसि साँगी।
तेज पुंज लछिमन उर लागी।।
मुरुछा भई सक्ति के लागें।
तब चलि गयउ निकट भय त्यागें।।

Ravana's son realised that he was in straits and the enemy would surely take his life. He threw a deadly javelin notorious for killing warriors, which shot with all brilliance; and lo! it struck Lakshmana in the breast. The blow was so smart that the prince swooned and Meghanada now went near him shedding all fear.

मेघनाद सम कोटि सत
जोधा रहे उठाइ।
जगदाधार सेष किमि
उठै चले खिसिआइ

A vast number of champions as ong as Meghanada tried to lift n; but how could Sesha, who pports the entire globe, be thus ed? Hence they returned rank- g with shame.

जामवंत कह बैद सुषेना।
लंका रहइ को पठई लेना॥
धरि लघु रूप गयउ हनुमंता।
आनेउ भवन समेत तुरंता॥

Jambavan said, "Sushena, the ysician, lives in Lanka; someone ould be sent to bring him here." suming a minute form Hanu- n went and immediately brought n, house and all.

राम पदारबिंद सिर
नायउ आइ सुषेन।
कहा नाम गिरि ओषधी
जाहु पवनसुत लेन॥

Sushena came and bowed his d at Sri Rama's lotus feet. He ntioned the name of the herb well as of the mountain where ould be had, and asked the son the wind-god to bring it."

राम चरन सरसिज उर राखी।
चला प्रभंजनसुत बल भाखी॥

nshrining Sri Rama's lotus in his heart and assuring the d of his own might, the son the wind-god departed.

हाँ दूत एक मरमु जनावा।
रावनु कालनेमि गृह आवा॥
दसमुख कहा मरमु तेहिं सुना।
पुनि पुनि कालनेमि सिरु धुना॥

At the other end a spy disclosed the secret to Ravana, who thereupon proceeded to the house of Kalanemi. The ten-headed demon told him all that he had to say, hearing which Kalanemi beat his head again and again.

देखत तुम्हहि नगरु जेहिं जारा।
तासु पंथ को रोकन हारा॥
भजि रघुपति करु हित आपना।
छाँड़हु नाथ मृषा जल्पना॥
नील कंज तनु सुंदर स्यामा।
हृदय राखु लोचनाभिरामा॥
मैं तैं मोर मूढता त्यागू।
महा मोह निसि सूतत जागू॥
काल ब्याल कर भच्छक जोई।
सपनेहुँ समर कि जीतिअ सोई॥

"Nobody can prevent him who burnt your capital before your very eyes. Therefore, adore the Lord of the Raghus in your own interest and abstain, my lord, from all vain prattle. Hold in your heart that lovely form, swarthy as the blue lotus, the delight of all eyes. Dismiss the foolish idea of 'I' and 'you', 'mine' and 'thine' and awake from slumber in the night of gross infatuation. Can anyone even dream of vanquishing Him in battle, who devours even the serpent of Time (which in its turn consumes the entire creation)?"

सुनि दसकंठ रिसान अति
तेहि मन कीन्ह बिचार।
राम दूत कर मरौं बरु यह खल रत
मल भार॥

When the ten-headed monster heard this, he flew into a tearing rage. Thereupon Kalanemi reasoned to himself: "I should rather die at the hands of Sri Rama's servant; for this wretch revels in his load of sins!"

अस कहि चला रचिसि मग माया।
सर मंदिर बर बाग बनाया॥

So saying to himself he departed. Resorting to his black art, he produced by the path a lake, a temple and a lovely garden.

मारुतसुत देखा सुभ आश्रम।
मुनिहि बूझि जल पियौं जाइ श्रम॥

The son of the wind-god saw the good hermitage and said to himself: "Let me ask leave of the hermit over there and drink some water, so that I may be relieved of my fatigue."

राच्छस कपट बेष तहँ सोहा।
मायापति दूतहि चह मोहा॥
जाइ पवनसुत नायउ माथा।
लाग सो कहै राम गुन गाथा॥

The demon (Kalanemi) had ensconced himself there in the deceitful guise of a hermit and sought to delude the messenger even of the Lord of Maya. The son of the wind-god went and bowed his head before him; and the demon in his turn began to recite Sri Rama's praises.

होत महा रन रावन रामहिं।
जितिहहिं राम न संसय या महिं॥
इहाँ भएँ मैं देखउँ भाई।
ग्यानदृष्टि बल मोहि अधिकाई॥

"A terrible war is raging between Sri Rama and Ravana, of which Rama will undoubtedl emerge victorious. I see every thing, my brother, even fro here; for my great strength lie in my intuition."

मागा जल तेहिं दीन्ह कमंडल।
कह कपि नहिं अघाउँ थोरें जल।
सर मज्जन करि आतुर आवहु।
दिच्छा देउँ ग्यान जेहिं पावहु।

On his asking for water, the de mon gave Hanuman his ow water-pot; but the *vanara* chie said, "My thirst will not b quenched by a small quantity o water." "Then take a plunge i the lake and speedily come bac After that I will initiate you an you will have spiritual insight."

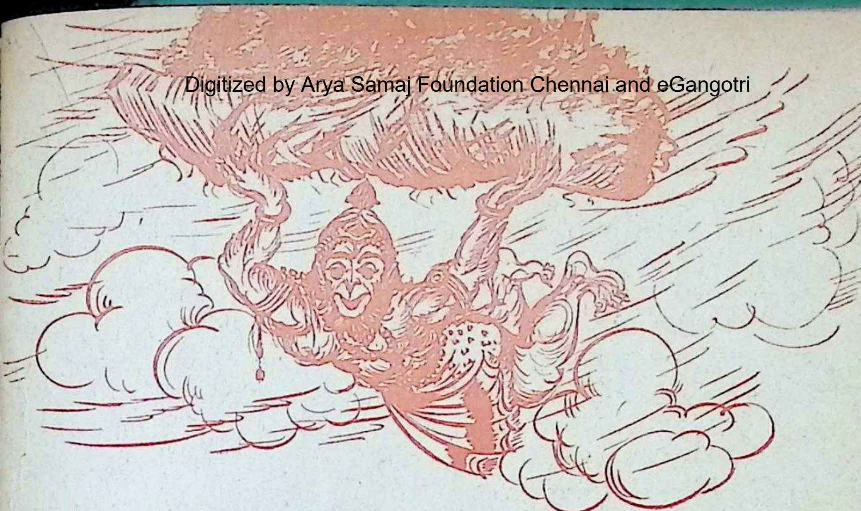
सर पैठत कपि पद गहा
मकरीं तब अकुलान
मारी सो धरि दिब्य तनु
चली गगन चढ़ि जान।

As soon as Hanuman steppe into the lake, a she-alligato caught him by the foot in grea excitement. Having been slain b Hanuman, she assumed a celestia form and, mounting an aerial ca soared into the heavens.

कपि तव दरस भइउँ निष्पापा।
मिटा तात मुनिबर कर सापा।

"By your very sight, O dea *vanara,* I have been absolved o all sins and the curse of the grea sage (which accounted for m birth in an alligator's womb) ha come to an end.

मुनि न होइ यह निसिचर घो
मानहु सत्य बचन कपि मोरा।



his fellow, O *vanara* chief, is hermit but a terrible demon: ieve my words to be true."

अस कहीं गई अपसरा जबहिं।
निसिचर निकट गयउ कपि तबहीं॥

So saying, the Apsara left for r abode in heaven, and Hanun immediately returned to the mon.

कह कपि मुनि गुरदछिना लेहू।
पाछें हमहि मंत्र तुम्ह देहू॥
सिर लंगूर लपेटि पछारा।
निज तनु प्रगटेसि मरती बारा॥
राम राम कहि छाड़ेसि प्राना।
सुनि मन हरषि चलेउ हनुमाना॥

Said the *vanara*: "First receive, ly sir, your fee as my spiritual ceptor and after that impart to the sacred formula." Hanun then twisted his tail round the hermit's head and knocked him down, and he appeared in his natural (demoniac) form at the moment of his death and gave up the ghost while muttering "Rama, Rama." Hanuman was delighted at heart to hear this name and proceeded on his journey.

देखा सैल न औषध चीन्हा।
सहसा कपि उपारि गिरि लीन्हा॥
गहि गिरि निसि नभ धावत भयऊ।
अवधपुरी ऊपर कपि गयऊ॥

He found the mountain but failed to single out the herb; he, therefore, lost no time in uprooting the mountain itself. Holding up the mountain in his hand, Hanuman darted back through the air while it was yet night and happened to pass over the city of Ayodhya.

Man does not attain the state of being unaffected by Karma by not performing work; nor does he attain that end by completely forsaking all work.

—Gita.

KULAPATI'S LETTER—*Contd.*

The deputation conferred upon Jang Bahadur the principalities of Kaski and Lamjam, giving him and his successors the title of Maharaja and confirming the Prime Ministership on Jang Bahadur's family on the principle of devolution to the eldest agnate.

Bam Bahadur died in May 1857 and Jang Bahadur resumed the office of the Prime Minister. Shortly after, the Great Revolt broke out in India, when he sent a few thousand Gurkhas to the assistance of the British India Government. Whatever we might think of Jang Bahadur's offer today, there is no doubt that it was a sound step towards consolidating the freedom of Nepal.

India was on the eve of dissolution, and nothing was likely to save its complete disintegration without a strong rule which locally was not available.

The Gurkha regiments helped the British to suppress the Revolt and Jang Bahadur came to be recognised as a sincere and loyal friend of the British. The British showered honours on him; the dignity of a Knight Commander of the Order of the Bath was conferred on him.

For the rest of his life, Jang Bahadur guarded his mountain State vigilantly, warily and even relentlessly. During the rest of his life, peace reigned in Nepal and Nepal remained independent. In February 1877, Jang Bahadur died.

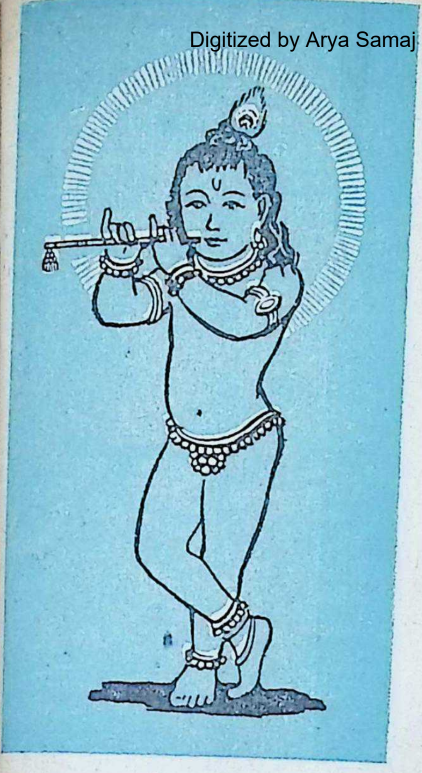
Jang Bahadur was a man of blood and thunder. He was reared in the rigorous climate of Nepal which makes man and nature ruthless, but he consolidated Nepal and gave it the strength to resist British domination. His statesmanship made a friendly and free Nepal indispensable to the British conquerors. And all this at a time when more powerful and resourceful States in India were falling like overripe fruits into the lap of Britain.

Yours sincerely,

K.M. Munshi

O Name of the Lord! Let there be the Vedas by hundreds, and by hundreds the piles of Puranas and Agamas; are these capable of giving the thought of the Lord without You? On the other hand, You who remove all weariness completely without any effort, can bestow that thought of the Lord without the aid of any of those.

—*Shridhara Venkatesha Ayya.*



Krishnavatara

K. M. Munshi

18.

Vasudeva and Devaki Return to Mathura

FIVE years elapsed since Vasudeva and Devaki had decided to leave Mathura.

During this period, they travel- d far and wide, from Prabhas on e sea of Saurashtra where the n-god dwelt, to the sacred Va- nasi on the banks of the divine nga where dwelt Shankar, God all the gods. On their way, y visited shrines and took puri- ng dips in sacred rivers.

Ultimately, on their way to Ba- kashram, the most sacred of all red places, they crossed the untain of flashing gems. On banks of the river Alaknanda ich sings by night, they also King Pandu, who lived with his queens, Kunti, Vasudeva's sister, and Madri, the Madra princess.

On the way, they also visited the sweet-scented Gandhamadan peak where beautiful flowers grew, the like of which could not be found in any land, nor ever sung of by any poet.

Finally, they reached Badrikashram, where they paid homage to the *rishis* who dwelt in mountain caves pursuing knowledge and laws of discipline, immersed in the quest of the Supreme. They also visited the *ashram* of Muni Krishna Dwaipayana Veda Vyas who, however, was at Kurukshetra at the time.

With uplifted souls, they admired the beauty of the snowy peaks and bathed in the fast swirling waters of the Alaknanda. Then they offered worship at the holy Badrikashram where the Lord Vishnu Himself had descended in the form of Narayana to teach man to merge himself in the Supreme with unwavering devotion.

While they were living at Badrikashram, they heard the news of the death of King Pandu and hastened back to bereaved Kunti.

It was a sad tale that she had to tell. It was spring time. The flowers were in bloom. The birds in flaming colours were full of the mating season's joy. King Pandu, in spite of having lived under a curse, was tempted by the joys of the season. His long-repressed ardour burst forth, driving him to enjoy the long forgotten delights in the arms of his younger queen, Madri. But the curse was inexorable. He died even as he lay in the arms of his queen.

At first, both Kunti and Madri wanted to join their lord on the funeral pyre, for that was the highest destiny for a devoted wife. But Madri would not listen to Kunti accompanying her. The three sons of Kunti and two of hers were very young; one of the two at least had to look after them. Ultimately, Madri joined the King to share with him the joys of the life to come, entrusting to the elder, Kunti, the care of all the five sons. Kunti, the mother of three sons, thus became the mother of five.

When Vasudeva and Devaki reached Pandukeshwar where Kunti lived, they found that the *rishis* had made arrangements to accompany her and her sons to Hastinapur, the capital of the kingdom of the mighty Kurus. They had also sent a message in advance to Bhishma, respectfully styled Pitamaha (Grandfather) that they were bringing Kunti and her sons.

Vasudeva had already made arrangements to return to the plains and before going home, had intended to pay his respects to Muni Veda Vyas at Kurukshetra. Kunti therefore decided to accompany them first to Kurukshetra to secure the blessings of the sage before going to Hastinapur.

When Devaki saw Kunti, her heart went out to the bereaved sister of her husband. Both of them wept in each other's arms, shedding tears over the misfortunes which had overtaken each of them.

Kunti envied the lot of Madri. 'Devaki, I am very unfortunate. The gods would not give me even the privilege of going to the other world with my lord,' she said, crying all the time.

'But Madri was right,' replied Devaki. 'You are the elder of the two and you can look after the sons so much better.'

Kunti nodded her head. 'You are right. That is why I consented. She was so much of a girl. I must do my duty by our sons. But I do not know what trick Queen Gandhari may have up her sleeve. She would, if she could, deny my sons the inheritance of their father.'

Though Devaki had every sympathy for Kunti, she envied her. She saw the happiness wh[illegible] Kunti felt whenever one of [illegible] sons climbed on her lap or a the five sons surrounded her, clamouring for her love. She, Devaki, was the unlucky one; she had eight sons, six of whom had been killed; the other two sons were far away in strange homes, children of mothers that were not theirs. She could not have even a glimpse of them.

Kunti's sons were very fine, all handsome and affectionate. Would her sons be ever so fine and have ever such affection for her? Devaki wondered.

The eldest, Yudhisthir, now eight years old, was looking serious beyond his years; in his eyes was transparent honesty. The second son, Bhima, a year younger, was tall and robust with an open smile and a hearty manner. Perhaps, her Balaram would be like that. The third son, Arjun, ust a year younger than her Krishna, was lithe, energetic and quick-witted. He was beautiful of ace and had a lovable temperament. Possibly, her Krishna would row up like this: 'Would he?' he asked herself. The other two sons, born of Madri, were small ut shapely and were intelligent ar beyond their years. All the ve were a perfect team; they ever quarrelled and never gave ny trouble to Kunti.

Travelling on foot by slow ages, they reached the plains ar sacred Rishikesh. From there ey travelled, women and childn by bullock carts, the men on ot or horses, with the party hich was there waiting for the return of Vasudeva, to the plains. All the time Kunti was worried over the kind of reception she and her sons would get in Hastinapur.

A day's journey was left when the two parties halted for the night under a huge banyan tree. Another party of five horsemen had already camped under a tree nearby. Vasudeva's curiosity was aroused. On enquiry he found that the party of horsemen was led by Prince Shakuni, a son of the King of Gandhara. He was brother of Gandhari, the queen of the blind King Dhritarashtra, Pandu's brother.

'Sister, why should this young man come to Kurukshetra at this time? I sense some danger,' Vasudeva inquired of Kunti.

'How do I know, brother? The Best of Kauravas (Pandu)* always said that he was a wicked boy.'

'Would Shakuni be interested in creating difficulties for you at Hastinapur?' asked Vasudeva.

'I should not be surprised,' replied Kunti. 'Gandhari is jealous of me. I do not know why; she has a hundred sons of her own. Brother, I leave my sons to the care of Mahadeva, God of gods, and the Best of Munis.'

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* The Hindu wives always referred to the husband in some term of respect till the post-War vulgarising influence of Hollywood culture taught some of them in large cities to refer to the husband by his personal name and as 'thou.'

Early next morning, the horsemen rode away to Kurukshetra and the other party proceeded on its way slowly in carts and on foot. About midday, Kurukshetra came in sight, a vast camp of huts on the banks of the five lakes formed out of the drying course of the sacred Saraswati. Devaki caught her breath as she saw the sacred smoke from a hundred sacrificial fires circling its way to heaven like so many prayers. In some of the lakes, sages and their disciples were offering their prayers to the midday sun. In others, women dressed in bark cloth, were giving bath to their children or filling their pots with water; and on all sides rose the musical chant of Vedic hymns in accents taught by Veda Vyas himself.

Directed by a young anchorite, Vasudeva, Devaki, the *rishis*, Kunti and her sons, went to the *ashram* of the Sage in the centre of the settlement where learned Brahmans were discussing abstruse problems of Existence with him. Kunti, Vasudeva and Devaki immediately recognised Muni Veda Vyas sitting in the centre of the audience on the platform built round a tree. There was no mistaking the dark skin, the massive head, the long flowing hair, the rather uneven features, the eyes of deep tenderness.

As soon as the Muni saw Kunti, Vasudeva and Devaki, he stopped talking and his face relaxed into a broad smile of welcome. By a gesture, he asked the audience to make room for the guests. Led by the *rishis* who had come with them, Kunti, her sons, Vasudeva and Devaki, came and prostrated themselves before him.

As the Sage blessed them, his eyes were lighted up with deep affection when he saw the five sons of Pandu, his grandsons, prostrating themselves before him, with the easy grace of children brought up in a well-bred family. As he made a sign, the five brothers came near him, standing respectfully with folded hands. Then he took the youngest, Sahadev, on his lap and gave a loving pat to the overgrown Bhima. The ladies and Vasudeva sat to his right, the *rishis* in front.

'Now, my sons, we shall meet tomorrow,' the Sage addressed his disciples. 'You must go and make proper arrangements for our guests.'

When the disciples had gone, the Sage in a soothing tone said to Kunti: 'Pritha, my child, your messenger told me all about your misfortunes. Madri was a gem among women. I know you will make no distinction between your sons and Madri's.'

'Master mine, you know what Madri was. She was a little girl to the last. Even when she was alive, I brought up Nakul and Sahadev as my own sons.'

'You are a blessed one,' the Sage said with a fond smile. 'You have loved children since you were a small girl. You also know how to command their love. You are a rare one among a thousand mothers.'

The second son, the overgrown Bhima, could not restrain himself and burst out in a loud voice: 'She loves Nakul and Sahadev more than us, I know.' Everyone laughed and Bhima also joined in the laughter.

The Sage turned affectionately to him. 'And don't you love them? They are very small brothers. You are so strong. It is for you to look after them,' he said.

'Oh! I look after them all right,' said Bhima proudly, again joining in the laughter uproariously. 'But while we play together, I throw them to the ground first.'

Young Yudhisthir interrupted in a serious and almost a paternal voice: 'Gurudev, Bhima is talking nonsense. We love each other so much.'

The bright eyes of Arjun nodded agreement and Kunti's heart was filled with gratitude for the gods who had given her such wonderful sons.

'That is very good,' said the Sage Vyas and turned to Vasudeva and Devaki. 'We shall talk about you when we are left to ourselves.'

'Vasudeva, do you know the new developments in Hastinapur?'

'No, Gurudev,' said Vasudeva.

'Shakuni, the prince of Gandhara, came to me this morning. He had left a little before you arrived.'

'Yes. He was camping at the same place where we had camped last night.'

'He brought a message for me from Queen Gandhari. Perhaps, a message inspired by himself,' said the Muni with a smile. 'The message was that Kunti's sons should remain with me here and not go to live in Hastinapur. Gandhari is very unhappy about Pandu's sons living as royal princes at the capital with the same rank as that of her sons. Shakuni also said that if you with your sons went to live at Hastinapur, possibly there would be fraternal strife in the future.'

As Kunti's fears were realised, her eyes were full of tears. 'Gurudev, what will happen to my sons?'

'Nothing that is not good for them,' said the Muni. 'I have already sent word to Mother and to the Venerable Bhishma that I myself am bringing Pandu's sons and that they should be received with due ceremony.'

'What will Shakuni do, Master?' asked Vasudeva.

The Sage smiled. 'He will stay in Hastinapur to look after his nephews. But Venerable Bhishma is *Dharma* himself; he will look after them all equally. They are also as much my children as these sons of Pandu and as beloved. Vasudeva, you should come with us to Hastinapur.'

When Vasudeva and Devaki were left alone with the Sage, he told them that Akrura had come to the *ashram* and was waiting for them. Akrura was sent for, and when he came, he prostrated himself before the Sage, took the dust off his feet and embraced Vasudeva.

Akrura then told them of the wicked designs of Kamsa; of how Krishna had escaped all danger, and of how Krishna was growing up. He also told them of the pranks that he had been playing and how everyone, old and young, loved him.

'But, before I came, something terrible happened, gracious Master,' Akrura added.

'What was it?'

'Gokul was infested by wolves. Night after night, they came in their hundreds from the Mahavana and began to devour little children. It was a terrible calamity. Nanda and Yashoda and all the *gopas* and *gopis* of Gokul decided to migrate to Vrindavan.'

'Is Krishna safe?' asked Devaki, in a choking voice.

With a smile of deep affection, the Muni turned his kindly eyes towards Devaki. 'Devaki, don't worry. You are a mother; your maternal affection does not allow you to see the truth. You think that Krishna, your son, needs protection. It is the other way round. The world needs his protection.'

'But, who will look after his education?' interrupted Vasudeva. 'He will grow up as a cowherd.'

'I have already talked to young Sandipa,' said the Sage. 'He knows the arts of war as also the wisdom of the ancients. I have already settled with Akrura that he will take him to Vrindavan where he will set up an *ashram*.'

'Now, Akrura, Devaki is anxious to hear all about Krishna. I will now go for my midday *sandhya*. Then you can go for your meals,' said the Sage and rose from his seat. All others rose and prostrated themselves before him.

As the Sage walked away, they looked at his sinewy, lean figure, erect as a staff, most reverently. None came into his presence, but felt that the Sage was his own and that no higher purpose in life could there be than to listen to his advice.

Then Devaki turned impatiently to Akrura: 'Eldest*, now tell me all about my beloved,' and she sat down in front of Akrura, Vasudeva by her side.

'Devaki, Krishna has fulfilled all our hopes. He is healthy, active and intelligent. He is full of pranks. No one in Gokul could live if he did not play them.' Then Akrura told Devaki all about Krishna. He added: 'Only a month ago, the fearful thing I just mentioned did happen. For some reasons, the wolves of Mahavana in their hundreds invaded Gokul. They carried away children, calves, dogs, even one or two men.

'O, my mother!' exclaimed Devaki.

'This was repeated day after

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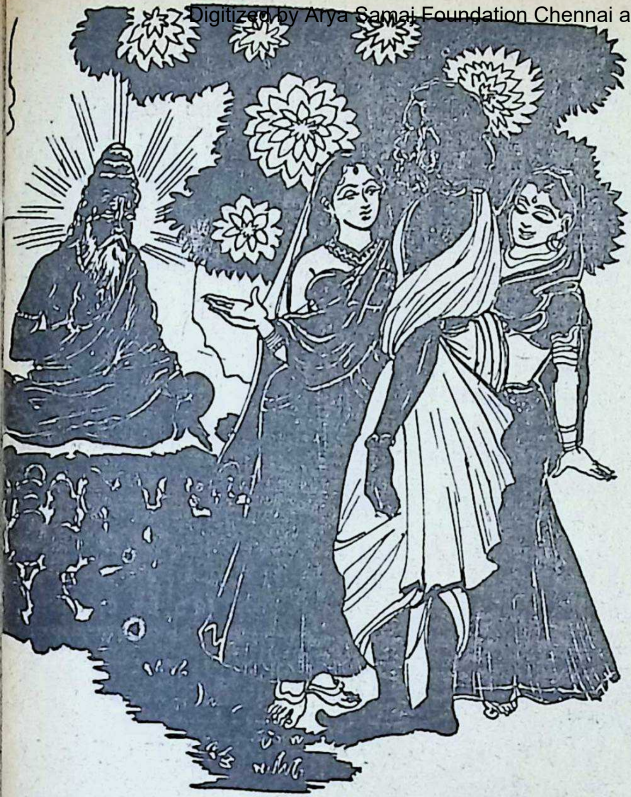
* A term used by a wife for the elder brother of her husband.



day and Yadavas were in a panic. Night after night, they watched for the invading beasts. No one could sleep, for their howls struck terror in every heart.'

'What happened then?' asked Vasudeva.

'Nanda sent me a message and we decided that Gokul should be evacuated and all the Yadavas should migrate to Vrindavan.'

'Did they do it? How was Krishna?'

'He is a wonderful boy. He led the exodus at the head of all children, his little staff in hand and Balaram by his side,' said Akrura.

'Was their journey happy?' asked Vasudeva.

'Oh yes,' said Akrura. 'They halted on their way at Mathura. I went to the outskirts to receive them. And as I saw Krishna, my eyes were full of tears of joy.'

'Did you meet Krishna?'

'He was the leader though he kept Balaram always in front. He led all the children. He would not sit in the cart, and seeing him walking, no child of his age or older would sit in a cart.'

'How was he?'

'He was glorious, with his little staff, his gold-cloth turban with the feather of a peacock, his little nose-ring swinging bravely. Nanda was very proud and very happy.'

'How is Balaram?' asked Vasudeva.

'He is a tall, fine-looking, robust boy. And the two boys love each other. Krishna, though the cleverer of the two, has inherited the perfect grace of manners which characterise you, Vasudeva. He never lets Balaram or any one feel that he alone is the darling of everyone. Everyone feels that Krishna shares all the love he receives with everyone.'

'Oh, God of gods, when shall I see my beloved again?' asked Devaki.

'Then what happened to the Yadavas?'

'Oh, they have settled down in Vrindavan happily. They are cutting the forests and building up a new settlement. Vrishnis have helped them.'

'When is Kamsa returning from the wars?' asked Vasudeva.

'His father-in-law Jarasandh is out for an *Ashvamedha* and Kamsa is now leading the sacred horse to Kalinga.'

'The God of gods is very merciful. Now we can return to Mathura,' said Vasudeva.

And thus it came to pass that the five sons of Pandu were received with the honours due to royal princes at Hastinapur. The Venerable Bhishma, guardian of Kuru's empire, blessed them. Dhritarashtra, the king, embraced them with affection and tears rolled down his blind eyes for he deeply loved his brother Pandu. And the old, great grandmother, Satyavati, embraced them and smelt their heads. She was happy that the gods had now willed that the line of her lord, the great king Santanu, should not terminate.

[*To be continued*]

BHAVAN'S JOURNAL

Issue dated November 1, 1959 will be the

DIVALI NUMBER

Sprightly as ever, it will carry among others learned articles by H. H. Jagadguru Sri Sankaracharya of Kanchi, Swami Sivananda, Swami Atmananda, Rashtrapati Rajendra Prasad, Rajaji, Dr. C. P. Ramaswamy Aiyar. Sri C. R. Pattabhiraman, Sri V. K. Narasimhan, Mahakavi Sankara Kurup, besides selections from Sri Sankara Bhagavatpada, Lila Shuka's **Krishna Karnamrita**, etc.

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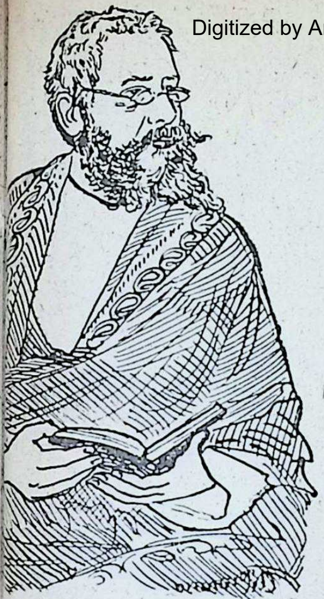
How God Came Into

MAHARSHI DEBENDRANATH TAGORE'S LIFE



When his father died, Debendranath Tagore (Rabindranath Tagore's father) was faced with the choice of performing the customary Hindu funeral rites, in which offerings are made to various gods, or of remaining true to his vow to renounce idolatry. The decision came to him in this dream.

God guided him in his dream

WHICH would triumph, the world or religion?—one could not tell—this was what worried me.

My constant prayer to God was "Vouchsafe strength unto my weak heart, be Thou my refuge."

All these anxieties and troubles would not let me sleep at night, my head felt dazed on the pillow. I would now doze off and again wake up. It was as if I was sleeping on the borderland between waking and sleeping.

At such a time some one came to me in the dark and said "Get up." and I at once sat up.

He said "Get out of bed" and got up; he said "follow me" and followed.

He went down the steps leading out of the inner apartments; I did the same and came out into the courtyard with him. We stood before the front door. The *durwans* were sleeping.

My guide touched the door, and the two wings flew open at once. I went out with him into the street in front of the house.

He seemed to be a shadowlike form. I could not see him clearly, but felt myself constrained to do immediately whatever he bade me.

From thence he mounted up upwards to the sky, I also followed him. Clusters of stars and planets were shedding a bright lustre, right and left and in front of me, and I was passing through them.

On the way I entered a sea of mist, where the stars and planets were no longer visible. After traversing the mist for some distance I came upon a still full moon, like a small island in that vaporous ocean.

The nearer I came the larger grew that moon. It no longer appeared round, but flat like our earth.

The apparition went and stood on that earth, and I did likewise. The ground was all of white marble. Not a single blade of grass was there—no flowers, no fruit. Only that bare white plain stretched all around.

The moonlight there was not derived from the sun. It shone by virtue of its own light. The rays of the sun could not penetrate the surrounding mist. Its own light was very soft, like the shade we have in the daytime. The air was pleasing to the senses.

In the course of my journey across this plain I entered one of its cities. All the houses and all the streets were of white marble, not a single soul was to be seen in the clean and bright and polished streets. No noise was to be heard, everything was calm and peaceful.

My guide entered a house by the road and went up to the second floor, I also went with him. I found myself in a spacious room, in which there were a table and some chairs of white marble. He told me to sit down, and I sat down in one of the chairs. The phantom then vanished.

Nobody else was there. I sat silent in that silent room. Shortly afterwards the curtain of one of the doors in front of the room was drawn aside and my mother appeared. Her hair was down, just as I had seen it on the day of her death.

When she died, I never thought that she was dead. Even when I came back from the burning ground after performing her funeral ceremonies, I could not believe that she was dead. I felt sure that she was still alive.

Now I saw that living mother of mine before me. She said "I wanted to see thee, so I sent for thee. Hast thou really become one who has known Brahma? Sanctified is the family, fulfilled is the mother's desire."

On seeing her, and hearing these sweet words of hers my slumber gave way before a flood of joy.

I found myself still tossing on my bed.

[From his *Autobiography*]

Dharma when violated, verily, destroys; Dharma, when preserved, preserves: therefore, Dharma should not be violated, lest the violated Dharma destroy us.

—*Manu Smriti.*

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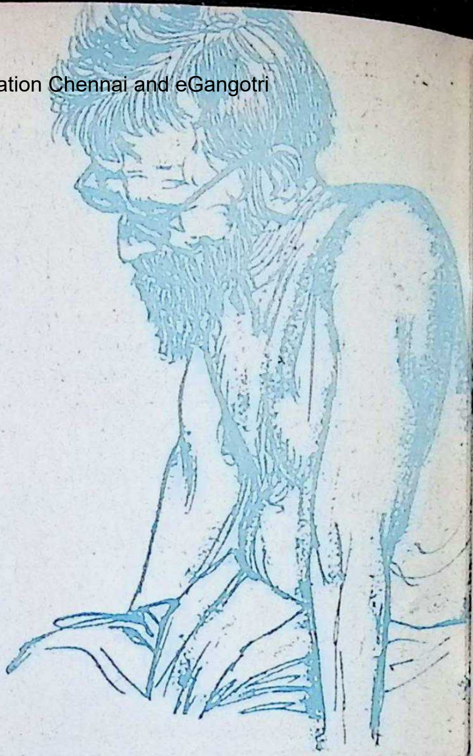


ALL draw charming pictures of heaven. But what is the road to it?

Those who have a clear grasp of Sarvodaya philosophy speak of it highly, meaning that it is good, and nobody has any doubt about it.

But they add a rider, "Can it be implemented as things stand today?"

When the word "Sarvodaya" became current, people welcomed the idea but entertained doubts about its efficacy.

As a result of my eight years' labour people have come to believe that it is not at all impracticable.

Co-existence Is Too Inadequate:

Factors of division have now, in this age of science, become factors of unity. That is why the boundaries between countries will crumble and are crumbling.

It is now not possible for groups of people and small countries to live in isolation as they like and say stoically, "Let the world go the way it likes, we shall go our own."

Nowadays the word 'co-existence' has got going but it is too inadequate to serve the purpose. It is co-operation that is now needed. Today we cannot afford to live separately.

Japan, India and some other countries are worried over increase in population. But Russia with her very extensive area is thinking of increasing her population. And she encourages increase of population.

So, one part of the world endeavours to arrest the growth of population while the other endeavours to increase it. This state of world cannot last long.

An Australian had been with me for some time. I told him that the basic ideal of *bhoodan* movement was that there should be no private ownership in land.

Co-operation Is What Is Needed

VINOBA BHAVE

I said: Like air and water, land also belonged to all collectively. The significance of the *bhoodan* movement was that the Japanese and Chinese also had claim over the lands in Australia.

My plea appealed to him. But he doubted if Australians would accept it.

I said to him that to accept or to reject was the business of Australians. But he might take it that if it was rejected, there would be no peace in this age of science.

Science would perforce unite the world. If it was not so, mankind would be wiped out of existence.

Now a citizen of any State in India is a citizen of India. Similarly we have to see that a citizen of any country would be a citizen of the world.

Thus, all boundaries will disappear. There will be no visa, no passport, nothing. Man will be free to go to any part of the world and shall have the opportunity to work and live lovingly.

Only when the world is thus re-shaped will its problems be solved.

People know that my philosophy is based on peace, sacrifice and non-violence. Why am I so much enamoured of non-violence?

My reply to this is: because I love science and I love non-violence.

I want science to advance very much and advance it shall. No one can arrest its progress.

If there is marriage between science and violence then the world will cease to exist.

I am yearning for the day when atomic energy will reach every village for utility purposes. It is a potential power for decentralisation which can make villages self-sufficient.

Many people think that Sarvodaya is an outdated philosophy with retrograde ideals and is averse to science. But this is absolutely a wrong assessment.

If there be any power that can rightly handle science it is non-violence. In any other hand science will prove the doom of mankind.

But if the potentialities of science be harnessed to non-violence humanity will prosper and be happy.

The small nations of today cannot exist long. The world is bound to be a unified entity.

Whether we work for a district, or work for a State or for a country, we should have the picture of the whole world before us. We have to carry on with our work with this objective approach.

While working for the development of our country we shall have to think that we are citizens of the world. Only then shall we stand longer. Otherwise we shall not be able to develop our country.

Those who will work for advancement of their own ends, isolated from the world, will fail in their work and get lost.

We welcome science and want to utilize scientific knowledge for the happiness of man.

But the best use of science is possible only when non-violence and the plan for decentralisation are added to it.

I say the village-state will be at one end and the world-state at the other. If the link between the two be not strong, then it will give way.

One World—with the watchword *Jai-Jagat* at one end and the village with *Jai-Gramdan* at the other—will forge such a strong link. The many intermediate States will progress and prosper.

Racialism, religion and languages which are inseparable from humanity should be put to good use. We should utilize them as tools and not become tools in their hands.

[*From a recent speech.*]

THE GOD ON TOP

The guru said: "Everything that exists is God," and the disciple understood this literally.

Passing along the road, the latter met an elephant. The driver shouted from his high place: "Move away, move away!"

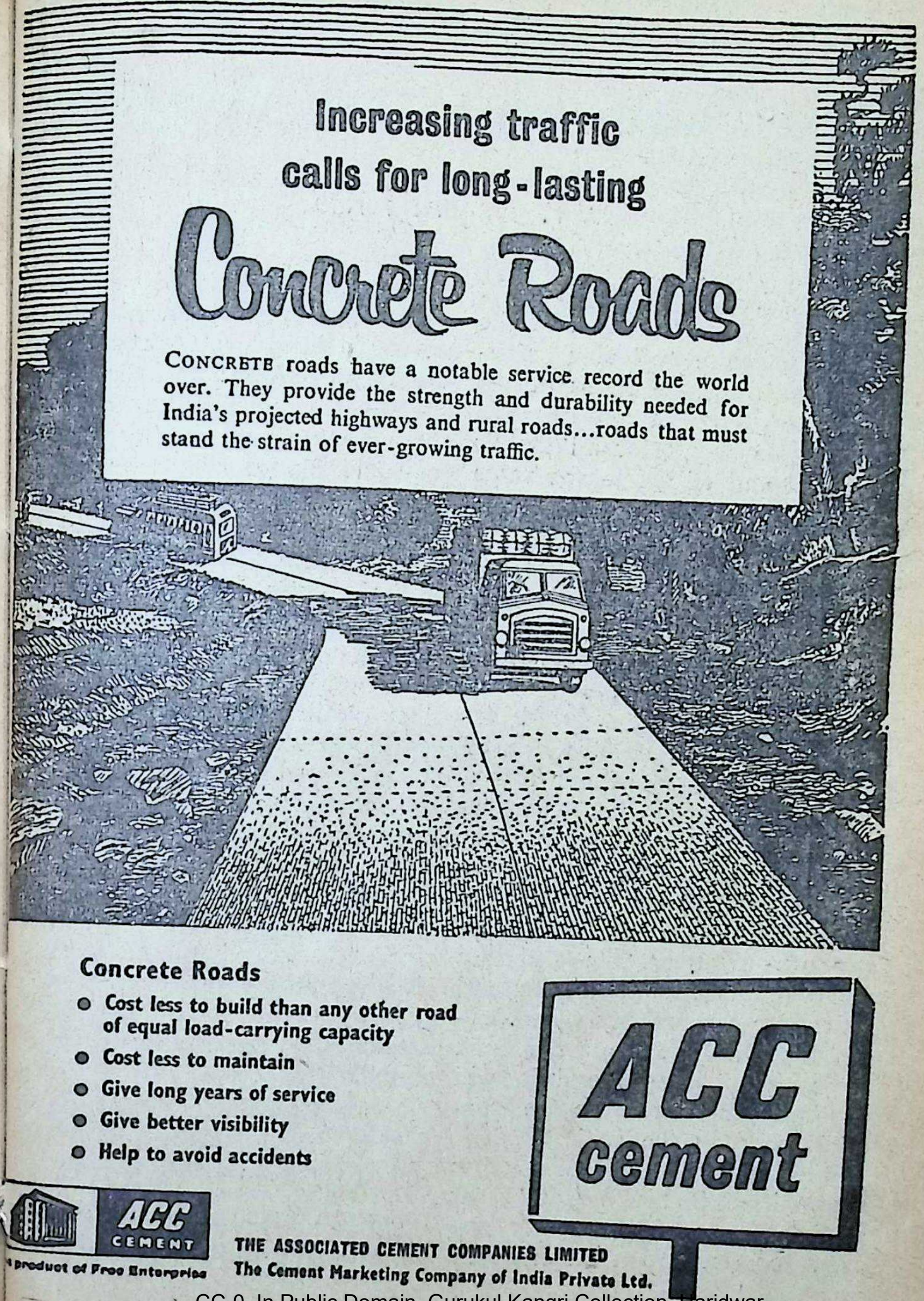
But the disciple thought: "Why should I move away? I am God and so is the elephant. What fear can God have of himself?"

Thinking thus he did not move.

At last the elephant took him by his trunk and dashed him aside. He was severely hurt, and going back to his guru, he told his story.

The guru said: "It is quite true that you are God. It is true that the elephant is God too, but God was also in the form of the elephant-driver. Why did you not listen to the God on top?"

—*Sri Ramakrishna Paramahamsa*



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Dr. S. Radhakrishnan: The Man and His Works

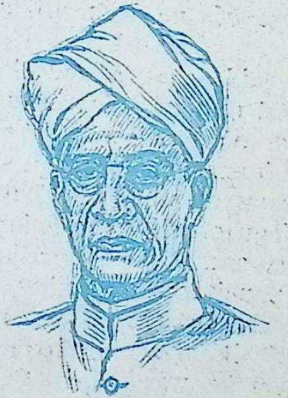
Dr. P. Nagaraja Rao

DR. S. RADHAKRISHNAN is the finest product of the contemporary Indian renaissance, which is the result of the impact of Western and Eastern ideals. He stands for all that is universal and of permanent value in Hindu thought. He has assimilated the best of the West. His fascination for the West has not stultified his freedom of thought. He combines in himself the roles of a philosopher, a prophet striving towards the unification of all faiths, an eminent educationist and a statesman. He is one of the finest speakers of our age.

As a philosopher, he has to his credit the most splendid account of the Indian philosophy in two volumes. The massive erudition, the brilliant style, the cogent array of quotations, the authentic documentation, the interesting and instructive comparisons with Western thought have made the book a permanent classic and it will continue for long to be the standard work on the subject.

Radhakrishnan's genius has shown itself in his rare ability as an interpreter of philosophy and as a constructive metaphysician. As an interpreter he is second to none. He is the hero of a thousand platforms and can speak on the most intricate and difficult subjects without reference to notes. His phenomenal memory is only equalled by his eloquence and it is illuminated by his profound scholarship and ample topical reference. His style of speaking without notes is not confined to ceremonial functions but it is extended to academic performances also. His six Hibbert lectures on 'An Idealist View of Life' delivered in London in 1930, his 'Kamala Lectures' in Calcutta in 1942, made a deep impression on the audience. It is on record that when Radhakrishnan delivered the British Academy lecture on Gautama the Buddha, the president, while thanking him, said that the lecture on the master-mind Buddha was not only on the master-mind but was also by a master-mind.

In his Hibbert lectures Radhakrishnan propounded his system of philosophy, which is based on Sankara's Vedanta. Some critics express the view that Radhakrishnan has no distinct system of his own as Russell, Whitehead or James. Professor Muirhead's reply to the critics is: "It is Radhakrishnan's modesty that disclaims any originality for the views his books expound. But if originality in philosophy, as in poetry, consists not in the novelty of the tale, not even in the distribution of light and shade in the telling of it, but in the depth with which its significance is grasped and made to dominate over the details, his book (*Idealist View of Life*) never fails in this quality."



Radhakrishnan's interpretation of Buddhism is positive. He has reconciled the tenets of the Advaita of Sankara and the Buddhist concept of Reality. He has assessed the great stature of Buddha, by interpreting his message not as nihilism but as the finest type of "applied metaphysics" and as a form of ethical idealism. His excellent translation and edition of the *Dhammapada* bears testimony to this. He has reconciled the two great religions, Buddhism and Hinduism, and has lifted them from their traditional antagonism and mutual intolerance. He has claimed back Buddha into the Hindu heritage by his power of argument against the opposition of the orthodox Vedantins.

Radhakrishnan's services to Hinduism are great. He has translated the *Bhagavad Gita* and the Upanishads into English. He has given a positive interpretation of the philosophy of Sankara. He has defended the original, pure, non-dogmatic, scientific, humanistic, spiritual and universal Hinduism in all his writings and speeches. He has told the world that true religion is the most efficient instrument of social regeneration. In almost all his speeches and writings he has put forth the ideal of the Religion of the Spirit. He has inveighed against the false, dogmatic religions that make for heterodoxy, blasphemy, cruelty, conversion and other evils. The function of true religion is to foster humanist ideals and world-unity. It must harmonise the claims of the mind, heart and spirit. Religion is the response of the total nature of man. Technology and science have made the unity of the world a possibility, but to make it actual is the role of religion. Religion is not mere faith, it is work also. It is dynamic, not quiescent. It must help us transform life and give us a new outlook. It banishes disquiet, anguish, sense of aimlessness from our fragile and fugitive existence. Radhakrishnan believes that at the core of every great religion there is the field of wide agreement. That field of agreement, he calls the religion of the spirit; other savants call it 'eternal gospel' or 'perennial philosophy.' It is the pure religion that can reduce the world's tension. We have to build from inside, and a true faith alone can engender tolerance and fellow-feeling. Radhakrishnan holds that India has in her religion and temperament such an outlook. She should revive it. By it she can save herself from moral and spiritual crisis, and hold out a model to the rest of the world.

Radhakrishnan has laid the foundation for a universal religion that satisfies the demands of Reason and the needs of humanity. He has searched the hearts of all religions and the writings of all the mystics of the East and the West. These ideals of a universal religion are expressed in his book, *Eastern Religions and Western Thought,* published when he was a professor at Oxford in 1939. The book was hailed in the *Times Literary Supplement* as a book which indicated a turning-point in religion. These ideals are again explained in his book, *Recovery of Faith* in "The World Perspective Series" (1954). In his book *East and West* (1955) he records his reflections on the relations of the East and the West. He pleads for a global outlook and an integrated approach to the problems of the world. He says it is not enough for us to listen to voices of Plato, Aristotle, Kant, Hegel, Shakespeare, Mill, but we must also listen to Sankara, Buddha, Krishna, Gandhi, etc. His work in the field of comparative religion and his earnest efforts to restore the true conception of religion are permanent claims to his greatness. It is this theme that glows in his speeches and holds his audience spellbound.

In the service of this cause he has never forgotten the works of Gandhiji and to present his ideas as the striking illustration of the religion of the spirit. He has presented Gandhiji in a commemoration volume on his 70th birthday under the caption, 'Essays and Reflections on the Life of Gandhiji.'

Radhakrishnan has held with distinction different offices as Vice-Chancellor of two universities, a member of the Intellectual Co-operation Board, Chairman of Radhakrishnan University Commission, Chairman of the UNESCO, Ambassador in USSR and now India's Vice-President.

Next to religion, education has been the field of his activity. To him students are near-divine. He has always been able to touch their hearts and hold their loyalties. There is not a university where he has not delivered the convocation address. He feels most at home among students.

Radhakrishnan's system of philosophy can briefly be described as 'Spiritual Humanism.' He believes in the existence of an *Absolute* which is posited on the authority of scriptures, but affirmed by spiritual experience. The *Absolute* is dynamic; it is manifested progressively in Matter, Soul, World and God. God and *Absolute* are both real. God is the *Absolute* in the personal form in world-context. Every soul is divine in nature. Its separatist view is due to ignorance of the essence of the whole. The individual's soul reaches consummation in 'God-union,' through works, meditation and *bhakti*. He does not believe that the world is unreal. To him spiritual realisation does not mean loss of individuality or ceasing to do any work. He believes in the power of intuition, and to his mind intuition is not anti- or contra-intellectual. It is a higher form of consciousness to discern Reality. "We discover by intuition and prove by logic." He supports his metaphysics at every step with arguments and evidence. In brief, this is the outline of his system.

In 1952 a sumptuous volume of 883 pages was published in the "Library of the Living Philosophers Series" by Schillys. He shares this honour with Moore, Russell, Einstein and Santayana. The world of philosophy honoured him by presenting him with a volume of studies on his 60th birthday. As far back as 1930, he was known to the Western world as a representative Idealist, and he had the honour of having his name linked with that of Bosanquet.

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Radhakrishnan the man is not any the less great than his works. He is essentially shy and a man of few words, especially in the company of persons not familiar to him. He was the least donnish of all dons. Once a friend of his tried in familiar tones, in the course of an informal conversa-

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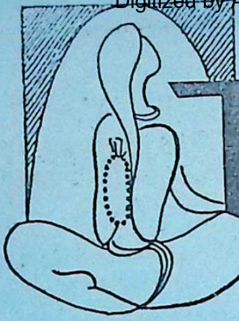

K. M. Munshi's
Tapasvini

A SOCIO-POLITICAL NOVEL

Translated from Gujarati by Sri H. M. Patel (I.C.S. Retd.)

PART I

Radharaman, brilliant in his schooldays in curricular and extra-curricular activities, proved a successful lawyer.

For the London-returned barrister the death of his first wife was no more than a passing trifle. His friend Dr. Jiwanchand had no difficulty in presenting a number of well-placed girls for the selection of his friend who at last fixed his choice on Sheela.

The married life of Sheela was extremely happy; the charm she exercised as wife and the social position her husband held, combined to make them happy beyond measure. But she discovered some dark spots in it as she noticed her husband's unseemly conduct towards Rawa's grandfather. For the first time in life she felt dissatisfied with the barrister.

5. BACK TO THE GAY PAST

DURING the past four days, Radharaman had been in a state of suppressed fury. Never before had he experienced the sense of frustration following failure. So far his ego and vanity had never been wounded. He had almost come to believe that the world existed only for his benefit and that humanity was there only to humour him.

Radharaman's father had learned from some of his Parsi friends that real culture lay in adopting European manners and mode of living. He had come to believe that unless one ate meat and drank liquor, one was not to be counted as cultured; and he had regulated his life accordingly.

Radharaman's mother, on the other hand, had without her husband's knowledge regularly worshipped in the temples and had also pored over the *Gita* during his absence from home. But, with the acquisition of wealth and the adoption of the European mode of living, Radharaman's father had swept customary religious practices out of his house. Even to wear a *dhoti* was, in his eyes, undignified for a man of his position.

He instilled these ideas in his son's mind and insisted upon his putting on Western attire from his childhood. When his son grew up, he got him enrolled in St. Xavier's School and later in the St. Xavier's College, making him pay particular attention to the study of English and French. The father also took special care to see that his son was insulated against Indian culture and Indian ideals.

Radharaman's mother was profoundly unhappy at the denationalisation of her son. But she was helpless as she did not have the requisite courage to protest.

Naturally, Radharaman developed, from his childhood, an utter contempt for Hindu customs, culture, ideals and literature. He had a hazy recollection of Sri Rama and Sri Krishna about whom his mother had told him innumerable stories when he was a boy and even that vague memory had faded out with time. His three years' stay in England had completely transformed him, body and soul. To him, the European way was the apogee of cultured living. He also developed a liking for the Western dances and parties as they gave him an opportunity of close physical proximity to the opposite sex.

Radharaman was convinced that

manliness consisted in drinking and sex indulgence. Following the practice of a few successful lawyers of Bombay, he used to go abroad—either to France or Switzerland—for three or four months every year. Before he married Sheela, he utilised these trips to seek the company of women of easy virtue. He took special delight in visiting the *Folies Bergere* in Paris to witness the exhibition of feminine flesh in the nude. He considered it a great achievement if he succeeded in inducing any French woman to go with him to the beaches of Deauville. On his return to India he loved to brag about these amatory adventures to his special cronies in the Bar Library.

After his marriage with Sheela, Radharaman underwent a great sea change. He was captivated by Sheela's beauty and hypnotized by her personality. Sheela had impeccable taste and she had re-furnished and re-arranged the house with elegance. Within a short time, she proved quite a success at parties and social functions and in the clubs. Her success had satisfied Radharaman's vanity.

His ego was gratified by Sheela's devotion to him. She took delight in anticipating his slightest wish. Radharaman loved to see in her eyes the obvious pleasure she felt while hearing him being praised lavishly. During the three years of their marriage, Radharaman had never even once thought of extra-marital adventures. It looked as though his days of amatory roving were over.

But now for the past four days, Radharaman was furious. By temperament, he could not brook opposition. Sheela had brought a vagrant boy into his house without his permission; she had looked after him as if he had been an important guest; she had gone beyond limits and invited that old wretched Brahman; and above all, she had even undertaken to educate the boy—all this was a blow to Radharaman's pride.

An ordinary person would have raged at his wife in an outburst of fury: would have quarrelled with her and would have forgotten all about it after a time. But Radharaman was not an ordinary man. He felt his vanity wounded. His wife had taken undue advantage of the love and affection he had showered on her and seemed to be doing what she liked without any regard for his feelings. He felt that she had now exceeded all limits. He, therefore, made up his mind to teach her a lesson.

When Radharaman got up in the morning, his anger had not abated. It found vent in an ominous silence. He did not utter a single word to Sheela at the breakfast table and completely ignored her. Later in the day, even while arguing before the Court, his wounded vanity continued to feed his anger.

As usual, Sheela arrived at Radharaman's chamber at half past seven that evening to fetch him. He was closeted with Bamanshaw, one of his 'devils'. Completely ignorant of the dangerous mood of her husband, she greeted him, "Good evening, good evening" and Radharaman pretended not to see her, apparently busy looking for something in his drawer.

How could Sheela know of the suppressed fury of her husband? The innocent wife said to Radharaman affectionately: "I have brought you something. Shastriji has just completed his *Satyanarayan Puja* and he has specially sent this *prasad* for you." Sheela held out her hand to Radharaman to offer him an almond.

Radharaman's fury now burst the bounds. He snatched the almond from Sheela and threw it out of the window. His eyes emitted fire.

"Why," he shouted, "did you bring that wretched Brahman to my house?" He used the words "my house" deliberately. Sheela realised what he meant. Her countenance fell; her lips trembled and she almost lost control over herself.

Throughout the whole day, he had found it impossible to control his fury. Now had Bamanshaw not been present, he might even have slapped Sheela. Angry thoughts raced through his mind: "I accepted this ordinary girl as my wife; I gave her all the comforts that money could provide; I helped her to develop her personality; I gave her love; I gave her every pleasure that she sought; in fact I gave her everything. And today she feels she has become the mistress of my house. Without any regard for my feelings, she has visited that wretched Brahman. After all, a woman is a woman. I taught her everything and gave her a place in high society. And she shows me her gratitude by going to that beggar's house in Bhoiwada, that miserable swine, and accepting from him some dirty *prasad*. Low bred as she is, how can she know anything better?"

Radharaman did not want to create a scene in front of Bamanshaw and thus advertise his domestic disharmony. So he got up and went to the dressing-room to change his court dress. But angry thoughts continued to spark in his mind: "She has now come out in her true colours. Very well, I will teach her a lesson. I will not rest until I have made her eat the humble pie."

After changing, he came out, put on his hat and, without even looking at Sheela, said rather loudly but to no one in particular that he was going to the club with Bamanshaw and that he would not dine at home and would return late. Saying that, he stalked out of his chambers leaving Sheela dumbstruck.

Bamanshaw had been taken aback at having been a witness to this domestic quarrel; but he suddenly remembered his manners and wishing "good night" to Sheela, ran after Radharaman. Sheela, left alone in the chamber, broke into tears.

Radharaman and Bamanshaw went to the Willingdon Club in Bamanshaw's car where Radharaman was greeted by a group of friends. One of his Parsi friends came up to him and remarked: "Radha, you have come alone today. Where is Madam?"

"Don't be stupid," replied Radharaman and ordered a general round of whisky. After a peg or two had oiled his system, Radharaman was his usual self. "Life" he remarked to the company, "must be lived and lived well. Our people do not know how to live at all. They merely exist."

After a while, he got up and went to the telephone and dialled a number. "Mary, it is I, Radha Dalal. Don't you remember me? What are you doing? Are you alone? Free? Alright. Have you something for me to eat? Of course after many years we are meeting. Have you looked after yourself well? I am glad. Don't be extravagant. You understand?"

Radharaman returned to his friends. But, soon after, he went away to Colaba to meet his old paramour, Mary.

Several pegs of whisky had put Radharaman in good humour. It was as though the chains which had bound him to good conduct had snapped. He felt like a bird suddenly released from the cage and he was inclined to go and indulge in all his whims and fancies. In such a mood, he could not help mentally addressing Sheela: "You will see. I will show you."

• • •

In the early hours of the morning, Radharaman returned home, still under the influence of the liquor. After changing, he staggered into his bedroom. There he saw Sheela seated on a chair, still crying. Without a word to her, he went and lay down in his bed murmuring "wretched woman".

Sheela got up, wiped away her tears and stood by the side of his bed. But Radharaman was already in an alcoholic coma. For quite some time, Sheela stood like a statue, tears welling from her eyes, her heart crying "My dear Shyam, come to me, forgive me".

Radharaman was rather dark and hence Sheela used to address him by the pet name 'Shyam' in her letters or whenever they were alone.

Tired at last of standing, Sheela sat down on her bed and soon dropped asleep. But she could not sleep soundly and from time to time she sighed long and deep.

After a couple of hours, Radharaman got up and went to the bathroom. On his return, he saw Sheela sleeping by his side. Her voluptuous figure set his passion on fire. Biting his lips, he lay by her side. Sheela woke up and embraced him, addressing him "My Shyam, Shyam."

For a few minutes, neither uttered a word. Then, Radharaman, his lust satisfied, dropped asleep again.

In the morning, Sheela got up and saw her husband still fast asleep. As usual, she embraced him. Radharaman opened his sleepy eyes for a moment and then turned on his side and went back to sleep.

Sheela shivered from head to foot. Radharaman was still smelling of liquor. Suddenly, the realisation came to her of what had happened the previous night. She realised the plight to which she had been reduced and was aghast. Not a word of affection, not a kiss of love, not a tender hug. Her Shyam, intoxicated as he was, had just satisfied his lust.

Sheela remembered a friend telling her that before his marriage with her, Radharaman had been in the habit of frequenting brothels. She cried woefully: "O God! Why have you brought me

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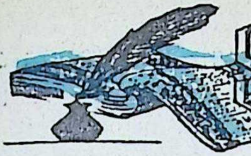

SANSKRIT LESSONS

[New Series]

Dr. Shakuntala Rao Shastri

(*Continued from last issue*)

Long ago, there was a sage named Yājñavalkya. He, wishing to enter the stage of forest life (third stage of life) said to his wife Maitreyi, "Now I wish to enter the forest-life; this wealth of mine, I want to give you. Taking these, liberate me from the bonds of family life." Hearing this, Maitreyi said, "My lord! shall I attain immortality of life by these?"

Yājñavalkya replied, "These cannot give you immortality." Maitreyi said, "what shall I do with that which cannot give me immortality?"

Yājñavalkya was pleased and said, "I shall then initiate you for gaining immortality."

Maitreyi replied, "I am blind with ignorance. Lead me rom untruth to truth, from darkness to light, from death o immortality?

Then Yājñavalkya initiated his wife for attaining immortality.

Student:—This is a very inspiring story.

Teacher:—Yes, it is so. But now let us turn to some topics of grammar. We have the aphorism, "Adhikaraṇe saptamī" i.e. *adhikaraṇa* takes the seventh case. What is meant by *adhikaraṇa*? The receptacle of a verb is called 'adhikaraṇa'. It is of three kinds.

(a) arising from contact,
(b) arising from subject-matter,
(c) arising from pervasion.

Examples.

(a) कटे आस्ते *kaṭe āste* = sits on a mat. The action of the verb *āste* has contact with a mat; hence कट (*kaṭe*) is in the locative case.

(b) मोक्षे स्पृहावान् *mokṣe spṛhāvān* = has a desire for salvation.

Here the subject-matter of desire is *mokṣa* or 'salvation'. Hence it is in the seventh case.

(c) सर्वस्मिन् आत्मा अस्ति।

Sarvasmin ātmā asti = Soul pervades all; here *sarvasmin* indicates the pervasion of the verb, hence it is in the locative.

Student:—In the sentence चर्मणि द्वीपिनं हन्ति *'carmaṇi dvīpinaṁ hanti'* why is *'carmaṇi'* in the locative case?

Teacher:—This comes under a special rule. When the cause of action is in an inseparable relation with the object, the word indicating the cause takes the seventh case. e.g.

Carmaṇi dvīpinaṁ hanti
dantayorhanti kuñjaraṁ
keśeṣu camarīṁ hanti
sīmni puṣkalako hataḥ ||

—*Mahābhāṣyaṁ*

"The leopard is killed for its skin, the elephant for its tusks, the yak for its hair, and the musk-deer for its musk."

In the above 'carma' (skin), 'danta' (tusk), keśa (hair) and sīma are the causes of the action of the verb 'killing' connected in an inseparable relation with the objects 'dvīpinaṁ' (leopard). Kuñjaraṁ (elephant), camarīṁ (yak) and puṣkalakaḥ (musk-deer). So they are in the locative.

Student:—Are there any exceptions to these?

Teacher:—There are a few:—

(1) Where the time of action of one verb determines the time of action of another verb, the former is in th seventh case, e.g.

"goṣu duhyamānāsu gataḥ"
= he departed when the cows were being milked.

This is known as *bhāve saptamī*. But, in such cases, where neglect is implied, the word is also put in the sixth case, e.g.

"rudati rudataḥ vā putrasya pitā prāvrajīt"
= In spite of the weeping of the child, the father renounced the world.

(2) Where one thing is separated from the rest, and specifies either by quality, action, name or caste, that from which it is separated takes the 7th or 6th case (i.e. locative or genitive).

Discrimination by *quality:*
gavāṁ goṣu vā kṛṣṇā bahukṣīrā
= Among the cows, the black one gives much milk.

Discrimination by *action:*
gacchatāṃ gacchatsu vā dhāvan śīghratamaḥ
= Of all who are going, the one who is running is the quickest.

Discrimination by *name:*
chātrāṇāṁ chātreṣu vā maitraḥ paṭuḥ
= Among students Maitra is the skilful.

Discrimination by *caste:*
nṛṇāṁ nṛṣu vā Brāhmaṇaḥ śreṣṭhaḥ
= Among men, the Brahmin is the best.

In such discrimination, when a different group is meant, the fifth case comes in, e.g.

Māthurāḥ pāṭaliputrakebhyaḥ āḍhyatarāḥ
= The people of Mathurā are richer than those of Pāṭaliputra.

[With this issue we conclude the Sanskrit Lessons. Readers will be happy to learn that all the previous instalments in this series along with further lessons will soon be issued in book form in the Book University Series—Ed.]

QUESTION BOX

ANSWERS by K. M. Munshi

668

Sri P. Sivagnanasubramaniam, Ceylon.

Q: *What do you think of the movement which agitates for the replacement of Sanskrit Mantras and initiate the use of Tamil words for the worship of Deities and other sacred rites?*

A: It is nonsense. *Mantras,* apart from the mystic qualities associated with them, have associations with race-memory and evoke psychological reactions, which their translations in another language can never do. I am familiar with the translations of some Vedic *mantras,* but when I hear them recited with appropriate accents, I feel their impact. I find peace, inspiration, a sense of spiritual exaltation. If I speak or hear them in translation they would lose all their mystic power to create faith.

669

Sri Mallur Ananda Rao, Kolar Dt.

Q: *Is it a fact that Siddhasana is not advisable for householders inasmuch as it will stand in the way of happy married life?*

A: I don't think so. But Siddhasana has the merit of controlling unruly passions.

670

Sri Huvaiah, Kanoor, Shimoga Dt.

Q: *Can you kindly suggest a programme for graduates returning to their villages after their study—how they can improve the villagers' lot, including the removal of many superstitions?*

A: If a graduate wants to improve the villagers' lot, first he must forget

(1) that he is going to improve anybody;
(2) that he is city-bred and a degree holder and therefore superior to them;
(3) that they are superstitious and he is the embodiment of wisdom;
(4) that urban life is the last word in human perfection;
(5) that he knows more about villages than the villagers.

Let him enter into the spirit of the village. Then only he can serve the villagers. Perhaps, then, they will improve him!

671

Sri O. P. Mittal, Delhi-6.

Q: *We are fighting today for clean motion pictures. What shall we do about the nude sculptures found in places of worship?*

A: (1) Nude sculptures in old temples are specimens of old art of a bygone age. They are placed in symbolic surroundings and unless we are sex-obsessed, they are not likely to evoke sex impulses. You don't see them except when you visit the temples and that only if you, out of curiosity, want to see them on the other.

(2) Some of the modern pictures present daily lessons in vulgarisation of sex relation, stimulate sex impulses and leave behind impressions which lead to sex obsessions, the curses of modern civilization.

672

Sri M. Kandasamy, Pondicherry.

Q: *Would it not be advisable to reject advertisements of feminine faces in* Bhavan's Journal *with due consideration for the economic aspect?*

A: There is nothing wrong about faces whether masculine or feminine if they are so depicted as not to lead to sex obsession. I admit that modern advertisement has been commercialising women's faces, and even other anatomy to attract customers. *Bhavan's Journal,* however, is careful to see that no such advertisement conveys sexuality.

673

Sri Satyanarayana, Pentapadu.

Q: *Will you consider extending the facilities of the reduction in the price of your Book University books to* bona fide *teachers also?*

A: I wish Bhavan had the necessary funds. Even at the normal price, the Book University is practically non-profit making.

674

Sri Satya Narayan Agrawala, Howrah.

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Q: *When do you think the people of Goa will be saved from the Portuguese?*

A: When Portugal will find it unprofitable to waste men and money to continue their precarious hold over Goa.

675

Sri Davanidhi Swami, Chatrapur.

Q: *Can you tell me how the* Vedas *originated? How they came to be almost lost and how they came to be codified later?*

A: (1) Scholars differ from each other as regards these questions.

(a) According to अपौरुषेय School of scholars Vedic *mantras* were mystic symbols of eternal truth which the Rishis saw with their superhuman vision and embodied in immortal accents.

(b) Most modern scholars, following Western scholars who the interpretation of Sayana consider them to be ritualistic hymns composed by Vedic Rishis.

(2) If the view b is correct —and I am of the view that it is—a time came when catastrophic changes, historical, social and even geological took place in Sapta Sindhu (Punjab and Afghanistan) and the Vedic culture disintegrated.

(3) After the disintegration some or the other school of Vedic Rishis collected the hymns, redacted them and gave them the accents which have come down to us. Krishna Dwaipayana Veda Vyasa is traditionally believed to have done this.

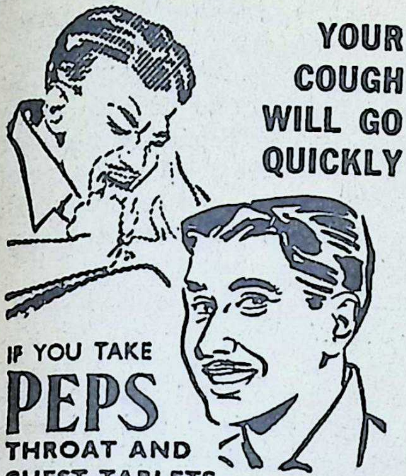
676

Sri N. S. Sankaranarayanan, Guntakal.

Q: *I come from an orthodox brahmin family. But my health is poor. My friends suggest to me to take non-vegetarian diets to improve my health. But I don't have the courage to do so. I seek your advice.*

A: (1) To say that nonvegetarian diet improves health is pure nonsense. Gandhiji and many who led and lead a strenuous life were strict vegetarians. I am a strict vegetarian and had a delicate health from birth and yet I have led a fairly strenuous life including three periods of jail life.

(2) If milk and pulses are not taken in sufficient quantity, vegetable diet may prove deficient in protein. A proper balance, therefore, should be maintained.



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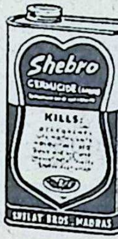
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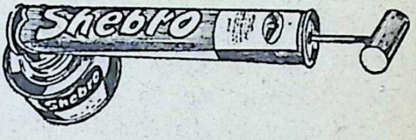
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DR. S. RADHAKRISHNAN—*Contd.*

tion, to pull his leg. He said, "How is it, Radhakrishnan, that you are regarded as a great person in the West? You strike me as an ordinary man." The philosopher replied, "Yes, so did I think of myself, when I was in the West. I met great philosophers, Russell, Moore, and several others; they all just looked like me." This is the type of subdued humour the philosopher indulges in on occasions.

Radhakrishnan's affability and kindly love for all have endeared him to all, irrespective of the political parties they belong to. All go to him alike, and he meets each according to his measure and needs.

TAPASVINI—*Contd.*

to this condition? Why have I to suffer the left-overs of a woman of sin? All my years of devotion have come to nought."

Sheela rushed to the bathroom and cried her heart out. After a while, she regained control over herself. Life for her was now bitter. Her heart, however, could not listen to reason. "Shyam, Shyam, how can I live without you? What is the good of my pride, if I am to lose you?" she cried.

After all, it is the woman who gives life and nourishes it, she thought. She must eat the humble pie. If ideals and principles are to be sacrificed, she has to do so.

At about ten, Radharaman woke up. He remembered what had happened the previous night. "So, half the night was Mary's and the other half Sheela's. Well, Sheela has been punished." So saying, he burst out laughing. His vanity had been satisfied and his ego inflated. He was the master of his home.

[To be continued]

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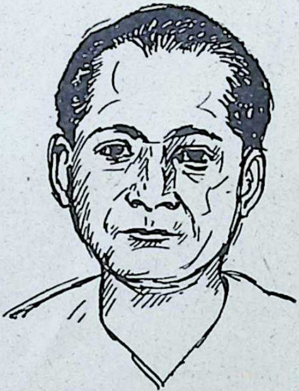
Our Fortnightly Profile—124

W. DAHANAYAKE

SOME are born great and some have greatness thrust upon them. Mr. Wijayananda Dahanayake, the new Prime Minister of Ceylon, says that he belongs to the latter category.

No doubt, the tragic circumstance of the late Mr. Solomon Bandaranaike's demise pitchforked him into this high office, but that is only half the truth; for, the late Prime Minister had already marked him out to deputise for him, albeit temporarily, during the time of the foreign tour he had planned for himself. Indeed, when called upon to form a Government by Governor-General Sir Oliver Goonatilleke, Mr. Dahanayake had said he personally preferred to work under any other colleague of his, but was prevailed upon.



57-year-old, avowed bachelor, Dahanayake has unbounded admiration for his late leader. Said he in a recent interview: "I shall never rise to the stature of Mr. Bandaranaike; he was a saint; even five of us, ministers, can never equal him. He was a great man." This humility only points to his own greatness. That he was very sincere in what he said is clear from the fact that at the first Cabinet meeting on becoming Premier, Mr. Dahanayake, overwhelmed with emotion, completely broke down as he sat in the P.M.'s chair.

Speaking of himself, Mr. Dahanayake said in the same interview: "I was not born great, nor have I achieved greatness. I am not a political careerist."

Mr. Dahanayake has the reputation of a minister who has never travelled abroad. Coming from a middle-class family of Galle in South Ceylon, Dahanayake had his education in Ceylon. He passed with distinction as a teacher in 1926 and taught for many years. From pedagogic career, he switched on to politics. He cut his political teeth at the Galle Municipal elections to which he was elected in 1935, becoming its Mayor in 1939. He was re-elected to the same post in the two subsequent years. He entered the Ceylon Parliament in 1944 and has retained his seat ever since.

In his early political career Mr. Dahanayake had been connected with the leftist movement of his country. He had been president of the Communist-controlled Ceylon Trade Union Federation and also with the Trotskyite Party from which he was expelled for contravening a party fiat. He formed the Sinhalese Language Front during the last general elections in an effort to unify all leftist parties. Later on, this party merged with the Mahajana Eksath Peramuna coalition which came to power in 1956, from which time he has been associated with the late Prime Minister. It is strange that Mr. Dahanayake, a leftist leader all the while, should have led the right wing in Mr. Bandaranaike's Cabinet! He is the fifth Prime Minister to be sworn in since Ceylon's Independence in 1947.

Lean, slightly stooping and tight-lipped, Mr. Dahanayake always dresses in his national costume of the *sarong* and *kurta*. A rebel since his teaching days, he would walk bare-footed to the Governor-General's residence munching gram on the way and travel third with an M.P.'s first-class pass. During the last War, he got a term of imprisonment for anti-imperialist views. He had been staying in the hostel meant for Members of Parliament till recently.

The word Dahanayake means 'leader of ten' in Sinhalese, and this number has auspicious significance in Sinhalese lore. A humorous and effective speaker, both in Sinhalese and English, he was much in demand in the former Parliaments and a favourite subject of editorial comments and cartoons.

"Temple Trees", the Prime Minister's official residence, to which Mr. Dahanayake has moved will now have new activity (the last two Premiers had their own residences), but the outlook in his new office does not appear to be a matter for complacency. With the death of Mr. Bandaranaike, the ruling party has only a precarious majority of three. He has to win over new members; of that Mr. Dahanayake is presumably confident.

Inasmuch as he asserts that he knew exactly the working of his late leader's mind and would only continue the former's policy, there may not be much immediate cause for anxiety; but politics are proverbially unsteady like the weathercock. One hopes, with his wide experience and co-operation of his Cabinet colleagues, he will not only man his Government to its full term but lead his country to prosperity. In this task he has the active sympathy of India and all peace-loving nations.

2.

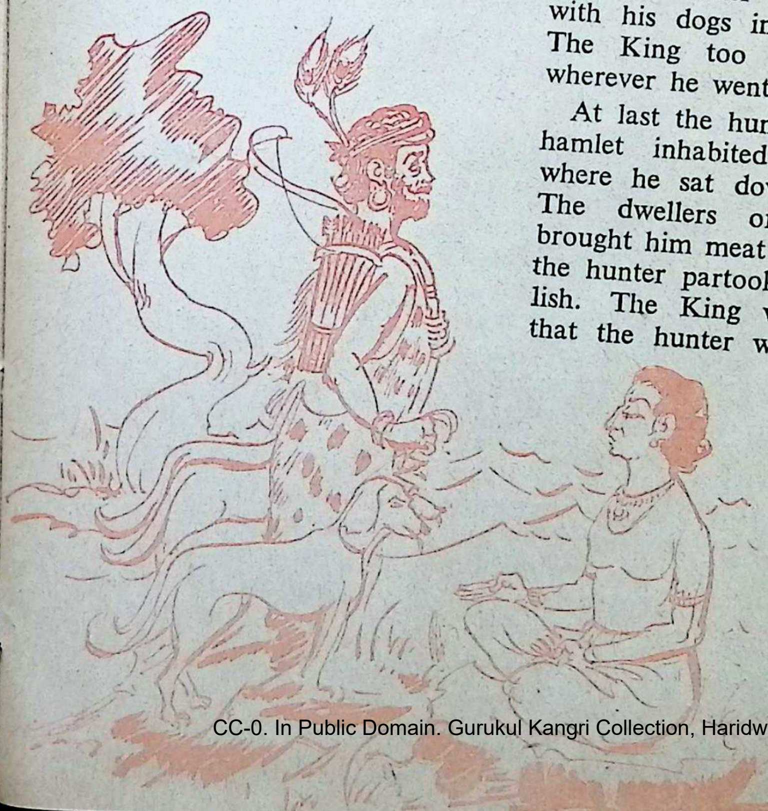
Sage Dattatreya Appears

AFTER taking leave of Gautami, King Maha started in the direction of Hemakuta which he reached after an arduous journey. That mountain was rich in its flora and fauna. Gold and gems shone from every corner. The King climbed to a high altitude and selecting a peaceful spot sat down, meditating on Sage Dattatreya.

Soon after, there appeared at some distance a fierce-looking Kirata (hunter) with his bow and arrows slung over his shoulder and holding his ferocious dogs in leash. King Maha who was roused from his *nishtha,* saw him and the thought flashed across his mind: "He must be the same Sage Dattatreya about whom the Rishi's wife told me and he has come to liberate me. I am blessed indeed!"

Thinking in this manner, Maha rose to greet him. But as soon as the King advanced towards the hunter, the latter hurried away with his dogs into the forest. The King too followed him wherever he went.

At last the hunter reached a hamlet inhabited by hunters where he sat down for food. The dwellers of the place brought him meat to eat which the hunter partook of with relish. The King who believed that the hunter was no other



than Sage Dattatreya himself did not on that account feel any the less respect for the hunter. On the contrary, Maha went near him and fell down at his feet in prostration. But the hunter, as though embarrassed, started fleeing.

King Maha, not disheartened by the hunter's departure, followed him, praying: "O, King of Sages! I shall follow you wherever you may go. I shall enter all the places that you may choose to enter. Won't you take pity on me?"

Soon the hunter reached a colony of Chandalas (Harijans) who came to receive him. They took him to a place and showed him a pot of toddy from which the hunter started drinking. King Maha who saw it, did not show the least repugnance for the hunter. On the contrary, he fell at the hunter's feet again and clung to them.

This time the hunter started talking irrelevantly like a mad man and climbed up the mountain-peak where too Maha followed, praying:

"Lord! Is it not by your grace that beings are enabled to cross the ocean of life with success and obtain *mukti?* Although present very near evil persons, you are really very far from them. For righteous souls you are very near although physically far off. Are you not the same Mahatma who took the forms of the Matsya (Fish), Kurma (Tortoise), Varaha (Boar), Narasimha (Man-lion), the Hayagriva, etc., in the past? No wonder you acted now the parts of a Kirata and a Chandala. Never shall I fail in my devotion to you on that account. Were you not born as son to Sage Atri and Mother Anasuya? Do not the seers praise you as brother to Brahma and Rudra? Are you not now the great Sage Dattatreya?"

As though pleased with Maha's prayer, the hunter stopped and, coming near Maha, revealed his identity as Dattatreya with a face resembling the moon, matted brown hair, and body black like a colony of beetles, and eyes gleaming like red-lotus. Maha stood entranced.

Asked the Sage: "Maha! How were you able to detect my identity even at first sight?"

King Maha thereupon related to the Sage how, suffering from leprosy, he decided to make an end of life by drowning in river Gautami and how a Rishi's wife directed him to Sage Dattatreya at Hemakuta. He ended: "I, however, do not know who that venerable lady was."

Learning by his divine vision that the lady was river Gautami herself, Sage Dattatreya smiling within himself, replied: "That does not matter. It is good that she sent you to me. Now, look! I perform my morning *sandhya* at Prayag, do the midday observances at Hemakuta and the evening worship at Srirangam in the prescribed manner. These three Kshetras are very dear to me. I am now bound for Srirangam. After worshipping Sri Ranganatha there this evening, and staying for the night, I shall return here tomorrow in the course of my daily routine when I shall free you from your disease. Till then you had better stay here." Saying this, Sage Dattatreya departed for Srirangam.

King Maha, overjoyed by the prospect, thought: "Oh! By tomorrow I shall become my old self." So, he spent the night at the mountain-slopes, eagerly awaiting the Sage's return.

3. Maha Cured of His Leprosy

SAGE DATTATREYA performed his evening worship at Srirangam where he stayed overnight and went to Prayag for his morning ablutions. After completing them, he hurried to Hemakuta, where Maha awaited him, like the mother-cow hurryng home to suckle her young one.

King Maha, on seeing the Sage eturn, fell at his feet whereupon)attatreya smeared the dust of is feet all over the King's body nd graciously uttered: "May the isease that fouls your body comletely disappear!"

In great excitement King Maha oked at his body which had by en become its former self, shing like molten gold. He rubbed s eyes and examined his body over and made sure that the disease had completely vanished. Who can describe the joy that welled up in the King's heart at that time and his gratitude to the Rishi?

King Maha spontaneously fell down again on all fours at the feet of the great Sage whose feet he washed with tears of gratitude.

Sage Dattatreya raised the King to his feet like a child and asked: "Maha, if you have anything else in your mind to ask of me, ask now!"

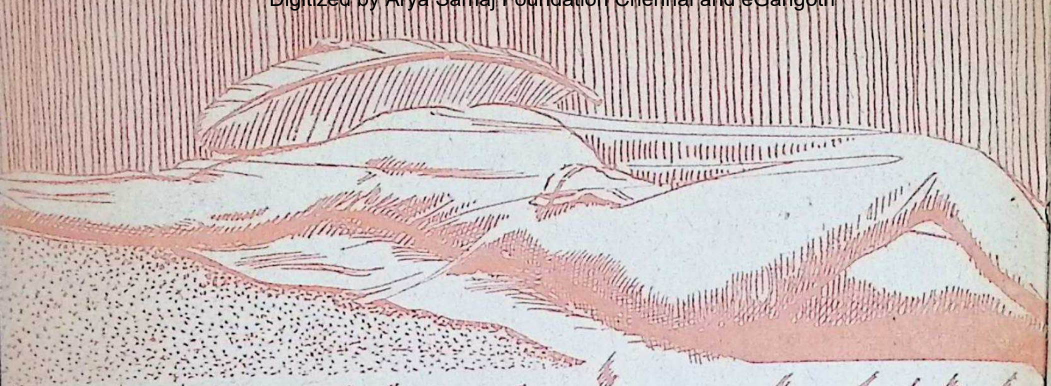
Maha replied: "Great Sage! I have no further desires than this: All those who read or hear this story may be completely rid of their sins and live happily."

"So be it," blessed the Sage.

[To be continued]

IN THE NEXT ISSUE—

MAHA QUESTIONS THE SAGE



NATURE'S WAY TO HEALTH

N. S. Subbier

THERE are three fundamental principles on which the whole philosophy and practice of Nature Cure is built. These principles are not the outcome of mere theorising into the nature and treatment of diseases, but are the logical deductions and conclusions arrived at after nearly a century of effective Naturopathic treatment of diseases.

The first and most fundamental principle of Nature Cure is that all forms of disease arise from the same cause, namely the accumulation in the system of waste materials and bodily refuse, which have been piling up in the body through years of wrong living and wrong feeding. To this may be added external infection.

Our blood has the power to cleanse itself. In the course of its circulation round the body it deposits its waste material on those tissues and organs whose powers of resistance have been lowered, thus giving rise to diseases.

Allopaths name the disease after the organs where the deposits occur. If on the heart, heart disease; if on the kidneys, kidney-trouble, etc. Bu as stated above, all diseases arise from the same cause and hence are one only.

Of the entire volume of blood in our body, liver contains 50%, spleen 20%, and if to this is added the contents of other organs and tissues in the abdomen, our abdomen alone accounts for more than 80% of our blood. Hence it is obvious that in any treatment concerning blood disorders, the abdomen receives the greatest attention in Naturopathy.

The second principle of Nature Cure is that the body is always striving for the ultimate good of the individual, no matter how ill-treated it may be, and that diseases like boils, tumours, diarrhoea, etc., are merely self-initiated attempts on its part to throw out the accumulated toxic impurities and thereby cure itself.

The diseases are merely the outward manifestations of the real battle that is going on internally. It is not the doctor that heals, but it is the body that heals itself. For instance, a cut on the skin is smeared over with tincture-iodine by the doctor and bandaged. This serves only to prevent germs getting into the wound and making it septic, but the work of repairing and renewing the severed blood vessels, tissues, muscles, etc., is done by the body alone.

With most diseases, what the allopathic doctor does is to merely suppress the symptoms but this only drives the disease deeper into the tissues, wherefrom they will inevitably break out subsequently in another form.

Finally, treatment of diseases does not consist in introducing into the body of a new force from outside. It is only the stimulating of the self-healing power of the body and controlling and guiding the forces generated thereby into useful channels.

We must therefore look for the source of illness primarily to wrong diet. Our food, to be acceptable to the human cell, must consist of (1) protein (2) carbohydrates (3) fats (4) mineral salts, and (5) vitamins. The proportion of intake is 15%, 55% and 30% in the case of the first three. Indeed the entire quantity of food consumed is not used up. The surplus, besides excreta, floats about in our blood stream finally and lies down at some part of the body causing the disease. The last two ingredients are catalytic in effect, besides being clearing and eliminating agents.

Perfect health cannot be attained by merely consuming the ingredients in their proper proportions. The resulting waste products and dead cells must be efficiently eliminated. Our body effects this elimination through four channels, which are (1) the lungs, (2) bowels, (3) kidneys, and (4) the skin.

The blood of an individual whose intake of food is in the specified proportions and whose organs of elimination function efficiently, will be 20% acid and 80% alkaline in its composition. But the food of the modern man is a highly devitalised, demineralised and a denatured affair, consisting of over-cooked items and refined, processed and preserved substances of all kinds. These dietic errors raise the acidity of the blood above the permissible level.

Our food is converted into blood and this blood in its circulation supplies all the nutrients to the cells and an over-acid blood corrodes and inflames the tissues and lays the foundation for many ailments.

We shall now consider the various measures by which elimination of waste can be encouraged with the aid of inexpensive natural agencies like sun, water and earth. There is no dearth of these three in our country. If these are employed judiciously and in certain specified manner, waste-products are quickly expelled from our body and diseases are quickly cured.

SUN-BATH

Sun-bath is not merely lying in the sun naked. For this, one must strip himself of his clothes, lie down in a sunny place with face upwards, cover his head and face with a tender plantain leaf, put a wet kerchief wrung dry on his abdomen and then cover his whole body from neck to the toes with a thin piece of white cloth. This stimulates the lungs and skin, two of the four organs of elimination and coaxes them to do their work more vigorously.

There is a substance called ergosterol present in every cell of our skin. When the ultra-violet rays of the sun fall upon this substance, vitamin D is formed. Calcium and phosphorus are the principal constituents of our bones, teeth and brain. Our food may contain in an abundant measure calcium and phosphorus. Yet in the absence of vitamin D, our body is unable either to absorb or assimilate them. Besides, the sun's heat induces perspiration and thus some waste products are eliminated through the skin.

Reactions to the exposure to the sun vary from individual to individual. One patient with only ten minutes' exposure in the sun sweats profusely and shows only a moderate rise in temperature, while with another patient, even forty-five minutes' exposure hardly produces perspiration, but his temperature goes on mounting. This is why when a Naturopath administers sun-bath to a patient, he frequently checks up the temperature as a matter of caution.

It is advisable that sun-bath should be taken at least for the first four days under the personal supervision of a Naturopath. But the chief aim of Naturopathy is to enable the patient to treat himself, that is, to be his own doctor. Even if the services of a Naturopath cannot be secured, the patient need not forego sun-bath altogether.

The patient can be administered sun-bath with this restriction, that when the temperature rises to 101, sweat or no sweat, he must be removed to the shade. No worry need be felt over this temperature, as it will return to normal within ten minutes of the water-bath described below.

WATER-BATH

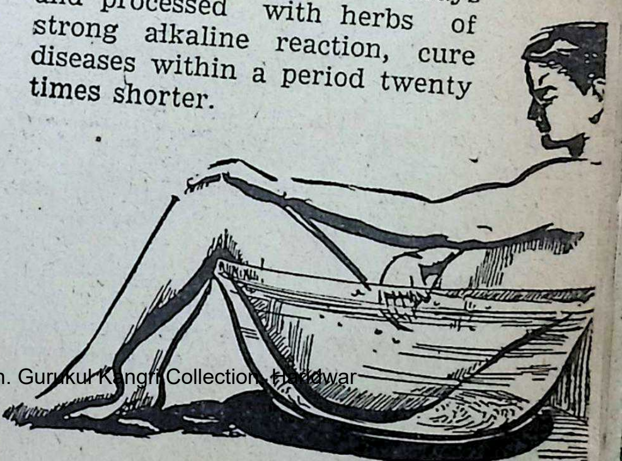
Sun-bath is to be followed *immediately* by a hip-bath in water. This bath has to be taken in the following manner. Pour 6 to 7 gallons of water as cold as your hands can bear, into a tub, lie down in it on your back with water extending long the middle line of the ody upto the shoulders, water lso covering the front portion rom the navel up to the midle of the thighs and then genty keep rubbing with a wet kerchief, the abdomen from the avel down to the pelvic region without intermission for ten minutes.

When one part of the body is suddenly cooled, blood from other parts rushes into it in larger volume and at a greater speed. This stimulates the bowels and kidneys, the two remaining organs of elimination, with the result that waste products are drawn into them more abundantly to be finally eliminated. There are various other water-baths like Spinal Bath, Friction Sitz-bath, etc., suitable to treatment of particular diseases.

CLAY

Tumours, boils and rheumatic pains are relieved by the external application of a paste of ant-hill clay, mixed with a third quantity of particles of fine and clean sand. Acid and alkalis are chemical opposites. The strong alkaline element in clay absorbs and removes the acid wastes from our blood stream.

Better than ordinary clay, clay irradiated with ultra-violet rays and processed with herbs of strong alkaline reaction, cure diseases within a period twenty times shorter.



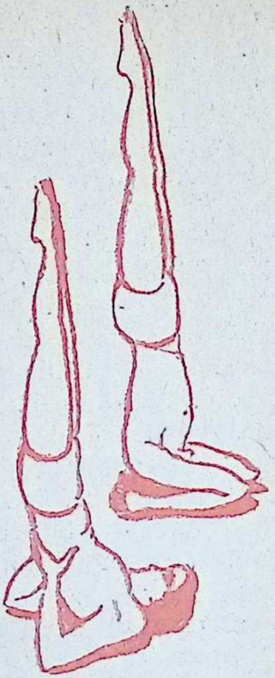
The choice of sun, water and earth is explained by the fact that they are the main causative factors in creation.

YOGASANAS

Simultaneously with these methods may be utilised the therapeutic values of Yogasanas also. Experience has proved that with patients, put through suitable yogic poses, during their convalescence or in some cases, even at earlier stages of their treatment by Nature Cure methods, the speed of the cure has vastly accelerated.

For instance, let us take the Sarvangasana and Sirshasana. During these poses, the thyroid and pituitary glands are flushed with blood and these two being the kings of glands, holding unquestioned sway over the vital organs of the body like the lungs, heart and stomach, ginger them up to increased activity.

Similarly there are other *asanas* adapted to activate the other ductless glands as desired. But it is necessary that a patient be given *asanas* for the first few days under the personal supervision of the physician, as sudden and wide fluctuations in pulse-rate appear by way of the first panicky reaction of the system.



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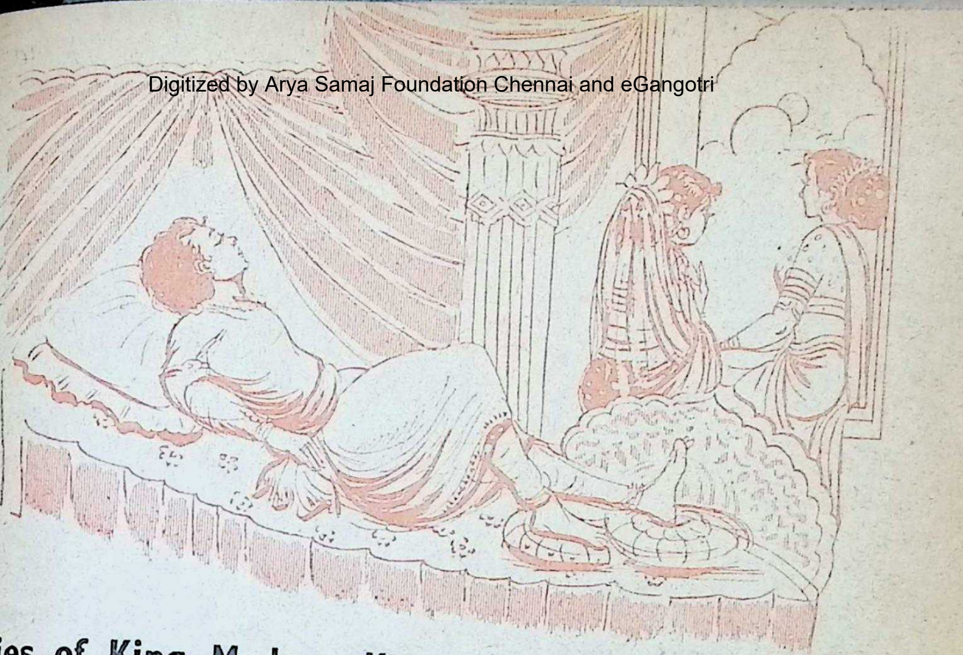

Stories of King Madana Kama

6. CHATURYA "MARRIES"

THE woman is the greatest catalyst known to the world. Money and the rest of things ome after her. Under her fluence men become generous, tentimes, to absurdity. Lord ankara in this instance played, der the influence of Parvati, extly his human exemplar.

Not till he walked a few steps er leaving Chaturya did he reae how far he had entangled himf in Chaturya's affair. Under vati's spell he had been wild his promise, he reflected. What the use of grieving over spilt k?

However, unlike the human nterpart, Shankara did not try pick a convenient loophole baulk. On the contrary, he grimly set to work on the plan whereby he could carry out the promise.

Not willing to let his partner know of his disenchantment, Shankara put on the best of faces and slipping his hand into hers, walked moodily into a dilapidated *mutt* nearby.

Women are proverbially catty. Mother Parvati who could easily see through her Lord's mental working put on a mask of ignorance as long her object was being fulfilled. One wished other women too took the cue from her and not spoiled for a fight for imagined reasons but get things done quietly.

In pursuit of his objective the easiest impersonation Shankara could take on was that of the *sannyasin* as the saffron robes had always commanded the respect both of kings and the masses, thanks perhaps, to Viswamitra and Durvasa. With the matted hair neatly done up, sacred ashes shining like daylight all over his body, the tiger-skin tidily rolled up and slung over his shoulders, the traditional water-pot in one hand and the yogic crutch on the other, the Lord strode majestically into the royal palace leaving Parvati back in the care of his sacred bull.

The measured rat-tat of his wooden sandals on the polished floors put the palace-servants on the alert and when his saffron robes came into view, they flung themselves on all fours before him. As the *sannyasin* gracefully acknowledged the salutations of the guards, door upon door opened before him until he stood before the throne from which the King hurriedly descended to offer his respects to the visitor.

Preliminaries over, the King asked: "Revered Sir, I am most blessed by your arrival. If I can be of any service to your holy self, I shall feel it a great favour and privilege."

"Rajasekhara! I have come here not with any particular business in mind. I thought I could dine with you today. That is all!"

"I am most blessed. I pray, please accept my hospitality not only for today, but as long as your holiness likes!"

With that the King escorted the august visitor to the sacred room of the palace, where he personally supervised arrangements for his comfortable stay. He engaged special cooks to prepare food in a suitable manner for the visitor.

As was the custom, the King waited on the sage to serve food personally.

At that time the sage asked the King "Rajasekhara! Would you call your sons?"

The King who felt embarrassed and grieved at the same time, replied: "Revered Sir, I have not been blessed with sons. But I have two daughters."

"Is that so? Then do call your daughters here, if you don't mind."

The King hurriedly sent word to his daughters who presently came and stood before the sage bowing.

"They are quite good-looking. You are a lucky man!" said the sage and cracking jokes with the girls, he smeared the sacred ash on their forehead and blessed them.

"I hope they are happily married?" asked the sage to the King.

"Not yet, Sir! replied the King apologetically.

The sage's countenance became grave and he said: "So grown up and not married! I am sorry I made a mistake in accepting hospitality at the hands of a sinner like you!"

No sooner had those words been uttered than the sage vanished.

The King at once realised that

it was no other than Lord Shankara who had come to him and by thus refusing his hospitality, he had reprimanded him for his brutality in killing all the suitors to his daughters' hands.

He genuinely regretted his pigheadedness, and then and there, decided to have his daughters married to the first prince that came his way.

Following this decision, he called his ministers and ordered: "Comb the entire city and find out if any princes are staying. If there be any, bring them right here. You can even use force in doing so, if need be."

After sending his ministers on this quest, he sent for the state-astrologers.

On their arrival the King asked them to fix up the *muhurt* or the time for the marriage, of his two girls on the earliest date possible.

While the astrologers were computing the planetary influences, the ministers and their aides frantically searched the hotels, the bazaars and places of amusement for stray princes.

Lord Shankara reaching the *mutt* where he had left his spouse, related to her his adventure with the King. The great Mother caressed His cheeks as a reward for listening to her and the Lord at that time was certainly not in repentant mood.

Suddenly, however, Shankara saw in his mind's eye the furore that was going on in the streets and recollected that he had to intimate Chaturya to put him on the alert if his plans were to work. So he tolled the sacred bell to be heard by Chaturya alone, lest it should, by rousing other princes in town, complicate issues.

Chaturya was totally unprepared to hear the peals of the divine bell in so short a time. He never thought that things would move so swiftly. But he was nevertheless not less happy about it.

He jumped like a baby grabbing at a colourful toy. Soulfully praying to Lord Shankara for his great mercy, he hurriedly put on the best royal robes like the crown, *kundala, keyura,* swords etc. and literally ran to the bazaar so that he would not be missed by the royal minions.

Just as anticipated, the royal messengers literally swooped on Chaturya as soon as he reached the market-place. Chaturya, however, pretended as though he knew nothing about it and started moving away.

Said they: "Sir, we are in search of a prince and we hope you are one."

Chaturya: "You are right. But why should you want me?"

Messengers: "The King would like to meet you for an important purpose."

Chaturya: I have nothing to do with your King. I came to this city in a private capacity to amuse myself. I need no reception. I shall be content to remain a comman man. Tell him that I thank him for his invitation.

Messengers: "No, sir; but this is important. Our King wants you somehow or other."

Chaturya: "What do you mean? I say I do not want anything from your King. I have not committed any crime. If on top of it all you persist in wanting me, I shall go away from this city."

Messengers: "We have orders to bring you by force, if need be."

Chaturya: "O, ho! It has come to that? I hope you won't be so foolish as to lay hands on me, for you will regret it."

The royal messengers in their eagerness not to miss getting the one prince whom they were able to spot, started closing in on him at which Chaturya unsheathed his sword.

Fortunately the King who was looking out from his balcony for news about his quest noticed this development and immediately sent word that he was personally coming down to meet the prince and that the prince might be detained and respectfully treated till then.

Chaturya on receiving the news, inwardly felt that everything was running according to schedule, yet he pulled a long face awaiting the King's arrival.

Soon the crowd gave way to the King who was followed by a party of officials who came bearing auspicious greetings like the *purna-kumbha,* silver and gold platter carrying fruits, flowers, ornate clothes and jewels in their hands. As the King stood aside, this party met Chaturya first and handed him the greetings. There could now be no mistaking the King's intentions.

As though to make things more clear, the King addressed Chaturya: "Sir, it may please you to hear that I have decided to give my daughters to you in marriage. I have only two daughters and no sons. Please accept them. If my messengers had behaved rudely please pardon me!"

Chaturya's chest heaved as his eyes went heavenward in acknowledgement of his debt of gratitude to the Lord who, when he was completely at sea, like the Father of Creation that He was, gave him not merely lease of his life but, more, helped bring about success of his mission.

Replied Chaturya: "Excuse me, Sir, I am a little surprised and worried about your request, for I very well know that, in the past, you did not take to the suitors to your daughters' hands kindly. When I think of the fate of those princes, I shudder. Please leave me alone!"

The King bowed his head in shame, but with tear-laden eyes replied: "What you say is true, prince. I was a fool. I sincerely regret it, now that my eyes have been opened by the Lord. I can guarantee that no harm shall befall you. Please believe me."

Chaturya: "I am satisfied with your guarantee. I want another assurance; and that is, the marriage should be performed in accordance with the custom prevailing in my country!"

King: "O, sure, with pleasure. Please come with me to the palace."

By this time everything had been made ready for a ceremonial procession and reception for the bridegroom. Elephants and horses went first. Standard-bearers flanked the entire route as the crowd cheered lustily: "Long live the King! Long live the Bridegroom!"

During Chaturya's stay in the palace, all his comforts were attended to by a fleet of officers. Whenever Chaturya had occasion to move into the veranda, girls from the zenana peeped on the sly and cracked jokes at him. But Chaturya was far from being the happy bridegroom. He did not come there seeking a bride. He was fully conscious of his mission at all times and knew that he was treading on the razor's edge. Great men neither fear nor falter.

The city of Bhimapuri went agog with excitement as the day of marriage neared. On the appointed day the capital was *en fete*. Scores of bands blared auspicious tunes. Crowds of distinguished visitors kept pouring into the wide portals of the palace. The *muhurt* drew near. The brides and bridegroom sat before the Vedic fire attired in resplendent garments. Vedic hymns chanted in full throat vied with songs sung by the palace bards and women. The *mangalya sutras* went in circulation for blessing and as the priest handed them to Chaturya to tie round the brides' necks, he said: "Sir, in my place, the bridegroom does not tie the *sutra* but brahmin *sumangalis* do that. Would you therefore have them done likewise?"

The priest consulted the Chief minister by his side who, in view of the King's previous assurance to Chaturya, nodded assent.

As the piper blew his wildest, and the trumpets blared in high pitch, the *sutras* were tied round the necks of the two princesses by *sumangalis* when the brides alternatively looked at their future lord through the corner of their eye-lashes and beamed. The one man who did not share the joy and sat glum was Chaturya and the one man happiest, if there could be one, was the King.

The festivities continued for five days together with eclat and the King gave away gifts on a lavish scale to mark the happy occasion.

The summer-house of the King which was set in idyllic surroundings, had been converted into a garden of the Love-God. The decorations were most artistic and tasteful. Incence and perfumes of a hundred variety filled the atmosphere around for miles.

On the night of the fifth day, after food, to the accompaniment of Vedic chants and music, the brides and bridegroom were ushered into the nuptial chamber which looked like Devendra's pavilion.

Inside the chamber, as the two coy maidens dressed like *apsaras*, stood by the window nibbling at their finger-nails, Chaturya started snoring on the cosy bed provided for him.

[*To be continued*]

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This significant and most controversial of themes is thoroughly discussed here by one who is specially qualified for the task. Shri Charan Singh is generally regarded as an outstanding authority on the subject. His was perhaps the most crucial assessment of the pros and cons of Joint or Co-operative Farming at the Nagpur Session.

But the author does not indulge in any polemics here. His treatment is balanced and objective, based on a life-time of study and observation. Having ample mastery of all essential background material, he presents his thesis, supported by tables and statistics, with clarity of expression and sober, constructive reasoning.

In fine, the author has endeavoured to place before his readers a positive, integrated picture of our age-old agrarian and socio-economic problems and the ways and means of solving them effectively. Anyone interested in a proper evaluation of this burning topic of the day will find this comprehensive and authoritative study to be quite rewarding reading.

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NEWS AND NOTES

BHAVAN'S SCHOOL AT DELHI

THE Bharatiya Vidya Bhavan's School at New Delhi is one of the few schools recognised by the Council for Indian School Certificate Examination for sending students for the Overseas School Certificate Examination of the Cambridge University. The strength of the School for the year is 493, 40% of which are girls.

The School is giving all facilities for games and other physical exercises to the students. It has a good library and a well-equipped reading room. Besides a well-planned programme of audio-visual education, famous plays, children's films and documentaries are regularly exhibited. The School also intends to organise free classes for poor children.

This year the students of the School won 50% of the prizes in the Elocution Contest conducted at Sri Aurobindo Ashram School. Besides, the School celebrated the Independence Day and Sri Krishna Janmashtami on a grand scale.

BHATKHANDE ANNIVERSARY CELEBRATIONS

THE 23rd Bhatkhande Anniversary Celebrations were conducted by the Bharatiya Sangeet Siksha Peeth, the music wing of the Bharatiya Vidya Bhavan, on the 26th of last month. This celebration is an annual event sponsored by the Bharatiya Sangeet Siksha Peeth in commemoration of the late Pandit Vishnu Narayan Bhatkhande, the famous exponent of Hindusthani music. On this occasion all lovers of music gather together and pay their homage to the late Master. The current session was conducted in two sittings from 3 P.M. to 8 P.M. and 9-30 P.M. to 1 A.M. A number of artistes, vocal and instrumental, participated and displayed their talent in this year's celebrations.

The following were the programme:

Prayer by students; *Shenai* by B. B. Jadhav & Party; *Vocal music* by Kum. Shalini Joshi and Kum. Bhavana Mehta; *Mandolin* by Sri Kishore Desai; *Vocal music* by Sri Manohar Shete; *Sarod* by Sri S. M. Jain; *Vocal music* by Sri K. G. Ginde; *Vocal music* by Smt. Laxmi Shankar; *Violin* by Sri V. G. Jog; *Thumris & Ghazals* by Begum Akhtar.

ANDHRA UNIVERSITY HOSTEL

THE Andhra University Hostel, Waltair, is arranging for celebration of its Silver Jubilee on a grand scale during 1959-60 and to mark it, will bring out a Souvenir. The Committee constituted for the purposes requests all past members of the hostel to intimate their names and addresses to the Warden along with the year of their stay there. Donations for the function may be sent to the Secretary, Andhra University Hostel Silver Jubilee Committee, Waltair.

OUR BOOK SHELF

SRI SANKARACHARYA. By N. Ramesam. Published by Sri Bhavanarayanaswami Temple, Ponnuru (A.P.). pp. 194+xvi. Price: Rs. 3.50 nP.

IF the Vedic religion of the Hindus is even in these days the virile force that it is, if all the groups and sections of its votaries from Badari to Kanyakumari acknowledge their allegiance to a common source, and if they feel a pervasive identity in their differences, this is to be traced to the genius of the master-mind that was Sri Sankaracharya. Those who came after him propagated with a measure of over-emphasis one aspect or other of his universal metaphysics and inclusive religion. The co-existence of diverse creeds in our land was rendered possible because they all stemmed from the fact of Advaita which it was the glory of Sri Sankara to have reaffirmed for humanity from the spiritual lore of the Hindus. The 'Shanti' and the 'Anandam'—the Peace and the Bliss which are the earnest quest of man—can issue only from an Advaitic temper flowing from the understanding and the realisation, as far as may be, of the great Truth which Sri Sankara unfolded in his works and translated into the details of his all-too-short, but incomparably eventful life.

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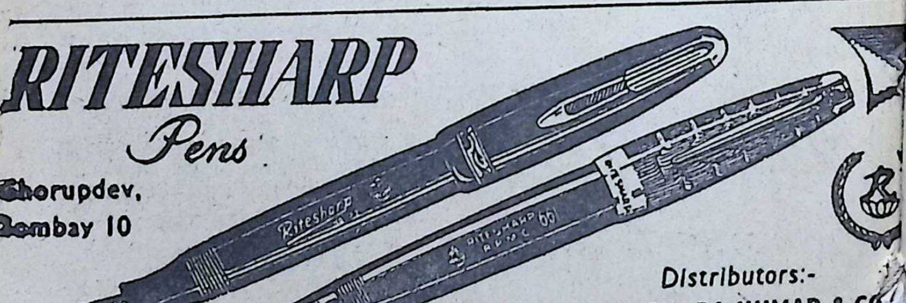
written by Sri N. Ramesam, M.A., I.A.S. This biography has certain distinctive features to which special attention deserves to be invited. The author has pressed into service almost all the available literature, current local traditions and archaeological material bearing on the life of the Acharya and he has provided a succinct and convincing account of its details and of the marvellous work that he did to plant the teachings of Advaita firm and secure in the minds and hearts of the people of this country. The important events of Sri Sankara's life in the various Sankara Vijayas, namely the *Anandagiri*, the *Madhaveeya*, the *Chidvilaseeya*, the *Keraleeya* and the *Vysachaleeya* have been noted without omitting the differences among them. The author has also documented incidental references in other works like the *Siva Rahasyam* (Mysore Palace Edition), the *Bharati Guru Parampara* in the Hultsch MSS (vide Report on Sanskrit MSS in South India, No. III), the *Patanjali Charita*, the *Advaita Samrajya Lakshmi* which records received traditions, and the *Dindima Gloss* on the *Madhaveeya Sankara Vijaya*. Among the articles by modern writers, the contributions of Dr. Ganganath Jha and Mm. N. S. Anantakrishna Sastri in the *Bhakta Kusumanjali* commemorating the *Nakshatra Mahotsava* of the late revered Acharya of Sringeri, of two eminent archaeologists of Mysore, Sri H. R. Rangaswami Aiyengar and Sri R. Chakravarti, a contribution "World Religions—A Study" by Dr. C. P. Ramaswami Aiyar have been included in this book along with an observation of Justice P. Satyanarayana Rao of the Madras High Court in a judgment he delivered. All this wealth of material invests this book with a rare value as it provides the reader with almost everything that is available and is relevant for the delineation of the life of Sri Sankara.

It is remarkable that, whereas there is perfect unanimity in regard to the metaphysical system expounded by the Acharya, there are differences of opinion among many aspects of his life, namely, his birthplace, the place of his sannyasa, the places that he visited during his extensive travels, his final abode and his date which ranges as widely as from the 6th century B.C. to the 8th century A.D. The history of no other philosopher in India, whether Buddhist, Jain, Saivite or Vaishnavite is involved in obscurity.

In Chapter XIII of the book, the author shows that according to the *Bharati Guru Parampara* of the Hultsch MSS, the *Patanjali Charita*, the *Anandagiri Sankara Vijaya*, the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Markandeya Samhita and the *Sankarabhyudaya*, the final abode of Sri Sankara was Kanchi. In the Appendix C to the book, Sri T. N. Ramachandran, till recently Joint Director General of Archaeology in India, reconciles the traditions relating to Kedara and Kanchi being the final abode of the Acharya. Kedara is a unique place connected with his life inasmuch as he disappeared from amidst his disciples when he went there. Traditions recorded in some works affirm that Sri Sankara went to Kailas from Kedarnath and brought the five Sphatika Lingas and a portion of the *Saundarya Lahari Stotra*, and then, repairing to the South, attained his *siddhi* in Kanchi. He ascended the *Sarvajna Pitha* at Kanchi according to the *Chidvilaseeya Sankara Vijaya* and the *Keraleeya Sankara Vijaya*, and at Kashmir according to the *Madhaveeya Sankara Vijaya*. Obviously the Acharya ascended the *Sarvajna Pitha* once in the northernmost part of India in compliance with the request of the scholars in North India, and again in the holiest place in South India in the midst of scholars in the South. The *Keraleeya Sankara Vijaya* says that Kashmir was also a name for Kanchi.

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(केरलीय शंकरविजये नवमोध्यायः)

The identification of Kashmir with Kanchi in the south by the author of the *Keraleeya Sankara Vijaya* is further supported by the names of provinces and cities in North India being also current in South India in ancient times. For instance, a number of epigraphical records in Nadu Nadu, the modern South Arcot, refer to that region as Magadha and its capital as Pataliputra, Tiruppadiripuliyur in Tamil, the modern Cuddalore New Town. The presiding deity in the temple in that place is Pataleswara and the *sthala vriksha* is Patalavriksha.

Modern historical research puts Sri Sankara in the 8th century A.D. But the date according to the Sringeri Math tradition is the 1st century B.C., with which our author agrees for reasons that he advances in this book. According to the Dwaraka, Puri and the Kamakoti Math traditions, however, it is the 6th century B.C. This is supported by the following statement in the *Śiva Rahasyam:* कल्यादिमे महादेवि सहस्रद्वितयात्परम् that Sri Sankara was born about two thousand years after the advent of the Kali Yuga.

A lucid exposition of the fundamentals of Sri Sankara's teachings is a useful addition to this well-documented biography. There are as many as fourteen illustrations (photographs and drawings) of incidents and places connected with the life of the Acharya including pictures of some shrines of the twelve Jyotir Lingas eulogised by him. There are also thirteen photographs of sculptures of his image in the temples in and around Kanchi. An outline map of India in which are marked the Dwadasa Linga Kshetras is also provided. The book ends with selections from his Bhakti and Vedanta Stotras, namely, *Sri Gurvashtakam, Sri Ganesa Pancharatnam, Sri Kanakadhara Stotram, Sri Shatpadi Stotram, Sri Dwadasa Linga Stotram, Maneesha Panchakam, Nirvana Shatkam* and *Upadesa Panchakam.* These will be useful to devotees and aspirants for realisation.

This is a very valuable publication as it gives authoritative information of the life of this supreme World-Teacher gathered from all available sources and presents them with impartial fairness and fidelity.

—*Prof. P. Sankaranarayanan.*

ADVENTURES IN RELIGIOUS LIFE. By Swami Yatiswarananda. Published by Sri Ramakrishna Math, Mylapore, Madras-4. pp. 443. Price: Rs. 4.

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collection of his articles and speeches written and delivered by him during the long period of his activities in the U.S.A. and in India. His systematic habit of preparing elaborate notes for his lectures has enabled him to give us in his articles a full account of his lectures.

The book covers a very large ground and discusses as many as nineteen topics of religion. The lectures are scholarly and instructive, from the point of the spiritual aspirant also. The first chapter "Harmony and universalism in true religious life" pleads most fervently for the Fellowship of Faiths. The learned Swamiji discusses the "problem of human destiny, effort and divine grace" and also the difficult problem of *Good and Evil*. In most of the discussions, we never miss the authentic Vedantic point of view. The chapter on "Indian Yoga and Western Psychology" is of special significance to us today. There is a valuable bibliography and a glossary to the volume which enhances the academic value of the book. The author, the radiant monk of Ramakrishna Mission, has given us in this collection the true and the rational principles of spiritual religion. Reading the volume is a rewarding experience. The volume is a welcome contribution to the study of religion.

—*Dr. P. Nagaraja Rao.*

THE SECRETS OF PRANA, PRANAYAMA & YOGA ASANAS. By Swami Narayanananda. Illustrated. Published by Messrs. N. K. Prasad & Co., P. O. Rishikesh (U.P.). First edition, 1959. pp. 120+vi. Price: Rs. 4.50; 12 sh. (Foreign).

THERE is quite a good number of books treating of the subject of Pranayama. The treatment naturally differs with the individual writers and our author seems to be more in favour of equating the word 'Prana' with Kundalini Shakti in describing which he has taken particular care and zeal.

There is not much that is new. The topic is old and many have tried their hand at it. But some things are certainly to be found here in this book which have their basis in the rich, personal experience of the author. This distinguishes the book qualitatively from the rest of its kind. The author has shown in his characteristic manner how Pranayama can be turned

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A brief life-sketch of the author accompanied by two readings of the author's life based on palmistry have also been given a place in the book. Though the inclusion is a little outside the scope of the book, it will indeed prove interesting to the curious.

Though the price is prohibitive, we would like to recommend the book to those who are interested.

—*Dr. A. S. Gopani.*

PRESCRIPTION FOR HAPPINESS. By N. Ananthanarayanan. Published by the Yoga-Vedanta Forest Academy, Ananda Kutir, P.O. Sivananda Nagar, Rishikesh. First edition, 1959. pp. 144+xvi. Price: Rs. 2.

THE book under notice is an interpretation of Swami Sivananda's message to mankind. There are eight chapters in all and the prescription for happiness is distributed in between them. Whatever still remained is included in the two appendices. Life-sketch of Swami Sivananda and appreciative letters of the disciples form a part.

The prescription is so big that the patient is at a loss to know which specific he should adopt and which he should drop. Perhaps it is an overdoze.

—*Dr. A. S. Gopani.*

VEDANTA FOR MODERN MAN. By Sri Swami Sivananda Hridayananda *alias* Dr. Chellamma. Published by the Yoga-Vedanta Forest Academy, Rishikesh. pp. 80. Price: Re. 1.

THE pamphlet under review is an account of the principles of the Vedanta of Sri Sankara, as expounded by Swami Sivananda. It is narrated in the form of questions and answers. The informal dialogue method popularises the Vedanta, and also the work and teaching of Sivanandaji. It is a useful introduction to the works of Sivanandaji.

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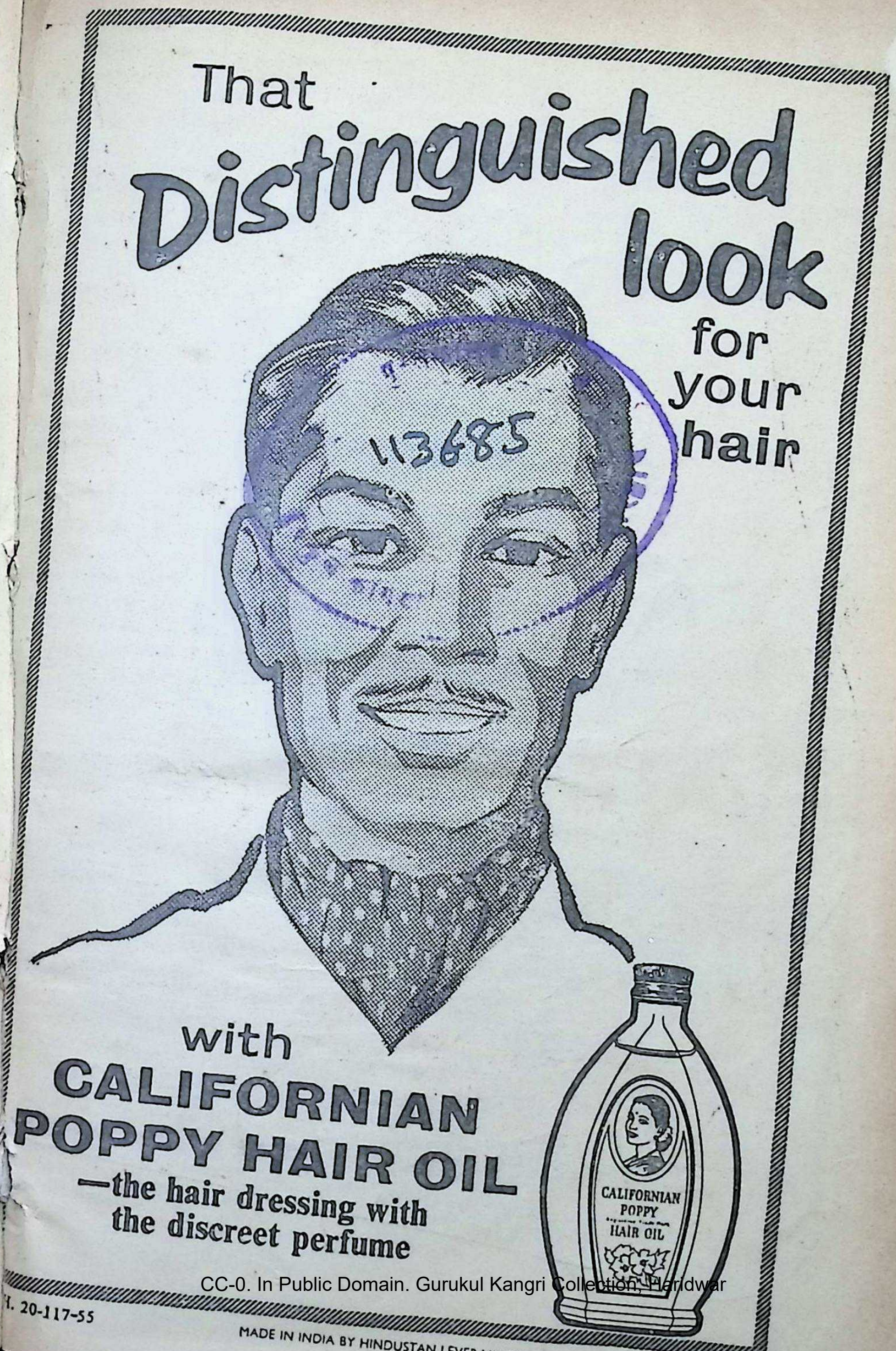

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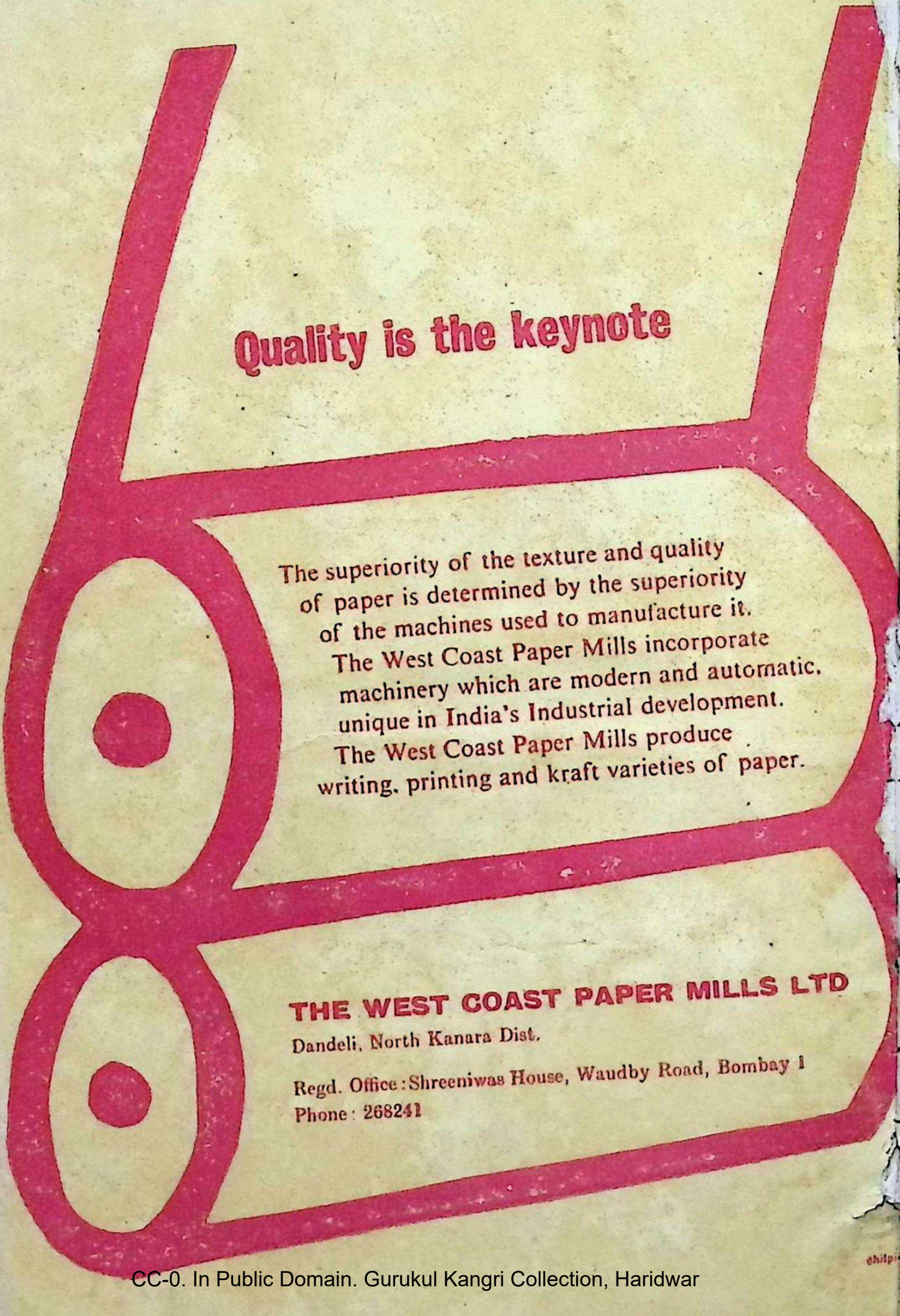

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